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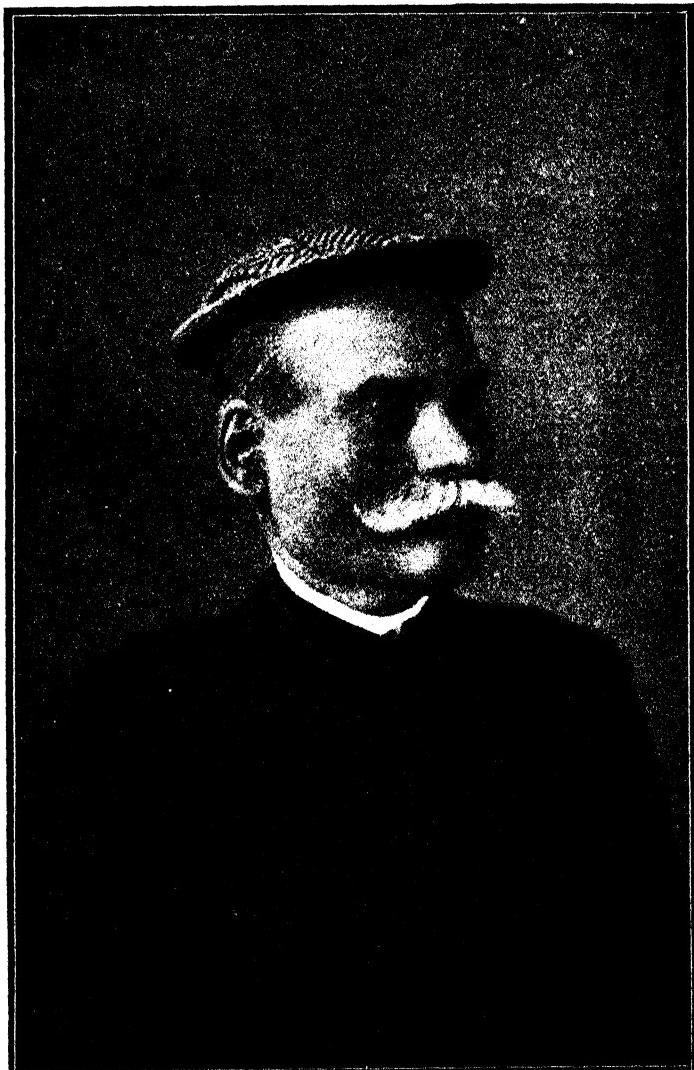








स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंधी



बाबू श्रीवहादुर सिंहजी सिंधीके पुण्यश्लोक पिता

जन्म-वि. सं. १९२१, मार्ग. वदि ६      ५०० स्वर्गवास-वि. सं. १९८४, पोष सुदि ६

दानशील-साहित्यरसिक-संस्कृतिप्रिय  
स्व. श्रीबाबू बहादुरसिंहजी सिंधी



अजीमगंज-कलकत्ता

[जन्म ता. २८-६-१८८५]

[मृत्यु ता. ७-७-१९४४]

श्रीखण्डा सरस्वति पुस्तकालय



# SINGHI JAIN SERIES

[ NUMBER 37 ]

SHRI BAHADUR SINGH SINGHI MEMOIRS

[ VOLUME 4 ]



STUDIES IN INDIAN LITERARY HISTORY  
VOL. I

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सन् १९४४.
- 2 Late Babu Shri Bahadur Singhji Memorial Volume.  
BHARATIYA VIDYA [ Volume V ] A. D. 1945.
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**SHRI BAHADUR SINGH SINGHI MEMOIRS**  
[ VOLUME No. 4 ]

**STUDIES IN INDIAN LITERARY HISTORY**  
**VOL. I**

**BY**

**P. K. GODE, M. A.**

*Curator*

Bhandarkar Oriental Research Institute, Poona

WITH A FOREWORD BY

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Bharatiya Vidyā Bhavan, Bombay, and Rajasthan Purātattva Mandir, Jaipur



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## SHRI BAHADUR[SINGHJI SINGHI

BY

**Acharya Jina Vijaya Muni**

On the 7th of July 1944, Babu Shri Bahadur Singhji Singhi left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different. To his sacred memory I am penning these few lines. This volume is brought out in his memory.

Babu Shri Bahadur Singhji was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajaputana to Bengal, but thanks to the energy and enterprise of Singhiji's father, Babu Dalchandji Singhi, the family firm became a very flourishing concern.

At an early age Singhiji joined the family business and by pushing ahead with father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindaries and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhiji was studious and introspective by nature. Unlike many other wealthy men who spend their money and time in such fads as the races, the theatres, and the like, he devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique

manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. It is recorded therein that it was considered by them all as more valuable than the empire. His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhiji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Swetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in the legal matters. On one occasion when he found that his lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the bench and the bar who took him for an accomplished advocate.

Though a highly religious and leading figure in the Jain community he had an outlook which was far from sectarian. More than three fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name. To the Chittaranjan Seva Sadan Calcutta, he gave Rs. 10,000/-, when Mahatmaji had been to his place for the collection of funds; to the Hindu Academy, Daultapur, Rs. 15,000/-, to the Taraqi-Urdu Bangala 5000/-, the Hindi Sahitya Parishad 12,500/- to the Vishudhanand Sarasvati Marwari Hospital 10,000/-, to several maternity homes 2,500/-, to the Benares Hindu University 2,500/-, to the Jiaganj High School 5,000/-, to the Jiaganj London Mission Hospital 6,000/-, to the Jain Temples at Calcutta and Murshidabad 11,000/-, to the Jain Dharma Pracharak Sabha Manbhumi 5,000/-, to the Jain Bhavan, Calcutta, 15,000/-, to the Jain Pustak Prachar Mandal, Agra, 7,500/-, to the Agra Jain Temple 3,500/-, to the Ambala Jain High School, 2,100/-, for the Prakrit Kosh 2,500/-, and the Bharatiya Vidya Bhavan 10,000/-. At the Singhi Park Mela held at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs. 41,000/- for the Red Cross Fund.

The people of the district of Murshidabad, his native place, will ever remain grateful to him for having distributed several thousand maunds of rice at the low price of Rs. 8/- when rice was selling at Rs. 24/- in those terrible years of 1942-52, himself thereby suffering a loss of over three lakhs. In May-June 1944

he again spent Rs. 50,000/- for the distribution of cloth, rice and coins for the people of that place.

My close association with Singhiji began in 1931, when he invited me to occupy the Chair for Jain Studies which he was starting at the Vishvabharati. Due to unfavourable climatic conditions of Shantiniketan I could not continue to work there for more than four years, but during those years was founded the Singhi Jain Series. During the period of ten years of my principaship of Gujarat Puratattva Mandir, Ahmedabad, and even before that I had been collecting materials of historical and philological importance and folk-lore etc. which had been lying hidden in the great Jain Bhandars of Patan, Ahmedabad, Baroda etc. I persuaded Singhiji to start a series which would publish works dealing with the vast materials in my possession, and also other important Jain texts and studies prepared on the most modern scientific lines. On the works of the Series he spent through me more than Rs. 75,000/-. During this long period of over a dozen years he not even once asked me as to how and for what works the amount was spent. Whenever the account was submitted he did not ask for even the least information, but sanctioned it casting merely a formal glance on the accounts sheets. But he showed the most discriminating interest in the matter that was being published and on the material and manner in which they were being brought out. His only desire was to see the publication of as many works as possible during his lifetime. In May 1943 at my instance he gave over the Series to the Bharatiya Vidya Bhavan. In September 1943 I had been to Calcutta to negotiate the purchase, for the Bhavan, of a well-equipped library of a retired professor. Singhiji casually asked me what arrangements had been made for meeting the cost. I promptly replied that there was no cause for worry as long as donors like himself were there. He smiled; he had decided. Eventually he persuaded me to go in for the Nahar Collection which was a still more valuable one. He did not live long enough to present this literary treasure to the Bhavan; but his eldest son and my beloved friend, Babu Shri Rajendra Singh has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000/- for the purpose.

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill-health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he said in the course of this lengthy, though very

sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benaras and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On 11th January I went to take leave of him, which he, full of emotion, gave with a heavy heart, exclaiming "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant. He would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill-luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace!

His sons, Babu Rajendra Singh, Babu Narendra Singh and Babu Virendra Singh are treading in the footsteps of their revered father. During the past year on the Singhi Series alone they have spent over Rs. 20,000/- . I have already mentioned how Babu Rajendra Singh purchased for the Bhavan the valuable Nahar collection. Babu Narendra Singh has also spent Rs. 30,000/- for a foundation of a Jain Bhavan at Calcutta. Babu Rajendra Singh and Babu Narendra Singh have also very generously promised me to continue to meet all the expenses of the Singhi Jain Series and requested me to bring out as many works as possible, at whatever cost so that this unique series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhji's memory by naming its Indological library after him. Further, one of its main halls will bear his name. The Bhavan's Jain Department will also be known as the **Singhi Jain Shikshapith.**\*

Bharatiya Vidya Bhavan,  
Bombay }  
July 1, 1945 }

JINA VIJAYA MUNI

\* Reprinted from Babu Shri Bahadur Singhji Singhi Memorial Volume of the *Bharatiya Vidya*, [Volume V] 1945.

## GENERAL EDITOR'S FOREWORD

I have great pleasure in presenting to the world of scholars Vol. I of Prof. P. K. Gode's "*Studies in Indian Literary History*," which is being published as the fourth volume of *Shri Bahādur Singhji Singhī Memorial Series* established in the sacred memory of the late Bābu Shri Bahādur Singhji Singhī, the founder of the *Singhi Jain Series*.

On 7th July 1944 my esteemed friend Shri Bahādur Singhji Singhī of memorable name passed away. To perpetuate his sacred memory a bulky issue of the *Bhāratīya Vidyā*, the Hindi-Gujarati Research Journal of the Bhāratīya Vidyā Bhavan, Bombay, was edited and published by me. This issue contained numerous valuable contributions from distinguished scholars together with an extensive essay by me recording my cherished reminiscences of Singhiji. At the time of issuing this Memorial Volume it occurred to me that a Memorial Volume of this type should be published every year to commemorate the name of the late Singhiji in a fitting manner. Accordingly a special issue of the *Bhāratīya Vidyā* (containing important articles in English) was published as the *Bābu Shri Bahādur Singhji Singhī Memorial Volume*. Owing to unfavourable circumstances the idea of bringing out a Commemoration Volume of this type every year could not be given effect to, though I continued my efforts in this direction. In 1947 I undertook to publish in the present series two volumes of Prof. P. K. Gode's "*Studies in Indian Literary History*," which present a rich collection of articles bearing on the history and chronology of literary works and their authors. Subsequently Prof. Gode discussed with me personally the plan of the two volumes, giving details of the articles to be included in them, but the difficulty of getting a suitable press fully equipped with the necessary types and paper still remained. Luckily for these volumes we found in Shri S. R. Sardesai, B.A., LL.B., the Manager of the Samarth Bharat Press, Poona, a willing co-operator in our task of getting these volumes printed carefully but the difficulty of getting the necessary supply of paper could not be got over immediately. After some months Shri Sardesai secured the necessary paper for the first volume and the printing work was

started in right earnest and completed by the end of 1950. Immediately thereafter the printing of the second volume was started by Shri Sardesai and it has been now brought to completion. I record here my best thanks to Shri Sardesai for his efficient and careful execution of the printing work of both these volumes.

The author of the present *Studies in Indian Literary History*, Prof. P. K. Gode, needs no introduction to the world of Indology. He was first introduced to me in 1919 by my most affectionate friend the late Dr. P. D. Gune, one of the chief founders of the Bhandarkar Oriental Research Institute and also its enthusiastic Secretary upto his sad demise in 1922. In April 1919 Prof. Gode joined the service of this Institute. I was then examining the rich Bombay Government Collection of MSS which was shifted from the Deccan College to the Institute in June 1918. This collection of MSS known as Government MSS, Library was put in the charge of Prof. Gode and I had day to day contact with him during the period of my stay in Poona. This contact gradually developed into indissoluble friendship not only on account of his unfailing courtesy and kindness in lending out MSS to me from the MSS Library in his special charge but mainly on account of the use made by Prof. Gode of the valuable manuscript material that surrounded him. During the last 37 years he has published no less than 445 original research papers (about 3500 pages). About half the number of these papers deal with literary history i.e. the history and chronology of Sanskrit and Prakrit works and their authors; the other half deals with the history of Indian Culture. The encyclopaedic range of the subjects handled by Prof. Gode and the strictly scientific form and character of his published papers dealing with them have endowed them with a reference value. In fact Prof. Gode's brother-workers in the field of Indology like myself have been constantly asking him to bring out all his papers in a book-form with exhaustive Indices. As Prof. Gode has entirely dedicated his life to the service of Sarasvati and as Sri and Sarasvati never go hand in hand it is beyond his means to publish his writings in a book-form. It is the duty of his rich friends and learned bodies to publish his studies in a book-form and thus help future research in the fields

of Indology touched by him. As a first step in this direction I undertook to publish the two volumes of Prof. Gode's papers not only to satisfy my own urge to help a brother-worker in the field of literature but also as an act of personal friendship. It is also my proud privilege to publish in a permanent form the results of research carried on by a pupil of my esteemed friend the late Dr. P. D. Gune. Prof. Gode joined the service of the Bhandarkar Oriental Research Institute on the advice of his guru, Dr. Gune. He has been serving as the Curator of the Institute for the last 35 years and has utilised every moment of his leisure for the promotion of Oriental learning not only by his own splendid example but also by his editorial work on several journals and commemoration volumes published by him. So far as I know no Curator of Indian Research Institutes has been able to publish as many research papers as he has published on diverse subjects in the field of Indology. Prof. Gode is now running his 63rd year. I wish him long life and plenty of energy to continue his service to Sarasvatī with single-minded devotion as hitherto. The Bhāratīya Vidyā now requires a large number of workers of the type of Prof. Gode and I confidently hope that his example will not fail to inspire the younger generation of scholars in a free India, with its rich heritage of literature and culture and a brilliant future now provided by a country-wide interest in the glory that was Ind.

Bhandarkar Oriental Research Institute,  
Poona 4,  
Vijaya-Daśami,  
17th October 1953.

JINA VIJAYA MUNI

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## INTRODUCTION

In his Foreword to the third Edition of the *Bibliography*<sup>1</sup> of my Published Writings my esteemed friend Rao Bahadur K. V. Rangaswami Aiyangar observed as follows :— “ Every library and institution interested in Indic Studies, and every scholar that can afford the price, will require a set of the published papers. Every student who has gained some light and guidance in his own special field from some paper or papers of Prof. Gode will, therefore, one feels assured, join in the *prayerful hope* that before a scholarly life of such remarkable fecundity reaches its sixtieth year, the next edition of this Bibliography will be replaced by the contents sections of a collection of Prof. Gode’s research publications and reviews, representing the achievement of over thirty years of a life dedicated to the discovery and propagation of historical truth.”

This prayerful hope of my learned friend was not expressed in vain. In the rainy season of 1946 I had the good fortune of meeting after many years my old friend Ācārya Muni Jinavijayaji, when he stayed for a few days in the Nizam Guest House of the B. O. R. Institute. I entered the service of the Institute on 26th April 1919. At this time the Government Manuscripts Library containing about 20,000 manuscripts was given in my special charge and Muniji, who was then staying in the Bharata Jain Vidyalaya near the Institute, was engaged day and night in studying the Jain manuscripts in the Government Manuscripts Library and preparing a Descriptive Catalogue of them and planning critical editions of Jain texts, many of which have been published in subsequent years. It was at this time that the bonds of friendship between myself and Muniji were forged for the first time and strengthened in later years even though Muniji left Poona and continued his studies outside Poona. During his stay in Poona referred to above I had occasion to ascertain Muniji’s deep interest in all my writings pertaining to Indian literary history and the history of Indian culture and allied topics. In one of our talks he expressed his great appreciation of all my writings published in numerous Oriental

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1. *Thirty Years of Historical Research or Bibliography of the Published Writings of P. K. Gode (1916-1946)*, Poona, 1947, Page iii of Foreword. The first Edition of this *Bibliography* was published in 1939 and the Second Edition of this *Bibliography* dedicated to my revered guru the late Dr. P. D. Gune, was brought out in 1941 with a Foreword by my venerable friend Principal J. R. Gharpure.

Journals since 1919 and desired that I should publish them in a book-form. In response to this desire I estimated the extent of my published writings and the probable cost of publishing them. According to my estimate the total extent of my writings came up to about 2500 printed pages, which if published in a book-form would cost about Rs. 25000, a sum which no Indian scholar of moderate means can afford to spend on his writings. Without getting perturbed at the estimated cost of publishing my writings in a book-form, Muniji spontaneously offered in a spirit of brotherhood to publish two volumes of my studies in literary history, each volume consisting of about 500 pages. I cannot adequately express my sense of gratitude to Muniji for this act of brotherhood prompted solely by his disinterested love of learning and catholicity of literary interests, characteristic of all true devotees of Sarasvatī, the goddess of learning, worshipped alike in this Bhāratavarṣa from remote antiquity up to the present day by all our countrymen, Brahmanical, Jain and Buddhist.

As the Director and General Editor of the *Singhi Jain Series* Muni Jinavijayaji has maintained a broad outlook in the selection of works to be published in this series. This outlook has been doing yeoman's service to the cause of the Bhāratiya Vidyā, for the promotion of which Muniji agreed to work as the Director of the Bhāratiya Vidyā Bhavan, founded by his eminent friend Śrī K. M. Munshi ten years ago. In the conduct of my own studies during the last 33 years I have also maintained a broad outlook in the selection of problems for historical investigation as will be seen from the contents of my *Bibliography* referred to above. "Bhāratiya Vidyā" in the broadest sense of the term includes studies pertaining to Indian literature, Brahmanical, Jain and Buddhist. Though the Brahmanical studies have been my main concern I have not excluded the field of Jain literature and history from my investigations as the two fields are intermingled. I could not carry out any studies pertaining to the Buddhist literature for want of Buddhist Manuscripts in our Manuscripts Library, which contains, however, about 4000 manuscripts pertaining to the Jain field, a source of inspiration to me as it is rich in chronological data, which are the very back-bone of all historical research worth the name. Some of my studies in Jain literary history included in the present volume will amply bear out the truth of my statement.

An accurate and encyclopaedic history of Sanskrit literature cannot be written unless all the known sources of such a history represented by the wealth of manuscript material in our manuscript collections, private or public, have been fully exploited by genera-

tions of diligent research workers dedicating their lives to this academic work of national importance. I developed this view thirty years ago and applied myself seriously to the study of the history and chronology of Sanskrit works as far as it could be reconstructed on documentary evidence of published and unpublished literary sources. Wrong chronology produces wrong history and want of chronology produces no history worth the name. In my studies I have all along endeavoured to fix the limits for the chronology of each author and his works, known or unknown, studied by me so that the work of the historian may become easy and dependable for further research in the field. My approach to the problems handled by me has been strictly realistic as I have explained in a special article "*Indian Chronology : A Plea for Realism*" published in the *Aryan Path* (June 1945, pages 201-206). In all my papers I have tried to record detailed references to the books and manuscripts used by me so that future workers may examine my evidence and satisfy themselves about the validity of my conclusions as limited by the evidence at my disposal. In short my papers provide an index-finger to the varied sources of historical research that still await exploitation and critical investigation. Only when the history and chronology of all known texts have been determined we shall be in a position to use them for the reconstruction of Indian literary or cultural history. For the history of Indian linguistics also the study of Indian literary chronology is of paramount importance. I strongly hope that my studies in literary and cultural history of India would be of some use for the *Sanskrit Dictionary* on historical principles which has been projected by my learned friend and colleague, Dr. S. M. Katre, the Director of the Deccan College Research Institute, Poona, and work on which has been proceeding apace through a special Sanskrit Dictionary Department working under his guidance and supervision.

The method of historical research adopted by me is patent to every one who has cared to carry on historical investigation in any field of knowledge. It is, however, necessary to say a few words about the specific technique of this method which has been responsible for the type of studies incorporated in the present volume. To me all old manuscripts, documents, printed books, not to say other sources of history, are worthy of reverence and careful preservation. In fact they are the very life-blood of all historical research. Catalogues of all these sources of history in general and Descriptive Catalogues in particular provide us an important tool of research as they are a view-finder through which one can have a glimpse of the vast and varied source-material for research in different collections of manuscripts, books etc. avail-

able throughout the world. It is the duty of every genuine research-worker in the field of Indian literary and cultural history to squeeze out this source material again and again for enriching our scanty knowledge of the specific fields of this history. In an ideal history of literature the chronology of every author and his literary production ought to be represented definitely or at least within narrow limits. If we cast a glance at the entries about works and authors in Aufrecht's *Catalogus Catalogorum* we find that with the exception of a few entries for which some chronology is available the whole catalogue looks like a big sign of interrogation in time and space. This sign of interrogation will be enlarged when the *New Catalogus Catalogorum*<sup>1</sup> is published by the University of Madras. As inheritors of the immense wealth of literary heritage, which would be briefly indicated in this great catalogue we would be failing in our duty towards this treasure of knowledge if we do not make an organised effort to reduce this sign of interrogation if not remove it altogether in the years to come. At any rate I have spent the best energy of my life during the last thirty years of my service at the B. O. R. Institute in contributing my mite towards such an organised effort. All my studies in the field of literary history have been designed as stepping stones to a monumental history of Indian literature, Jain, Brahmanical and Buddhist, when it comes to be written with the help of well chiselled bricks of historical facts and the durable cement of definite chronology gathered year after year by an indefatigable band of literary masons working in unison without a break.

There is nothing inherently enchanting in the dead bones of the sources of history but they become enchanting to an investigator of historical truth when he realizes the bearing of the contents of these sources on the problems under his investigation. In fact it is the spirit of investigation that makes these dead bones alive and speak for or against a thesis which the investigator wants to prove. Though no investigator can be a "monster of omniscience", he should at least try to get acquainted with the contents of all known sources of his investigation, published or unpublished.

1. Work on this Catalogue is being done by Dr. V. Raghavan for the last fifteen years. When completed this Catalogue would provide a first-rate tool for research in Indian Literary History. The first Volume of this Catalogue containing entries for the letter A- $\Psi$  has just been published. It fully justifies my expectations about its high standard of scholarship and usefulness as I have pointed out in detail in my review of this volume in the *Hindu* of Madras for 18-12-1949.

Without such acquaintance he cannot evaluate any new source when it comes to light accidentally or through the efforts of brother-investigators. The wider and the deeper the acquaintance of an investigator with the known sources, the larger is the number of problems that crop up for his investigation. He alone is a "Complete Angler" in historical research who sits patiently on the shores of antiquity by casting a close and comprehensive net of knotty problems and catches daily some new facts bearing on the solution of these problems. Though I am not a "Complete Angler" I have practised such angling on the shores of Indian antiquity commensurate with the scanty leisure at my disposal. I have under investigation innumerable problems and have maintained separate "Problem files" for them. Facts bearing on these problems, as soon as they are discovered, are noted on separate sheets with indication of their chronology and inserted in these files. When a sufficient number of analogous facts clarifying a problem is gathered in course of time these facts are released in the form of an article. Sometimes it takes years before a problem is clarified or completely solved; but if an investigator toils diligently year after year he is sure to be rewarded for his toil by a decent number of original research papers every year as will be seen not only from my *Bibliography* but from those of other savants<sup>1</sup> in the world. The *Yogavāsiṣṭha* rightly emphasises the need, value and fruitful character of *abhyāsa* or study in the following lines :—

" साम्यानि यान्ति वैफल्यं नाभ्यासस्तु कदाचन "

( *Yogavāsiṣṭha*, *Nirvāṇaprakaraṇa*,  
Sarga 67, Verse 32 ).

1. *The Bibliography* ( 95 pages ) of one of these savants, William Healey Dall ( 1845-1927 ) published by the Smithsonian Institution, Washington, 1946, records no less than 1607 publications of this great American Scientist whose remarks about an ideal seeker of the truth are forcefully applicable to any ideal research worker in the field of Indology as well. These remarks made in 1888 and quoted on the first page of the above *Bibliography* are as follows :—

....."Naturalists are born and not made; that the sacred fire cannot be extinguished by poverty nor lighted from a college taper. That the men whose work is now classical and whose devotion it is our privilege to honour owed less to education in any sense than they did to *self-denial, steadfastness, energy, a passion for seeking out the truth and an innate love of nature*. These are the qualities which enabled them to gather fruit of the tree of knowledge."

" Fortunes may become fruitless but never so study "

" येनाऽभ्यासः परित्यक्तः हृषे वस्तुनि सोऽधमः : "

( Ibid, verse 34 )

" He is the meanest wretch, who abandons the pursuit of his ideal." *Abhyāsa* is defined as " repeated application " :—

" पौनःपुन्येन करणमभ्यास हृति कथयते । "

These remarks<sup>1</sup> of the *Yogavāsiṣṭha* will not fail to carry their message to all genuine students of all times and climes. At any rate I have realized their full significance in my post-graduate research work for the last thirty-three years of my life.<sup>2</sup>

The articles included in the present volume were originally published in different Oriental Journals and other publications at different times. I have indicated at the commencement of each article in a footnote the exact title of the publication in which the article was originally published together with such details as would facilitate a reference to the original article. In the arrangement of articles in the volume I have generally followed the chronological order. It was, however, found impossible to give a definite chronological order for the entire matter included in the volume owing to certain authors and their works being fixed up only within broad limits of chronology, which may be narrowed down by subsequent students of the problems handled by me. The idea of the arrangement of these articles subjectwise had also to be given up owing to the overlapping character of the material in many of the

1. See the *Yogavāsiṣṭhadarśana*, edited by B. L. Atreya, Benares, 1935, pp. 80-81 (अभ्यासप्रशंसा). The Sun of *abhyāsa* (*abhyāsa-bhāskara*) illuminates the world :—

" सर्वस्य जन्तजातस्य सर्ववस्ववभासने ।  
सर्वदेवैक एवोच्चैर्जयत्यभ्यासभास्करः ॥ ७ ॥  
हठाभ्यासाभिधानेन यथनाम्ना स्वकर्मणा ।  
निजवेदनजेनेव सिद्धिर्भवति नान्यथा ॥ ८ ॥ "

2. I had an occasion to point out the remarks of the *Yoga-vāsiṣṭha* on *abhyāsa* to the audience at a function in my honour held on 18th May, 1949 at the B. O. R. Institute with M. M. Dr. P. V. Kane in the chair. Though no students in the audience approached me to learn the details of these remarks, some professors approached me next day and took down the exact verses from the *Yogavāsiṣṭha* quoted by me at the function.

articles. Some of the authors have written works on different subjects and consequently my articles dealing with these authors and their works could not be classified subjectwise. My only object in bringing out my scattered articles in a book-form is to make them available to the research students who are handicapped in their studies for want of access to all Oriental journals in any single library. The present volume will be useful not only to such research students but also to me in my future work on account of the exhaustive Indices prepared by my learned friends Dr. A. D. Pusalker, M. A., LL. B., Ph. D. of the Bhāratiya Vidyā Bhavan, Bombay, and Principal N. A. Gore, M. A. of the Kanara College, Kumta. These Indices enhance the reference-value of the volume. I am deeply indebted to both these friends for their arduous labour of love, which is a token of their brotherly affection for me and disinterested devotion to Sarasvati. The first of these Indices, a work of immense scholarly labour, was prepared by Dr. Pusalker in spite of his heavy work as Assistant Editor of the *History of India* projected by the Bhāratiya Vidyā Bhavan, and sent to me punctually as soon as I completed the printing of my articles in the Volume. The second Index, no less scholarly and important, was prepared by Principal Gore in spite of all his literary work and administrative commitments, as Principal of a newly started college and sent to me just in time as soon as I completed the printing of Dr. Pusalker's Index. One rarely enjoys such self-less and dependable scholarly collaboration in one's literary endeavours.

In the Introduction to the *Bibliography* of my writings published in 1947 I have thanked all my friends and well-wishers, whose co-operation and blessings have encouraged me to carry on my researches in Indian literary and cultural history for over three decades. It remains for me to thank some of these friends who have directly helped me in the publication of the present volume. Among these friends I have to convey my cordial thanks to my esteemed friend and literary confrère, Dr. S. M. Katre, M. A., Ph. D., whose advice and co-operation not only in all our joint efforts for the promotion of Indology during the last sixteen years but also in my own research work I have fortunately enjoyed without a break. As far as possible I have followed his very useful suggestions with regard to the arrangement and publication of the papers included in the present volume. Special thanks are due to, Mr. S. N. Savadi, B. A. ( Hons. ), the senior assistant of the Manuscript Department and Mr. G. N. Shrigondevkar, B. A., the Librarian of the B. O. R. Institute, for their willing co-operation in the

correction of some of the proofs, especially of the Indices to the Volume.

As Curator of the B. O. R. Institute for over 30 years I have enjoyed the privilege of the friendship and unstinted co-operation of all the past and present office-bearers and other members of the Institute. I take this opportunity of recording my most cordial thanks to all these friends, some of whom are unfortunately not living to-day to see the publication of this volume ! Among these departed friends I remember with gratitude and reverence my friend and guru the late Dr. P. D. Gune, M. A., Ph. D. ( died 1922 ), who put me on the path to Indology, and the late Dr. V. S. Sukthankar, M. A., Ph. D. ( died 1943 ), the General Editor of the *Mahābhārata*, who was my friend and colleague for 17 years ( 1925-1943 ). Dr. Sukthankar's daily scholarly contact with me during this period gave the most vitalising stimulus and encouragement to my sustained literary endeavour of almost a quarter of a century.

Among friends from whom I have received considerable encouragement in all my work at the Institute I must gratefully mention Principal J. R. Gharpure, B. A., LL. B. and Dr. R. N. Dandekar, M. A., Ph. D., who as Chairman of the Executive Board and Secretary of the Institute respectively for the last ten years have tried their best to promote its growth in spite of the difficulties created by the great world war. Thanks are also due to all the members of the staff, especially Mr. Y. R. Junnarkar ( Assistant Curator ), Mr. G. N. Shrigondekar ( Librarian ), and Messers G. S. Deshpande and G. B. Kulkarni, whose loyalty to the Institute and harmonious co-operation with me have facilitated all my administrative work as Curator of the Institute for more than 35 years. In 1935 the work of the preparation and publication of the several Volumes of the Descriptive Catalogue of the Govt. Manuscripts Library was entrusted to me by the Executive Board. I started this work with the help of two assistants Dr. M. M. Patkar, B.A., Ph. D. and Mr. S. N. Savadi, B. A. ( Hons. ). In 1943 Dr. Patkar joined the Deccan College Research Institute and Mr. Savadi took his place as senior assistant in the Manuscript Department. I record my best thanks to these co-workers for their careful and conscientious work not only on the Descriptive Catalogue but in other matters connected with this Department.

The present volume of my studies happily inaugurates a new series of Memoirs called " *Shri Bahadur Singh Singhi Series* " started in memory of the late Shri Bahadur Singhji Singhi ( 1885-1944 ), the magnanimous and enlightened founder of the *Singhi Jain Series*, by his great friend Acārya Muni Jinavijayaji. Two

volumes have already been published as commemoration volumes in memory of the late Shri Bahadur Singhji but this series of *Memoirs* has been commenced with the express purpose of commemorating his illustrious name permanently. This series of *Memoirs* will include all critical studies pertaining to Indian literature while the *Singhi Jain Series* will contain critical editions not only of texts pertaining to Jain literature but also those pertaining to Indian literature in general.

The *Singhi Jain Series* is the fruit of the pious liberality of Babu Shri Bahadur Singhji Singhi and commemorates the name of his revered father Babu Shri Dalchandji Singhi (1865-1927), who was a great patron of learning throughout his life. It is one of the declared aims of this Series to publish not only the critical editions of *texts* but also critical *Studies* by competent research scholars on all branches of Indian Literature, which are the glorious literary heritage of India. The volumes so far published in the *Singhi Jain Series* have already endeared themselves to Indologists all over the world. Literature knows no limitations of time and clime and I hope that the *Singhi Jain Series* of the critical editions of texts and the *Shri Bahadursingh Singhi Memoris* of critical studies inaugurated by this volume, will grow in content and world-wide literary prestige under the distinguished editorship of my esteemed friend Ācārya Muni Shri Jinavijayaji. The life-long services of Muniji to Indian literature and culture have been very great and they have been fittingly recognised by no less an academic body than the German Oriental Society, who have made him their *Honorary Member*. I take this opportunity of recording here my most hearty congratulations to Muniji upon this unique international honour conferred on him by this noblest body of the Orientalists' world and wish him long life and good health to continue his disinterested services to the Bhāratīya Vidyā.

Though Babu Bahadur Singhji Singhi, the noble and illustrious founder of the *Singhi Jain Series* is no more with us to continue his ceaseless efforts for furthering the cause of our ancient literature and culture, his two worthy sons, Babu Rajendra Singh Singhi and Babu Narendra Singh Singhi have been carrying out the pious wishes of their revered father in promoting this sacred cause. I cannot adequately express my sense of gratitude and appreciation for their genuine love of learning and the spirit of benefaction, which have contributed in no small way to the distinguished progress of the *Singhi Jain Series*.

In conclusion I offer my sincere thanks to my friend Shri S. R. Sardesai, B. A., LL. B., the Manager of the Samartha Bhārat Press,

Poona, for his careful and expeditious printing of the present volume in spite of all difficulties through which all presses in India had to pass during the last five years. Since 1920 Shri Sar-desai has been a life-worker of the *Samartha Vidyālaya*, of which I was a student in the year (1906-07) of its foundation by Prof. V. G. Vijapurkar. It is a happy coincidence that the *Samartha Bhārat Press* (conducted by the *Samartha Vidyālaya* of Talegaon near Poona) which printed the third edition of the *Bibliography* of my writings in 1947 should print in 1953 this first volume of my studies. My contact with Prof. Vijapurkar though short has left on my mind an indelible stamp of his self-sacrificing life, burning patriotism, deep learning and spotless character.

As my revered Guru the late Dr. Pandurang Damodar Gune initiated me into the study of the *Bhāratiya Vidyā* and his great friend Ācārya Muni Śrī Jinavijayaji has initiated the publication of this first volume of my studies, I have taken the liberty of dedicating it to both these benefactors in partial redemption of the heavy debt of gratitude I owe to them.

Bhandarkar Oriental Research  
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Vijayā-Daśamī }  
17th October 1953.

P. K. GODE.  
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TO  
MY GURU  
THE LATE LAMENTED  
Dr. Pandurang Damodar Gune  
(1884-1922)

AND  
MY ESTEEMED FRIEND  
Ācārya  
Śrī Jina Vijaya Muni



## 1. References to the Caitragaccha in Inscriptions and Literature\*

A separate study of the different Jaina Schools or *Gacchas*<sup>1</sup> in an exhaustive manner based on all epigraphic, literary and other sources will prove extremely useful to the students of Jaina

\* Originally published in *Jaina Antiquary*, 1914, Vol. VII, pp.1-14.

1. Mr. C. D. Dalal's *Catalogue of Jesalmere MSS*, Baroda, 1923, p. 98 mentions the following *Gacchas* and *ganas* etc.—उपकेशगच्छ, औषिकमत, काष्ठासङ्ग, कासहर्दीयगच्छ, कृष्णर्बीयगच्छ, कोटिय (काटिक) गण, खरतरशगच्छ, खरतरविधिपक्ष, खरतरवेगलगच्छ, वृहद्वरतशगच्छ, चन्द्रकुल, चन्द्रगच्छ, चाद्रकुल, चैत्यवासि, जात्योधरशगच्छ, तपागण, थारापद्मपुरीयगच्छ, देवानन्दगच्छ, पाडिच्छयगच्छ, पुष्करगण, पूर्णितलगच्छ, पूर्णिमापक्षपथमशाखा, वृहद्वच्छ, ब्रह्माणगच्छ, मायुरान्वय, यशोभद्रसूरीगच्छ, घटपलीयगच्छ, वइर (वज्र) शाखा, वसतिमार्ग, विधिपथ, विधिमार्ग, विधिपक्ष, विद्याधरवंश।

The *Prasasti Samgraha* by A. M. Shah, Ahmedabad, 1937, Part I (Index p. 4) records the following *Gacchas* etc. :—उपकेशगच्छ, कारटगच्छ, कृष्णराजर्विगच्छ, धोषपुरीयगच्छ, चंद्रकुल, तपोगण, तपगच्छ, तपा, पूर्णिमापक्ष, राजगच्छ, वृद्धान्तगण, संडेरगच्छ,—Part II (Index p. 20) records the following *Gacchas* etc. :—आगमगच्छ, अंचलगच्छ, उपकेशगच्छ, कासहरशगच्छ, कोस्तावालगच्छ, कोटिगच्छ, काष्ठासंघ मधुरान्वय पुष्करगण, कब्लोलावालगच्छ, खरतरशगच्छ, खरतर, चंद्रगच्छ, चैत्रगच्छ, जीराऊलगच्छ, तपागच्छ, तपागण, द्विवंशिकगच्छ, द्विवेदीणिकपक्ष, धर्मघोषगच्छ, नागेन्द्रगण, नदितटगच्छ, नाणावालगच्छ, पूर्णिमापक्ष, पिष्ठेगच्छ, पौपर्लीयाशाला, ब्राह्मणगच्छीय, वृहद्वच्छ, वृहद्व्रक्षाणीयागच्छ, भीमपर्लायपूर्णिमापक्ष, भाडरगच्छ, मवागच्छ, मलधारगच्छ, घटपलीयगच्छ, वृद्धतपागच्छ, विधिपक्षगच्छ, सुधर्मगच्छ, हारीजगच्छ।

The *Kharatara Gaccha Pativali Samgraha* by Muni Jinavijaya, Calcutta, 1932 (Index) mentions the following *Gacchas* etc. :—आचार्यगच्छ खरतर शाखा (आचार्यीय गच्छ), आद्यपक्षीय गण, आंचलिकमत, कूर्चपुरगच्छ, केटिक (गच्छ, गण), कोमल्य गच्छ, चन्द्रगच्छ, चन्द्रकुल, चित्रवाल गच्छ, तपा(गण, गच्छ) दुब्लिकापक्ष, नागेन्द्र (—गच्छ-कुल), निर्वृति (गच्छ-कुल), पिष्ठेलक खरतरशगच्छ शाखा, पोपलिया गण (गच्छ), पुनर्नवगच्छ, भावहर्षीय खरतरशाखा, मधुकर खरतरशाखा, रंगविजय खरतरशाखा, राजगच्छ, घटपलीय खरतरशाखा, दंडलिया गण, लघु आचार्यीय खरतरशाखा, लघु खरतरशगच्छ (गण,-शाखा), लघु भट्टारक खरतरशाखा, सुविहित खरतरशगच्छ, सुविहितपक्षगच्छ.

Bühler's *Life of Hemacandra* (Eng. Trans. by M. Patel) 1936, mentions the following *Gacchas*:—चंद्रगच्छ, कोटिकगण, पूर्णचन्द्रगच्छ.

A Kannada inscription on a pillar at Patasivaram (Anantapur Dist. South India) dated 24th February 1185, mentions पुस्तकगच्छ, देशीगण and मूलशेष to which belonged पद्मप्रभ मलधारिदेव, disciple of Virapandi-Siddhānta- Chakravartideva (*Vide* p. 299 of *Madras Presi.*

literature, philosophy and religion as it will give us a skeleton outline of the history of Jaina Schools and the several ācāryas that were associated with them. This is, however, a subject to be tackled by students interested in the history of Jaina literature and religion. In the absence of any encyclopaedic work dealing with the various Jaina Schools and their historical development it would be useful to collect and record data pertaining to the several schools separately to facilitate a closer study of them, as also to enable us to understand the interrelations of these schools through changing vicissitudes of political and religious history of India.

In the present paper I shall confine myself to one Gaccha *viz.* the *Caitragaccha* of Chitor in Rajputana and shall record a few references to it in inscriptions and literature.

(1) The *Praśasti Saṃgraha*<sup>1</sup> records the following colophon of a MS of the *Meghadūta* in a Bhandar at Pātan :—

“ संवत् १६०४<sup>2</sup> वर्षे वैशाख सुदि २ भूमवासरे श्रीचित्रगच्छे भ० श्री० ६ नयकीर्ति-सूरि सूरीन्द्रान् ॥ ततः शिय म० विनयकार्तिलिखितं स्ववाचनाय, चित्रांगद<sup>3</sup> दुर्गमच्छे ॥ श्रीरस्तु ॥ श्री ॥”

The above colophon of A.D. 1547 gives us the names of two Jainas *viz.*, (1) *Nayakīrti*<sup>4</sup> and (2) *Vinayakīrti* associated with the

(Continued from previous page)

*Kannada Inscriptions*, ed. by Shamasastri and Lakshminarayan Rao, 1939—Ins. No. 278). *Vide* also p. 400 of the above volume, where an inscription of A. D. 1297 records the gift of some land to विनयचन्द्रदेव, disciple of नेमिचंद्र राजुः of the पुस्तकगच्छ, देशीगण and मूलसंघ. On p. 89 again we have inscription No. 115 dated A. D. 1054 which mentions a Jain teacher belonging to मूलसंघ, देशीगण and पोत्तगगच्छ.

1. Ed. by A. M. Shah, Part II, p. 102.
2. This MS was copied in April 1547.
3. In the Chitor Stone inscription of A. D. 1287 engraved on a pillar about a mile or so from Chitor in the reign of Samara-Simha a grant is made to the temple of Vaidyanātha built on a tank called *Citrāṅga* (mod. Chitrang Moris tank at *Citrakūṭa* (*Vide* H. C. Ray : *Dynastic History of Northern India II*, p. 1194). In a MS copied in in Samvat 1597 (= A. D. 1541) i.e. six years earlier than the Meghadūta MS of A. D. 1547 we find the mention of *Citrakūṭa durga* in the reign of “*Rājādhirāja Śrī Vaṇavīra*” and the *Gaccha* existing at Chitor is styled as “*Añcala Gaccha*.”

4. The *Jain Granthāvali* does not mention any author of the name *Nayakīrti*. Winternitz (*His. of Ind. Lit.* II, Calcutta, 1933) & S. Vidyabhusana (*Ind. Logic*, 1921) make no reference to any author of this name in their Chapters on “Jaina Literature” (pp. 424—595) and “Jain Logic” (pp. 158—224) respectively.

*Caitragaccha* in the Chitor fort. The *Pattāvali* No. 1 of the *Kharatara Gaccha* contains the following dated reference to *Citrakūṭa* or Chitor :—

Death of Jinavallabhasūri at *Citrakūṭa* in *Saṁvat* 1168  
(= A.D. 1112).<sup>1</sup>

If the above date of the death of Jinavallabhasūri at *Citrakūṭa* is correct it shows the association of the *Kharataragaccha* with Chitor at the beginning of the 12th Century but it does not help us to know the history of the *Caitragaccha* mentioned in the *Meghadūta* MS referred to above.

Kṣemakīrti, pupil of Vijayendu and belonging to Candraṅkula composed his commentary on the *Bṛhatkalpasūtra* in *Samvat* 1332 i. e. A. D. 1276. At the end of his commentary he possibly refers to the genesis of the *Caitragaccha* in the following *verses* :—

“श्रीजिनदासन-नभस्तल-तिग्मरद्विमः  
श्री सग्र-चांद्रकुल-पश्चविकाशकारी ।  
इवज्योतिरावृतादगंबर ढंबरोऽभूत्  
श्रीमान् धनेश्वरगुरुः प्रथितः पृथिव्यां ॥ ७ ॥

1. Vide *Kharatara Gaccha Pattāvali Samgraha*, 1932, p. 10  
“६. श्री जिनदाससूरि:.....संवत् ११६८ चित्रकूट स्वर्गप्राप्तिः”

Other references are as follows :—

Page 4—“दुर्गे श्रीचित्रकूटे प्रहरसशभृचन्द्रगंख्ये हि वर्षे । etc.”

Page 24—“पुनरेकदा श्री जिनदत्तसूरिश्वित्रकूटदेवगृहे वज्रस्तभस्थितं  
नानामंत्राम्नायमयं पुस्तकं मंत्रबलेन प्रकटीकृत्य गृहीतवान्”

Page 32—“श्री जिनभद्रसूरि:.....अनया रीत्या एकदा वित्रकूटे समागताः”

Jinabhadra died in *Samvat* 1514 (A. D. 1458)

Page 46—“संवत् ११६७ वर्षे आषाढवदि ६ दिने पटे स्थापना  
श्रीदेवभद्रसूरिणा कृता श्रीचित्रकूटे etc.”

Page 53—“ततः श्री जिनेश्वरसूरिभिश्चित्रकूटे चित्रामणिपार्श्वनाथप्रापासादे  
भांडागारे पुस्तकं निर्वास्य प्रदत्तं । क्रमेण आगतं पत्तने । महोत्सवेन  
आनीतं । श्री कुमारपालाद्याः सप्तशतमनुष्ठाः सश्रीकाः अन्येषि बहवो  
जनाः शालायां स्थिता संति । दृष्टं पुस्तकं हेमाचार्येण etc.”

Page 55—“श्री जिनवर्धनसरयः । तैः श्रीजेसलमेरौ पार्श्वनाथचैत्यमध्ये गंभारकात्  
क्षेत्रपालो निर्वासीतः । तेन कुपितेन प्रतिज्ञा कृता अहं त्वां गच्छाज्जिर्वा-  
सयामि । रात्रौ लीरुपेण समागच्छति ततश्चित्रकूटे गताः etc.”

श्रीमैत्रपुरैकमंडनमहावीरप्रतिष्ठाकृत-  
 स्तस्माच्चित्रपुरप्रबोधतरणे: श्रीचैत्रगच्छोऽजनि' ।  
 तत्र श्री भुवनेन्द्रसूरसुगृह्मभूषणं भासुर-  
 ज्योतिः सदगुण-रत्न-रौहणगिरिः कालक्षेणाभवत् ॥ ८ ॥"

The above *verses* tell us that one Dhaneśvaraguru was the originator or founder of the *Caitragaccha* (तस्मात्.....श्रीचैत्रगच्छोऽजनि). This guru is styled as "चित्रपुरप्रबोधतरणे:" i. e. "the Sun for the awakening of Citrapura" obviously on account of his spiritual

1. This *Caitragaccha* referred to in A. D. 1276 by Kṣemakīrti is not found in the following 84 Gacchas of the Jainas, which originated with the pupils of a Jaina high priest named *Udyotana* who flourished about the middle of the 10th century.

These *Eighty-four Gacchas* as given on pp. 78—79 of Bühler's *The Indian Sect of the Jainas* edited by J. Burgess, London, 1903, are :—

(1) Vaḍa, (2) Osvāla, (3) Āñcala, (4) Jiravala, (5) Khaḍatara or Kharatara, (6) Lonkā or Ricmati, (7) Tapā, (8) Gaṅgeśvara, (9) Koranṭavāla, (10) Ānandapura, (11) Bharavati, (12) Uḍhaviyā, (13) Guḍavā, (14) Dekāupā or Dekāvā, (15) Bhinmālā, (16) Mahudiyā, (17) Gacchapāla, (18) Gośavala, (19) Magatragagadā, (20) Vṛhmāniyā, (21) Tātārā, (22) Vikaḍiyā, (23) Munjhiyā, (24) *Citrodā*, (25) Sācorā, (26) Jacandiyā, (27) Sidhālavā, (28) Miyaṇṇiyā, (29) Agamiyā, (30) Maladhārī, (31) Bhāvariyā, (32) Palivāla, (33) Nāgadigeśvara, (34) Dharmaghoṣa, (35) Nāgapurā, (36) Ucatavāla, (37) Naṇṇāvāla, (38) Saḍerā, (39) Maṇḍovarā, (40) Sūrāṇi, (41) Khambhāwati, (42) Pāecārīda, (43) Sopāriya, (44) Māṇaliyā, (45) Kocchīpanā, (46) Jāgamnā, (47) Lāparavāla, (48) Vosaradā, (49) Duivandaniyā, (50) Citrāvāla, (51) Vegaḍā, (52) Vāpadā, (53) Vijahāra, Vijharā, (54) Kāupurī, (55) Kācalā, (56) Hāṁlaliya, (57) Mahukarā, (58) Putaliyā, (59) Karṇariseyā, (60) Revardiyā, (61) Dhandhukā, (62) Thambhaṇipanā, (63) Pañcīvala, (64) Pālanpurā, (65) Gaṇdhāriya, (66) Veliyā, (67) Sādhpunamiyā, (68) Nagarakotiyā, (69) Hāsorā, (70) Bhaṭanerā, (71) Jaṇaharā, (72) Jagāyana, (73) Bhīmasena, (74) Takaḍiyā, (75) Karīboja, (76) Senatā, (77) Vagherā, (78) Vaheḍiyā, (79) Siddhapura, (80) Ghoghari, (81) Nāgamiyā, (82) Punamiyā, (83) Varhadiyā, (84) Nāmīlā — Some of these names are common to Col. Miles's list (*Tr. R. A. S.* vol. III, pp. 358 f. 363, 365, 370) and H. C. Brigg's list—*Cities of Gujarat* p. 339. I wonder if Gaccha No. 24 (*Citrodā*) in the above list has any connection with the *Caitragaccha* mentioned by Kṣemakīrti !

knowledge. *Citrapura*<sup>1</sup> mentioned by Kṣemakīrti appears to be identical with modern *Chitor*. If this identification is correct it is but in the fitness of things that such an illustrious Jainācārya should be the founder of the *Caitragaccha*, the existence of which in the latter part of the 13th century and its continuity to the middle of the 16th century is proved by inscriptional and literary sources.

1. Chitor is mentioned in historical references as चित्रांड, चित्रकूट, चेत्रकूट, (*Vide Index to Kharatara Gaccha Paṭṭavali Saṃgraha*, p. 3) though I have not come across the name चित्रपुर as such for Chitor used in documents or elsewhere. The *Praśasti Saṃgraha* by A. M. Shah records the following names of Chitor :—

### Part II—

- P. 16 (Pr. No. 54) “चित्रकूटमहानगरे” in a MS dated *Saṃvat*  
 $1510 = A. D. 1454$
- P. 46 (Pr. 195) “चित्रकूट पुरे” in a MS dated *Saṃvat*  
 $1547 = A. D. 1491$
- P. 82 (Pr. 285) “चित्रकूट” in a MS. dated *Saṃvat*  
 $1573 = A. D. 1517$
- P. 97 (Pr. 352) “चित्रकूट” in a MS dated *Saṃvat*  
 $1597 = A. D. 1541$
- P. 94 (Pr. 216) “चित्रकूट महादुर्गे” in a MS dated *Saṃvat*  
 $1553 = A. D. 1497$
- P. 93 (Pr. 332) “चित्रकोट” in a MS dated *Saṃvat*  
 $1592 = A. D. 1536$
- P. 113 (Pr. 424) “चित्रकोट” in a MS dated *Saṃvat* 1616  
 $= A. D. 1560$
- P. 96 (Pr. 347) “चित्रकूट दुर्गे” in a MS dated *Saṃvat*  
 $1597 = A. D. 1541$
- P. 102 (Pr. 376) “चित्रांगद दुर्गे” in a MS dated *Saṃvat*  
 $1604 = A. D. 1548.$

Part I, page 94 (Pr. 161)—A MS of “निधंटुशेष” copied in *Saṃvat* 1280 = *A. D. 1224*. It contains an endorsement dated *Saṃvat* 1343 = *A. D. 1287* in which it is stated that one खेतासेह resident of चित्रकूट purchased it.—The *Patan MSS. Catalogue* Vol. I (Baroda, 1937) contains the following references to Chitor :—Page 34—MS dated *Saṃvat* 1185 = (*A. D. 1129*) mentions हरिभद्रसूरि as resident of “चित्रकृतचल” (कृतिः.....चित्रकूटाचलनिवासिनः श्रीहरिभद्रसूरः) — P. 66 “चित्रकूटमहादुर्गे” mentioned in a MS dated *Saṃvat* 1314 = *A. D. 1258*,— P. 156 (चित्तउड = चित्रकूट).

The name Dhaneśvara Sūri is very commonly met with in the literature of the Jainas. It is, therefore, necessary to identify him if possible and for this purpose we shall have to note all the namesakes' of Dhaneśvara in dated sources, who flourished before A. D. 1276 the date of composition of Kṣemakīrti's commentary on the *Bṛhatkalpasūtra*.

The *Jesalmere Inscriptions* edited by P. C. Nahar contain the following references to the *Caitra Gaccha* :—

1. A MS of *Yogaśāstravṛtti* was copied for Dhaneśvara Sūri at Śri Pattana in *Samvat* 1255 (= A. D. 1199) Vide *Praśasti Samgraha* Part I, p. 82 (Pr. 130)—संवत् १२५५ वर्षे मार्गे शुद्धि १ रवौ ॥ अद्येह श्री पत्तन श्रीदेवाचार्यवस्थां श्रीधनेश्वरसूरीणां हेतोद्वादशसहस्रयोगशास्त्रवृत्तिं परमश्रावकठकुरवर्धमानेन सुदर्शनप्रामाण्वास्तव्य पारार० वाचलपार्श्वात् लिखापिता etc. Part II, p. 93—In a MS dated *Samvat* 1592 (= A. D. 1536) the *Sūris* of the नाणावाल गच्छ viz., शांतिमूरि, चिद्दसेणसूरि, धनेसरसूरि etc., are mentioned. This Dhaneśvarasūri has no connection with our Dhaneśvara on account of the difference of chronology and the difference of the Gacchas.

One Dhaneśvarasūri of the नाणकीय गच्छ is mentioned in the *Jesalmere Inscription* No. 2230 dated *Samvat* 1329 (= A. D. 1273) but he is obviously a different person as he does not belong to the *Caitra Gaccha* (Vide p. 61 of *Jesalmere Inscriptions* III by P. C. Nahar, Calcutta, 1929). Two more namesakes of this Sūri are found in the same Gaccha in inscriptions dated *Samvat* 1476 (= A. D. 1420) and *Saṃvat* 1527 (= A. D. 1471) vide Inscription Nos. 2291 and 2348 in the above volume of *Jesalmere Inscriptions*. It would appear that Dhaneśvarasūri of the *Nānakīya Gaccha* living in A. D. 1273 was a contemporary of Kṣema-Kīrti who composed his commentary on the *Bṛhat-Kalpa-sūtra* in A. D. 1276 i. e. three years after the *Jesalmere Inscription* of A. D. 1273.

While dealing with Jain influence under the Paramāra Kings Dr. D. C. Gongoly (*Paramāra Dynasty* 1933, p. 250) states that "Dhaneśvara lived in Malwa during the reign of Muñja." This Dhaneśvara belonged to *Rāja Gaccha* (Vide p. iii of Peterson's *Fourth Report*). The last known date of Muñja or Vākpati II is A. D. 993-4 (Vide p. 80 of *Parm. Dynasty*).

Inscription Number.	Saṁvat year.	A. D.	Sūris mentioned in the Inscription
2229	1327	1271	Kanakaprabhasūri (in the line of Ajitasimha Sūri “श्री चैत्रगच्छे”)
2416	1339	1283	Dharmadeva Sūri “श्री चैत्रगच्छीय”
2249	1381	1325	Dharmadeva Sūri “श्री चैत्रगच्छे”
2255	1388	1332	Āmadeva Sūri “चैत्रगच्छे”
2320	1503	1447	Malacandra Sūri “चित्रावलगच्छे” <sup>1</sup>

The Jesalmere inscriptions noted in the above statement bear further testimony to the continuity of the *Caitra Gaccha* between A. D. 1271 and A. D. 1447. We have already quoted the colophon of a *Meghadūta* MS of A. D. 1547 which carries further this continuity exactly by 100 years. With a view to having a thorough knowledge of the several sūris belonging to the *Caitra Gaccha* and their contribution to Jain and non-Jain literature and philosophy, it is necessary to record the names of these sūris as found in references to them in the entire Jain literature published and unpublished but this is a task which must be left to scholars who have specialized in the history of Jain religion and philosophy. I have, therefore, great pleasure in recording below the information about the *Caitra Gaccha* kindly sent to me by my friend Prof. A. N. Upadhye of Kolhapur :—

The *Caitra Gaccha* is also called *Citra* or *Citravāla Gaccha*. It is not so popular as *Kharatara* or *Tapā Gaccha*. From a book called “*Jaina Dhātu-pratimā Lekha Samgraha* by Buddhisāgara (Bombay, Saṁvat 1973), the following facts may be noted :—

Saṁvat year	A. D.	Reference to Caitra Gaccha (= C. G.)
1333	1277	Devānanda Sūri of C. G. installed an image of Śāntinātha.

1. Mr. P. C. Nahar in his Index to *Jesalmere Inscriptions*, III, p. 218 identifies चैत्रगच्छ with चित्रावलगच्छ as he makes the following entry :—“चैत्र [चित्रावल] गच्छ.”

Samvat year	A. D.	Reference to Caitra Gaccha (= C. G.)
1339	1283	Vardhamāna Sūri of C. G. installed an image found at Chaveli.
1388	1332	Hari Candra Sūri of C. G. installed an image of Śāntinātha, now at Kolwad.
1396	1340	Mānadeva Sūri of C. G. installed an image of Pārvanātha, now at Ahmedabad.
1400	1344	Rājadeva Sūri of C. G. installed an image, now at Ahmedabad.
1405	1349	Dharmadeva Sūri of C. C. installed an image of Ādinātha.
1417	1361	Mānadeva Sūri of C. G. installed an image of Ādinātha.
1474	1418	Malaya Candra Sūri, the disciple of Pārvacandra of the C. G. installed an image of Ādinātha, now at Ahmedabad.
1451	1395	Pāsadeva Sūri of C. G. installed an image, now at Uñjhā.
1457	1401	Pāsadeva Sūri of C. G. installed an image, now at Ahmedabad.
1484	1428	Jinadatta Sūri of C. G. installed a plate of 24 Jinas, now at Visanagar.
1507	1451	Munitilaka Sūri of C. G. installed an image of Śāntinātha.
1507	1451	Lakṣmīdeva of C. G. installed an image of Vimala, now at Ahmedabad.
1512	1456	Munitilaka of C. G. installed an image of Śītalanātha, now at Ahmedabad.
1512	1456	Ratnadeva Sūri, the disciple of Jinadeva Sūri, belonging to the line of Guṇadeva of C. G. installed an image of Vimalanātha, now at Visanagara.
1519	1463	Śrī Sūri of C. G. installed an image of Sambhavānātha, now at Ahmedabad.

Saṁvat year.	A. D.	Reference to Caitra Gaccha (= C. G.)
1520	1464	Lakṣmīśāgara, the pupil of Malayacandra of C.G. installed an image of Śāntinātha, now at Koṣa.
1521	1465	Lakṣmīśāgara of C. G. installed an image of Pārvīnātha.
1522	1466	Lakṣmīśāgara Sūri, the pupil of Malayacandra of C. G. installed an image of Vāsūpūjya which is found at Dabhoi.
1527	1471	Jñānadeva Sūri of C. G. installed an image of Neminātha at Dholera.
1537	1481	Cārucandra Sūri, the Pupil of Somakīrti of C. G. installed an image of Dharmānātha
1547	1491	Lakṣmīśāgara Sūri of C. G. installed an image of Śryāṁsa, now at Ahmedabad.
1554	1498	Somadeva Sūri of C. G. installed an image of Neminātha.
1559	1503	Ratnadeva Sūri, of the line of Gunadeva Sūri of C. G. installed an image, now at Uñjhā.
1579	1523	Pāsadeva Sūri, Pupil of Viradeva Sūri of C. G. installed an image of Sambhavanātha.

If we now sum up the data recorded above on the antiquity of the *Caitra Gaccha* it provides us the following chronological conspectus based on epigraphic and literary sources:—

Chronology	Source
A. D. 1271—1447	<i>Jesalmere Inscriptions</i>
,, 1277—1523	<i>Jaina Dhātu Pratimā Lekhasamgraha</i>
,, 1276	Kṣemakīrti's Commentary on <i>Brhatkalpasūtra</i>
,, 1547	Pāṭan̄ MS of the <i>Meghadūta</i>

The dates recorded in the above conspectus show an unbroken continuity of the Caitra Gaccha for about 276 years between the years A. D. 1271 and 1547. We have also seen that various Jainācāryas were associated with the Caitra Gaccha during this period and it should be a matter for investigation how and to what extent they advanced the cause of Jain religion, literature and philosophy.

The text of the earliest inscription<sup>1</sup> of A. D. 1271 containing the reference to the Caitra Gaccha reads as follows :—

“संवत् १३२७ वर्षे फागुण सुदि १२ हरिचंद्रपुत्र जठासीह भगिणि मोहिणि आत्मश्रेयोर्थं विवं कारितं ॥ प्रतिष्ठितं श्रीचैत्रगच्छे श्रीअजितसिंहसूरिसंताने श्रीकनक-प्रभसूरिभिः ॥”

This text shows that *Kanakaprabhasūri* of the *Caitra Gaccha* in the line of *Ajitasimhasūri* was living in A. D. 1271.

It is now necessary for us to take the history of the *Caitra Gaccha* backward from A. D. 1271 and for this purpose the Chirava Inscription<sup>2</sup> of the time of Samarasimha of Mewar of Vikrama *Saṁvat* 1330 (= A. D. 1273) is very much useful as it refers to the Jainācāryas of the *Caitra Gaccha* in the following verses<sup>3</sup> :—

1. P. C. Nahar : *Jesalmere Inscriptions*, p. 60, Inscript. No. 2229.

2. Edited by R. R. Haldar in *Epi. Indica*, (XXII, October 1934) published in 1938, page 285 ff. This inscription was first edited in *Vienna Oriental Journal*, XXI, pp. 155 ff. but it is re-edited historically by Mr. Haldar. Exact date of the inscription is Friday-13th October 1273.

3. Mr. Haldar gives us the following English summary of these verses :—Page 286— “Then follows the description of the Jain Āchāryas, who flourished at that place (Chitor). Verse 44 says that there was at the head of the Pāśupata Sect Śivārāsi who possessed many good qualities and worshipped the God Ekalinga. After him Bhadreśvarasūri of the Caitra Gaccha, Devabhadra sūri, Siddhasena-sūri, Jineśvarasūri, his pupil Vijayasimhasūri, Bhuvanacandrasūri, his pupil Ratnaprabhasūri, then living, followed in succession (Vv.45–47). The last named was highly honoured by Viśvaladeva and Tejaḥsiṅha and composed this *prāstasti* at Chitor (V. 48). The name of the writer of this record is given as Pārśvacandra, who was the pupil of Ratnaprabhasūri, while that of the engraver Kelisiṁha, son of Padmasimha. Delhaṇa was the artisan who did other things connected with it. (Vv. 49–50).”

“श्री चैत्रगच्छुगगने तारकबुधकविकलावतां निलये ।  
 श्रीभद्रेश्वरसूरिर्युरुहुदगा जिष्कवणांगः ॥ ४५ ॥

श्रीदेवभद्रसूरिस्तदनु श्रीसिद्धसेनसूरिथ ।  
 अजनि जिनेश्वरसूरिस्तचित्त्वो विजयसिंहसूरिश्च ॥ ४६ ॥

श्रीभुवनचंद्रसूरिस्तथपट्टेभूद्भूतदंभमलः  
 श्रीरत्नप्रभसूरिस्तस्य विनेयोस्ति मुनिरस्तं ॥ ४७ ॥

श्रीमद्विश्वलदेवश्रीतेजःसिंहराजकृतपूजः ।  
 स इमां प्रशस्तिमकरेदिह हृचिरां चित्रकूटस्थः ॥ ४८ ॥

शिष्योमुष्यालिख(न्म) रथो वैदृत्येण विभूषितः ।  
 पार्श्वचन्द्र इमां विद्वद्विष्णवणालिशालिनी ॥ ४९ ॥

पश्चसिंहसुतः केलिसिंहो मूमुच्चकार च ।  
 स्थानेत्र देवहणः शिली कम्मात [रम] कारयत् ॥ ५० ॥

यावद्विश्वसरस्यस्मिन्नस्ति रामश्री पुष्करं ।  
 राजहंसयुतं तावत् प्रशस्तिर्नदतादियं ॥ ५१ ॥

संवत् १३३० वर्षे कार्तिकशुद्धि प्रतिपदि शु [के] [॥]”

The line of *acāryas* as we find recorded in A. D. 1273 in the above *prasasti* composed by *Ratnaprabhasūri* and recorded by his pupil *Pārśvacandra* is as follows :—

- (१) भद्रेश्वरसूरि (of चैत्रगच्छ)
- |
- (२) देवभद्रसूरि
- |
- (३) सिद्धसेनसूरि
- |
- (४) जिनेश्वरसूरि
- |
- (५) विजयसिंहसूरि
- |
- (६) भुवनचंद्रसूरि
- |
- (७) रत्नप्रभसूरि
- |
- (८) पार्श्वचन्द्र                      } living in A. D. 1273

This line of *Bhadreśvarasūri* in the *Caitra Gaccha* existing in A. D. 1273 and represented by *Ratnaprabha* and his pupil *Pārśvacandra* appears to be different from the line of *Ajitasimha* of the same *Gaccha* mentioned in the inscription of A. D. 1271 and

represented by *Kanakaprabhasūri* then living. Evidently *Ratnaprabha* and *Kanakaprabha* were contemporary ācāryas of the same *Caitra Gaccha*.

The line of *Bhadreśvarasūri* of the *Caitra Gaccha* mentioned by *Ratnaprabha* in A. D. 1273 as having 6 ācāryas preceding him enables us to take the antiquity of the *Caitra Gaccha* to about 1100 A. D. if not a little earlier, presuming that a generation of the teacher and his pupil represents about 25 years and presuming also that *Ratnaprabha*'s list of his predecessors is accurately recorded. We must, however, search for definite historical evidence for studying the details of the lives of the 6 predecessors of *Ratnaprabha* (living in 1273 A. D.).

*Ratnaprabha* states that the Kings *Viśvaladeva* and *Tejasimīha* honoured him (v. 48 of the *prāśasti*). *Tejasimīha* belonged to the ruling line of the *Guhilaputras* of Medapāṭa or Mewar, a genealogical table of which has been recorded by Dr H.C. Ray.<sup>1</sup> As *Tejasimīha*'s dates are c. 1260—1267 A. D. and as he honoured *Ratnaprabhasūri* of the *Caitra Gaccha* we can presume that *Ratnaprabha*'s influence at the Mewar Court was sustained say between A. D. 1260 and 1273. This conclusion is supported by a further inscription<sup>2</sup> found near Chitor which is dated *Saṁvat* 1322 i.e. A. D. 1265 and its *prāśasti* which was composed by *Ratnaprabha Sūri* of the *Caitra Gaccha*. Another inscription<sup>3</sup>, mentioning *Hemacandra Sūri* and others of the *Caitra Gaccha*, is the *Chitor Stone inscription* dated *Saṁvat* 1324 i.e. A. D. 1267. It is incised on a stone fixed on an arch of the bridge on the Gambhīrī river near Chitor. This stone is said to have originally belonged to the temple of *Mahāvīra* at Talahati at the foot of the Chitrakūṭa hill.

Though the evidence of literature and inscriptions recorded in this short inquiry about the antiquity of the *Caitragaccha* takes us

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1. *Dynastic History*, II, pp. 1206—08—I quote below the dates given by Dr. Ray for the last four rulers of the Medapāṭa line of the *Guhila-putras* :—

*Jaitrasimīha* (c. 1213—1256 A. D.)  
*Tejasimīha* (c. 1260—1267 A. D.)  
*Samarasimīha* (c. 1273—1301 A. D.)  
*Ratnasimīha* (c. 1302—1303 A. D.)

2. *Ibid*, p. 1191.—This epigraph is now in the Victoria Hall, Udaipur. It was noticed in *Rajputana Museum Report*, 1927, p. 3. It was found in the village of Ghagsa near Chitor. It describes the family who built the well, where the inscription was originally found.

3. *Ibid*, Vide *Epi. Ind. XX*, Appendix p. 81, No. 570.

safely to about A. D. 1100, the Jain tradition' as based on the Paṭṭāvalis claims the existence of a Śākhā of Mūla Sangha (Digambar School) at Chitor right from 515 B. C. upto A. D. 1881. The Paṭṭāvalis no doubt provide good data for historical verification but they need to be linked up with epigraphic and other objective evidence for a reliable reconstruction of Jain chronology and history.

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1. Vide Appendix E (Chronological List of the Gaccha-heads) to the *Epitome of Jainism* by Puran Chand Nahar, Calcutta, 1917, p. lxxix—Mr. Nahar states that the *Nandi Sanga* (Chitor Śākhā) was founded by Meghanandin, disciple of Guptigupta or Arhadbali and is also known as *Sarasvatī Gaccha*, and Balātkāra Gaṇa. The list of Gaccha heads recorded by Mr. Nahar is based upon the Paṭṭāvali as published in the *Jaina Sidhānta Bhāskara* and by Dr. Hoernle in the *Indian Antiquary* (Vol. XX, pp. 341—361 and Vol. XXI pp. 51—84). The pontiffs of this Gaccha, adds Mr. Nahar, generally use the four surnames viz., *Nandin*, *Candra*, *Kirti*, and *Bhūṣāṇa*. The table begins with Gautama the first Gaṇadhara or disciple of Mahāvīra, who is known as the founder of the Mūla-sangha by the Digambaris.

## 2. The Bhagavadgītā in the pre-Śamkarācārya Jain Sources\*

In his recent paper<sup>1</sup> on the *Kashmir recension of the Bhagavadgītā* Dr. S. K. Belvalkar examines the views of Dr. F. Otto Schrader of Kiel to the effect that the text of the *Bhagavadgītā*, to which the *Gītābhāṣya* of Śamkarācārya gave currency (and consequently the *Gītābhāṣya* itself) was completely unknown in Kashmir upto 1000 A. D. Dr. Belvalkar also examines in detail Schrader's hypothesis about a Kashmir recension of the *Gītā*. In the course of this examination he observes :—“Once Schrader's thesis is accepted as proved, it raises the possibility of other recensions of the poem being current at different times in different parts of India.”<sup>2</sup>

What different recensions of the *Bhagavadgītā*, if any, were current at different times in different parts of India, no one can say with any degree of certainty. In the same manner it would be hazardous to conclude the impossibility of different recensions simply because no evidence in their support, of an incontrovertible nature has yet been discovered and recorded. In the present unsettled state of this problem it would be useful to collect all possible data about the text of the *Gītā* as found recorded in the form of quotations in works prior in date to the *Gītābhāṣya* of Śrī Śamkarācārya with a view to seeing if as a cumulative effect of this data we can assert or deny the possibility of different recensions of the *Gītā* current at different times in different parts of India.

If the importance of pre-Śamkarācārya quotations from the *Gītā* occurring in Brahmanical or non-Brahmanical texts is recognized to possess some value for historical or textual criticism, an attempt will be made by interested scholars to record all such quotations as they are traced during the course of their studies. In the present paper I shall record some such quotations from a Jain source.<sup>3</sup>

\* *Annals* (B. O. R. I.), 1940, pp. 188–194.

1 *New Indian Antiquary*, Vol. I, pp. 211 ff.

2 *Ibid.*, p. 212.

3 Siddhasenagaṇi (*about 609 A. D.*—Vide p. 182 of *History of Indian Logic* by Vidyabhushan) records the following verses in Āryā metre in his comm. on Umāsvāti's *Tattvārthādhigamasūtra* (p. 272 of *T. sūtra*, Part II (1930) ed. by H. R. Kapadia):—

Recently I had an occasion to peruse the works<sup>1</sup> of Haribhadrasūri. During the course of my perusal I came across some verses which looked like quotations from the *Gītā*. I, therefore, tried to read these works rather minutely with a view to tracing verses common to these works and the *Gītā*. The verses traced so far may be recorded in this paper to enable scholars to trace any more verses common to the *Gītā* and other works of Haribhadrasūri, not included in the pothī before me.

According to Muni Jinavijayaji<sup>2</sup> Haribhadra flourished in the middle of the 8th century A. D. Prof. Jacobi<sup>3</sup> accepts this date and the evidence on which it is based and observes that Muni Jinavijayaji " puts his case in the clearest light." Udyotana in his *Kuvalayamālā* completed on 21st March, 779 A. D. mentions

(Continued from previous page)

" देशे ततो विविक्ते समे शुचौ जन्तुविराह्ते कल्पे ।  
कृज्वायम्य स देहं ब्रह्मा पन्थङ्गमचलाङ्गः ॥ २ ॥  
वारासनादि चासनमथसमपादादि वाचलं स्थानम् ।  
यद् वाऽधिष्ठाय यन्तः शयनं चोनानगयनादि ॥ ३ ॥  
ज्ञेयमखिलं विविदिष्टासंश्च मोक्षविधिमखिलम् ।  
संभाय स्मृतिमात्मनि किंचिदुपावर्य दृष्टिं स्वाम् ॥ ४ ॥  
विपर्येभ्य इन्द्रियाणि प्रत्यवहृत्य च मनस्था तेभ्यः ।  
धारयति मनः स्वात्मनि योगं प्रणिधाय मोक्षाय ॥ ५ ॥"

This passage reminds us of the lines of the *Bhagavadgītā* such as— " विविक्तसर्वा लध्वाभी " (XVIII 52); " शुचौ देशे प्रतिष्ठाप्य ( VI, 11); " सुनिमाक्ष-परायणः " (VI, 2); " श्रुतोर्मध्ये प्राणमावेश्य रन्यक् " (VIII, 10); " यदा संहरते चायं " (II, 58).

1. *Srī-Haribhadrasūri-grantha-Saṅgraha* published by the Sri Jaina Granthaprakāśaka Sabhā, Ahmedabad, 1939. The works included in this pothī are :—(1) योगदृष्टिसमुच्चय, (2) योगविन्दु, (3) षोडशक, (4) शास्त्रवार्ता-समुच्चय, (5) षडदर्शनसमुच्चय, (6) द्वालिशदवकप्रकरण, (7) लोकतत्त्वनिर्णय, (8) धर्म-विन्दुप्रकरण, (9) हिंसाफलाष्टक, (10) सर्वज्ञसिद्धिस्वरूप—Winternitz (*Indian Literature*, II, P. 480) states that hitherto 88 of Haribhadra's works have been found in MSS and 20 of these have been printed.

2. *Date of Haribhadrasūri* (Paper read at the First Oriental Conference, November 1919, Poona) published in Sanskrit in the *Jainasāhitya Saṁśodhaka Granthamālā*. P. 14—" खृष्णयसमशतीतमाब्द ( ७०० ): वर्तिनं कुमारिलं हरिभद्रः स्मरति. हरिभद्रं पुनः—अप्रसप्त्यधिकरसप्रशतीतम ( ७७८ ) खृष्णबद्वतीं कुवलयमालाकथाकारो दात्रिण्यचिन्हसारैः। अतो हेतोः एतयोद्योरन्तराले काले—अर्थात् खृष्णयाप्तमशताब्दी मध्यभागे—हरिभद्रो विद्यमानो भवेत् इति निःसदेहमनुभीयते । "

3. *Vide Intro. to Samarācīca Kahā* (Bib. Ind. No. 169) a Jaina Prākṛta work ed. by Dr. Hermann Jacobi, Vol. I. Intro. p. ii.

Haribhadra as his teacher in philosophy and praises him as the author of a great many books. Haribhadra quotes many authors, Brahmanical, Buddhist and Jaina<sup>1</sup>, among whom we find Bhartṛhari (the author of the *Vākyapadiya*) about 650 A. D. and Kumārila. Haribhadra also quotes several passages from the Cūrṇi of the *Nandiśūtra* by Jinadāsagāṇī-mahattara (A. D. 677). On the other hand he does not quote Śaṅkarācārya or discuss his *māyāvāda*. The birth-place of Haribhadra was Citrakūṭa or the modern Chitor. He was a Brahman by caste. It was chiefly due to him that Sanskrit became the learned language of the Śvetāmbaras and replaced Prakrit in several departments of their literature. He shows perfect mastery in philosophical discussion conducted in Sanskrit side by side with his comprehensive knowledge of Jain Lore due to his conversion to Jainism.<sup>2</sup>

With the foregoing remarks about the chronological and biographical details about Haribhadrasūri it would be easy to understand the following verses found as part of Haribhadra's works, without mention of their source or without any indication to suggest that they are quotations from a Brahmanical work like the *Bhagavad-gītā* :—

(1) Verse 76 of the *Sāstravārtāsamuccaya* of Haribhadrasūri (folio 52 of the pothī Edition of 1939 ) reads as follows :—

“नासतो विद्यते भावो नाभावो विद्यते सतः ।  
उभयोरपि द्वैऽन्तस्त्वनयोस्तत्रदर्शिभिः ॥ ७६ ॥ ”

This verse is exactly identical with *Gītā II, 16*. Haribhadra must have taken it from the *Gītā*. In Jacob's Concordance<sup>3</sup> no other

1. Muni Jinavijaya mentions 30 authors:—अव्यूताचार्यः, आमुरिः, ईश्वरकृष्णः, कुमारिलः, पतञ्जलिमाध्यकारः, पतञ्जलियांगाचार्यः, पाणिनिर्वयाकरणः, भगवद्गोपेन्द्रः, भर्तृहरि-वैयाकरणः, विन्यवासी, शिवधर्मोत्तरः, बौद्धाः, कुहाचार्यः, दिग्नागाचार्यः, धर्मपालः, धर्मकीर्तिः, धर्मोत्तरः, भद्रन्तः, भद्रन्तदिक्षिः, वसुवन्धुः, शान्तिराज्ञितः, शुभगुप्तः, जैना, अजितयज्ञाः, उमास्वातिः, जिनभद्रशमाश्रमणः, देववाचकः, भद्रवाहुः, मलवादी, समन्तभद्रः, सिद्धसेनदिवाकरः.

2. Vide pp. vi-viii of Jacobi's *Intro. (Bib. Ind. No. 169)* 1926. In Farquhar's *Outline of Religious Literature* (1920) pp. 401, 214, 371, Haribhadra is assigned to the date 9th Century A. D. Farquhar (1920) could not make use of Jacobi's latest view re. the date of Haribhadra recorded in 1926.

3. *Concordance to Principal Upaniṣads* by Col. G. A. Jacob, Bombay, 1891, p. 88.

source is recorded for this verse except the *Gitā*.<sup>1</sup>

(2) Verse 53 (folio 99) of *Lokatattvanirṇaya* of Haribhadrasūri reads as follows ;—

“उर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
चेदासि यस्य पवाणि यस्तं वेत्ति स वेदवित् ॥ ५३ ॥”

This verse is identical with *Gitā*, XV, 1. Jacob's Concordance records no other source for this verse except *Gitā*, XV, 1.

*Variants* :—पवाणि (H = Haribhadra) for पाणिनि (G = *Gitā*) ; वेत्ति (H) for वेद (G).

(3) Verse 77 (folio 100) of *Lokatattvanirṇaya* reads :—

“द्वावेव पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरश्च सर्वभूतानि कृतस्थोऽक्षर उच्यते ॥ ७७ ॥”

This verse is identical with *Gitā*, XV, 16.

*Variants* :—“द्वावेव” (H) for “द्वाविमौ” (G)—1st line and “च सर्व” (H) for “सर्वाणि” (G)—2nd line.

(4) Verse 81 of *Lokatattvanirṇaya* (folio 100) reads :—

“न कर्तृत्वं न कर्माणि लोकस्य सृजते प्रभुः ।  
स्वकर्मफलसंयोगः स्वभावाद्विप्रवर्तते ॥ ८१ ॥”

This verse is identical with *Gitā*, V, 14.

*Variants* :—“सृजते” (H) for “सृजति” (G),  
“न कर्म फलसंयोगं स्वभावस्तु प्रवर्तते” —2nd line (G).

(5) Verses 83 and 84 of *Lokatattvanirṇaya* (folio 100) read as follows :—

“नन्द छिन्दित शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यपो न शोषयति मारुतः ॥ ८२ ॥”

This verse is identical with *Gitā*, II, 23. There are no variants.

“अच्छेद्यमसेद्योऽयं निरुपाख्योऽयमुच्यते ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ ८४ ॥”

1. Malayagiri in his *Vṛtti* on the *Avaśyakasūtra* (folio 409 of *Āgam. Sami. Series*, No. 60, 1932) quotes the first line of *Gitā*, II, 16 as follows :—

“नासतो विद्यते भावो नाभावो विद्यते सतःः” इति वचनात्।

A Ms of the comm. on the *Nandisūtra* by Malayagiri is dated 1235 A. D. (Vide p. 592 fn. 2, Winternitz : *History of Ind. Lit.* Vol. II, 1933).

This verse is identical with *Gītā*, II, 24.

*Variants* :—“अन्तेष्ठोऽयमदाहोऽयमक्षेत्रोशोध्य एव च ”.  
(G)—1st line.

(7) Verse 88 of *Lokatattvanirṇaya* (folio 100) reads :—

“उद्धरेद्विन्मात्मानं नात्मानसवसादयेत् ।  
भारमैवात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ८८ ॥”

This verse is identical with *Gītā*, VI, 5.

*Variants* :—“उद्धरेद्विन्मात्मानम्” (H) for “उद्धरेद्विन्मात्मानम्”  
(G) First line.  
“आत्मनैवात्मनो दन्तुः” (H) for “आत्मैवात्मनो दन्तुः”  
(G) 2nd line.

(8) Verse 52 of *Lokatattvanirṇaya* (folio 99) reads :—

“सर्वतः पाणिपादान्तं सर्वतोऽक्षिशिरोदुखम् ।  
सर्वतः श्रुतिमाद् लोके सर्वमाश्रित्य तिष्ठति ॥ ५२ ॥”

This verse is identical with *Gītā*, XIII, 13.

*Variants* :—“पाणिपादान्ते”<sup>1</sup> (H) for “पाणिपादे तन्”  
(G) First line.  
“श्रुतिमाद् लोके” (H) for “श्रुतिमालोके” (G) 2nd line.  
“सर्वमाश्रित्य” (H) for “सर्वमावृत्य” (G) 2nd line.

The verses of the *Gītā* identified by me in Haribhadra's works during my cursory perusal of some of these works number *eight* for the present and they were traced in only two works as follows :—

(1) *Sāstravārtāsamuccaya*—*Gītā*, II, 16.

(2) *Lokatattvanirṇaya*—*Gītā*, II, 23, 24; V, 5, 14; XIII, 13; XV, 1, 16.

In addition to the *eight* verses from the *Gītā* traced in Haribhadra's works, I found certain verses and portions of verses echoing some lines from the *Gītā*, e.g. verse 21 of *Sāstravārtāsamuccaya* (Folio 74) reads as follows :—

“उन्मदृत्युजराव्याधिरोक्ताशुपदः ।  
क्षेत्राय केवलं पुंसामहो भीमो भवोदधिः ॥ २१ ॥”

Compare *Gītā* XIII, 8 :—

“जन्ममृत्युजराव्याधिदुखदोषानुदर्शनम् ॥ ८ ॥”

1. This reading is also the reading adopted in the Kashmir recension of the *Gītā* and also by Vallabhācārya.

In the *Yogadr̥śīsamuccaya* (folio 6) we find the line “बुद्धिर्ज्ञानम्-  
मसंमोहयिविद्यो नोध इत्यते” which may be compared with *Gītā*, X, 4 —  
“बुद्धिर्ज्ञानमसंमोहः भ्रमा सत्यं दमः शमः । ”

A study of the Brahmanical sources<sup>1</sup> of Haribhadra's works would prove profitable if no such study has been already made by Jain scholars. In view of the early Brahmanical training and proficiency in the *Sāstras* attained by Haribhadra it is but natural that he should absorb in his writings some of the Brahmanical material with a stamp of his new faith. The *Gītā* appears to have been very popular with later Jain writers as well, though it is difficult to guarantee the accuracy<sup>2</sup> of these quotations in all cases.

1. Cf. शाब्दवार्तासमूच्य (folio 56):—

“कालः पचति भूतानि कालः संहरति प्रजाः ।  
कालः सुमेषु जागर्ति कालोहि दुरातिकमः ॥”

This may be compared with *Maitrī Upaniṣad* VI, 15 which reads :—

“कालः पचति भूतानि सर्वाण्येव महात्मनि ।  
यस्मिस्तु पच्यते कालो यस्तं वेद स वेदविन् ॥ १५ ॥”

(Vide p. 417 of *Upaniṣads*, Anandashram, Poona, 1891.)

Mr. S. N. Tadpatrikar has drawn my attention to the following verse in the Critical Edition of the *Mahābhārata* (B. O. R. I.) Adiparvan I, 1, 190—

“कालः पचति भूतानि कालः संहरति प्रजाः ।”

The 2nd line of Haribhadra's text as indicated above is found only in the Northern Recension of the MBH (Vide p. 29 of *Adiparvan*).

2. Cf. the following quotation from the *Gītā* as such appearing in the *Bharatesvara-bāhubali-vṛtti* (Devachand Lalbhai P. Fund Series No. 77, 1932, folio 3 of Part I):—

“गीतायां—

पृथिव्यामप्यहं पार्थ । वायावमौ जलेष्यहम् ।  
वनस्पतिगतश्चाहं सर्वभूतगतोऽप्यहम् ॥ १ ॥  
यो मां सर्वं गतं ज्ञात्वा न हिंसेत कदाचन ।  
तस्याहं न प्रणश्यामि स च मां न प्रणश्यति ॥ २ ॥”

(Continued on next page)

From the data recorded above we may arrive at the following conclusions for further verification :—

(1) Haribhadrasūri (c. 750 A. D.) had before him some text of the *Gītā* which was different from the vulgate text.

(2) The absorption of the verses pointed out above by Haribhadrasūri in his own works without acknowledgment was perhaps due to his early Brahmanical training in the Śāstras.

(3) It is also possible to suppose that the variants in the verses absorbed by Haribhadra from the *Gītā* are due not as a result of a different version of the text then current but may be due to his own making.

(4) It should be a matter for investigation whether any other pre-Śaṅkara Jain writers have drawn upon the *Gītā* incidentally or otherwise in the works composed by them.

(5) An exhaustive study of pre-Śaṅkara quotations Brahmanical, Jain, or Buddhist, if any, would clarify the present theory that Śaṅkara Ārya established the vulgate text of the *Gītā*.

P.S.—Since this paper was sent to the press, I have discovered the following verses in a Jain work called the *Padmapurāṇa* written in the year 678 A. D. by Raviṣeṇa (see *Ind. Literature* Vol. II by Winternitz, p. 494):—

*Ms No. 301 of 1883-84 (B.O.R. Institute—Govt. MSS Library), folio 104* :—

“विद्याविनयसंपत्ते व्राद्यणे गवि हस्तिनि ।  
शुनि चैव श्रपाके च पंडिताः समदक्षिनः ॥ ३ ॥

Compare the 2nd verse in the above quotation with *Gītā*, VI, 30 :—

“यो मा पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्माहं न प्रणश्यामि स च मे न प्रणश्यति ॥”

I am unable to trace the 1st verse of the above quotation in the vulgate text of the *Gītā* even in the verses of Chap. X (19 to 42 dealing with *Vibhūtiyoga*). Śubhaśila composed the *Bharatesvaraavṛtti* in A. D. 1453 (Samvat 1509). Unlike Haribhadra of the 8th century A.D., he mentions the *Gītā* and quotes verses from it, one of which cannot be traced in the present vulgate text of the *Gītā*, while the other shows marked variants in the first line. Can we suppose that Śubhaśila had before him a text of the *Gītā* differing from the vulgate one or he is merely quoting from memory and in so doing warping the original verse in one case & composing another in the style of the *Gītā*?

चानुवर्ण्य तथान्यज्ञं चंडालादिविशेषणं ।  
सर्वमाचारभेदेन प्रसिद्धं भुवने गतम् ॥ ४ ॥ ”

Verse 3 in the above extract is exactly identical with *Gītā*, V, 18, while verse 4 is an echo of *Gītā*, IV, 13 which reads as follows :—

“चानुवर्ण्य मया सृष्टं गुणकर्मविभागः ।  
तस्य कर्तारमपि मां विद्वश्यकर्तारमध्ययं ॥ १३ ॥ ”

If the above extract from Raviṣeṇa's text of A. D. 678 is genuine it shows how Jain authors have indirectly absorbed the text of the *Gītā* from the version available to them.

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### 3. Date of Malayagirisūri— Between A. D. 1100 and 1175 †

Winternitz<sup>1</sup> in his *History of Indian Literature* states that a MS of Malayagiri's commentary on *Karmaprakṛti* is dated 1395 A. D., a MS of the commentary on the *Nandisūtra* is dated 1235 A. D., a MS of the commentary on the *Vyavahāra-Sūtra* is dated 1253 A. D. Peterson<sup>2</sup> refers to the several works of Malayagiri and states that this writer's *Śabdānuśāsana* was written in the reign of Kumārapāla. Kielhorn<sup>3</sup> states that one of Malayagiri's works was composed in Kumārapāla's reign between 1143 and 1174 A. D. I wonder why Winternitz has not recorded the above date for Malayagiri as given by Kielhorn and referred to by Peterson. In case he had any doubts in accepting the date given by Kielhorn we shall have to see if these doubts are justified on the strength of other evidence in support of or against Kielhorn's date for Malayagiri.

In the *Catalogue of Manuscripts*<sup>4</sup> in the Jain Bhandars at Patan there are certain dated MSS of works, the author of which is stated to be Malayagiri. These MSS may be recorded as follows with their dates :—

Page	Work	Samvat	A. D.	Place of Deposit
22	पद्मीति (सटीक) मू० जिनवलभ टीका of मलयगिरि	1332	1276	Saṅghavi Pāḍā Bhāṇḍār
43	पद्मीति वृत्ति by मलयगिरि	1258	1192	Do

† See *Jaina Antiquary*, Vol. V, pp. 133–136.

1. *His. of Ind. Lit.*, Vol. II, 1933 (Calcutta Univ.) p. 592 fn. 2.

2. *Fourth Report*, 1894, Index of Authors, p. lxxxviii.

Works of Malayagiri mentioned by Peterson are :—

(1) व्यवहारसूत्रटीका । (2) पञ्चसंग्रहटीका । (3) नन्द्यध्ययनटीका । (4) कर्म-प्रकृतिटीका । (5) सप्ततिकाटीका । (6) प्रशापनासूत्रटीका । (7) चन्द्रप्रज्ञसूत्रटीका । (8) सूर्यप्रज्ञसूत्रटीका । (9) शब्दानुशासन ।

3. *Report on Palm-leaf MSS* (1880–81), p. 45—Kielhorn observes :—"The instance अदहदरातीन्कुमारपालः on folio 255(b) proves that the work was composed in the reign of Kumārapāla between 1143 and 1174 A. D."

4. Compiled by Dalal and Gandhi, Baroda, Vol. I, 1937.

Page	Work	Samvat	A.D.	Place of Deposit
94	संग्रहणीवृत्ति by मलयगिरि	1290	1234	Saṅghavi Pāḍā
98	सप्तसतिकाटीका by मलयगिरि	1221	1165	Bhāndār Do
201	चंद्रप्रज्ञसिद्धीका	1480	1424	Do
202	सित्तरिवृत्ति by मलयगिरि	1462	1406	Do
232	धर्मसङ्ग्रहणीटीका by मलयगिरि	1437	1381	Do
231	सूर्यप्रज्ञसिद्धीका by मलयगिरि	1481	1425	Do
239	चंद्रप्रज्ञसिद्धीका by मलयगिरि	1483	1427	Do
311	आवश्यकवृत्ति by मलयगिरि	1446	1390	Saṅgha Bhāndāra
37	कर्मप्रकृतिवृत्ति by मलयगिरि	1331	1275	Tapāgaccha Blā- ndāra (Phopla- la Wada).

In the Catalogue of Jesalmere MSS<sup>1</sup> we find the following dated MSS of works ascribed to मलयगिरि :—

Page	Work	Samvat	A. D.	Place of Deposit
18	आवश्यकवृहद्वृत्ति by मलयगिरि	1491	1335	Big Bhāndāra at Jesalmere
43	राजप्रश्नियवृत्ति by मलयगिरि	1488	1432	Do
23	चंद्रप्रज्ञप्तिटीका by मलयगिरि	1488	1432	Do
42	जीवाभिगमवृत्ति by मलयगिरि	1489	1433	Do
13	नंदीटीका by मलयगिरि	1488	1432	Do
39	चिह्नियुर्सिक्तवृत्ति by मलयगिरि	1489	1433	Do
41	चिह्नियुर्सिक्तवृत्ति by मलयगिरि	1289	1233	Do
36	अथवारवृत्ति by मलयगिरि	1490	1434	Do
37	वृहत्कल्पपीठिका by मलयगिरि	1378	1322	Do
18	अथवारवृत्ति by मलयगिरि	1490	1434	Do
35	संग्रहणीटीका by मलयगिरि	1296	1240	Do
24	सूर्यप्रज्ञप्तिवृत्ति by मलयगिरि	1489	1433	Do

It will be seen from the two foregoing tables of dated MSS. ascribed to Malayagiri that they were copied in the years A. D. 1165, 1192, 1233, 1234, 1240, 1275, 1276, 1322, 1335, 1381, 1390, 1406, 1424, 1425, 1427, 1432, 1433, 1434. The earliest dated MS. of Malayagiri's work recorded by Winternitz is dated A. D. 1235 while in the above chronological tables we have four MSS. of Malayagiri's works<sup>1</sup> bearing dates earlier than A.D. 1235 viz., A.D. 1165, 1192, 1233, 1234. According to Kielhorn Malayagiri wrote during King Kumārapāla's reign *i.e.*, between A. D. 1143 and 1174. This statement, though not mentioned by Winternitz and accepted, appears to be corroborated by the dates A. D. 1165 and 1192 of Malayagiri's two works सप्तिकाटीका and पद्मरीतिचृत्ति. We may, therefore, safely fix A. D. 1165 as one of the limits for the date of Malayagiri, the other limit being about A. D. 1050 as will be seen from the following evidence :—

Malayagiri in his commentary on the *Āvaśyakasūtra* mentions Prajñākaragupta and quotes a verse<sup>2</sup> from his work as follows :—

“उक्तं च प्रश्नाकरणगुप्तेन—

यथा वा प्रेर्यते तूलमाकाशे मातरिश्वना ।

तथा शब्दोऽपि किं वायोः प्रतीपं कोऽपि शब्दवित् ॥”

This appears to me to be a quotation from one of the Sanskrit works of Prajñākara Gupta who was a Buddhist logician belonging to about 940 A. D.<sup>3</sup> It may be possible for students of Buddhist

1. For the names of works of Malayagiri vide *Jain-Granthāvali*, pp. 4, 6, 8, 10, 14, 18, 20, 40, 42, 64, 100, 115, 117, 119, 120, 125.

2. Vide folio 29a of the Pothi Edition of the *Āvaśyakasūtra* with Malayagiri's Commentary (Āgamodaya Samiti No. 56) 1928.

3. Vide p. 336 of the *History of Indian Logic* by S. Vidyabhushana, Calcutta, 1921. Prajñākara Gupta lived at the time of Mahipāla, who died in 940 A. D. He wrote the following works :—

1. *Pramāṇavārtikālambikāra*, a commentary on the *Pramāṇavārtika* of Dharmakirti. Vidyabhushan states that the Sanskrit original of this work of P. Gupta appears to be lost. Recently, however, the work has been recovered and edited by Rāhula Sāṅkyāyana in the *Journal of the Bihar and Orissa Res. Soc.* Vol. XXI, Part II (1935). There is also a Tibetan translation of the work.
2. *Sahāvalambaniścaya*.—The Sanskrit original of this work also appears to be lost according to Vidyabhushan but there exists a Tibetan translation.

literature to trace the above verse in P. Gupta's one of the two Sanskrit works."<sup>1</sup> If the author of the name Prajñākara Gupta mentioned by Malayagiri is identical with the celebrated Buddhist logician of that name we may safely fix A. D. 1050 or so as the other limit to the date of Malayagiri. It would thus be seen that the date of Malayagirisūri may be taken to lie *between A. D. 1100 and 1175.*<sup>2</sup>

1. One of these two works viz., the *Pramāṇavārttikālamkāra* has been fortunately recovered for us by Rāhula Sāṅkṛtyāyana [Vide p. 42 of *Jour. Bihar and Orissa Res. Soc.* Vol. XXI (March 1935)]. The MS described by him consists of 59 leaves and contains Chapters II and III of the work. This MS has been published in the June 1935 issue of the above journal (pp. 1 to 158). The published portion is fragmentary as it begins from the *Kārikā 330* of the text (vide p. 63). It ends with *Kārikā 539* (p. 158) and is called प्रत्यक्षपरिच्छेद Cf. Colophon “प्रमाणवातिकालङ्कारे प्रत्यक्षपरिच्छेदो द्वितीयः” which corresponds to the 3rd *Pariccheda* of the text of the *Pramāṇavārttika* as stated by the Editor in the footnote on p. 158.

2. In the *Abhidhānarājendra* Vol. VI (1923) p. 156 there is a small article on Malayagiri but it contains no historical information about this author. The compilers of this encyclopaedia, however, observe :—

“मलयगिरे: समयो गुरुपरंपरादिकं च न ज्ञायते तथापि हरिभद्रसूरेर्वाकृतन इति ज्ञायते”

The date of Haribhadrasūri is about 750 A. D.

## 4. Mammaṭa and Hemacandra †

In his chapter<sup>1</sup> on Mammaṭa and Allaṭa Dr. S. K. De observes : "A great deal of uncertainty exists with regard to the exact date of Mammaṭa."<sup>2</sup> According to Dr. De "Mammaṭa probably belongs to the period between the middle of the 11th and the first quarter of the 12th century."<sup>3</sup> I am here concerned with Dr. De's remarks<sup>4</sup> about the lower limit for Mammaṭa's date, which read as follows :—

"The lower limit of Mammaṭa's date, however, may be fixed with reference to two commentaries on the *Kāvyaprakāśa* of which the dates can be ascertained. The commentary of Māṇikyacandra is expressly dated in *Saṁvat* 1216 = 1160 A. D. The exact date of Ruyyaka's commentary is not known, but we know from other sources that Ruyyaka flourished in the second and third quarters of the 12th century. Mammaṭa, therefore, cannot be placed later than the beginning of the 12th century."

According to the above view we can fix say about A.D. 1115 as the lower limit for Mammaṭa's date.

According to Mr. P. V. Kane<sup>5</sup> "the *Kāvyaprakāśa* was composed at all events before 1150 A. C., so the date of the *Kāvyaprakāśa* lies between 1050 and 1150 A. C. and is most probably 1100 A. C."

Prof. Keith<sup>6</sup> also assigns the *Kāvyaprakāśa* to "about 1100."

† See *Jour. of S. M. Library*, Tanjore, Vol. I, No 1, pp. 9-13.

1. *History of Sanskrit Poetics*, Vol. I, p. 157-189 chap. XVI.

2. *Ibid.*, p. 157.

3. *Ibid.*, p. 160.

4. *Ibid.*, p. 158.

5. Introduction to *Sāhityadarpaṇa* (2nd ed.) Bombay, 1923 p. cvi (Sec. 24)—Prof. Kane mentions the following evidence in support of his date :—(1) Mammaṭa quotes Abhinavagupta (living in 1015 A.C.). (2) M. also refers to the liberality of Bhoja to learned men यदिद्वद्वन्नेषु भोज नृपतेस्तथागलीलापितं on उदात्. Bhoja could not have ruled beyond 1055 A.C. So the *Kāvyaprakāśa* is not most probably earlier than 1050 A. C. (3) The commentary of Māṇikyacandra on the *Kāvyaprakāśa* was composed in Saṁvat 1216 (A. D. 1159-60) and a Ms of it is dated Saṁvat 1215 (= A. D. 1158-59). (4) The *Alamkārasarvasva* of Ruyyaka refers to the *Kāvyaprakāśa*.

6. *History of Sanskrit Literature*, Oxford, 1928, p. 394.

It would thus be seen that the lower limit for the *Kāvyaprakāśa* as fixed by scholars is about A. D. 1100.

I propose in this paper to draw the attention of scholars to the following mention of Mammaāa by the celebrated Hemacandra in his work called the *Kāvyanuśāsana*. Hemacandra composed two commentaries on this work called the *Alamkāracūḍāmaṇi* and the *Viveka* and both of these commentaries along with the text have been recently published.<sup>1</sup> Prof. Athavale in his English Notes to this excellent edition of the *Kāvyanuśāsana* states:—“Our author (Hemacandra) has faithfully followed आनन्दवर्धन and ममट and advanced the stock arguments used by these two authors in defence of काव्यभूता.”<sup>2</sup> These remarks led me to search for any mention of Mammaāa by name in Hemacandra’s present work. The list<sup>3</sup> of references to earlier authorities mentioned in the *Kāvyanuśāsana* as furnished by the learned editors helped me to locate the only mention of Mammaāa and a verse of his quoted by Hemacandra. This verse reads as follows:—

“यथाह ममटः ।

भगुदमपरस्याङ् वाच्यसिद्धयङ्गमस्फुटम् ।  
संदिग्धतुल्यप्राप्नान्ये काकाक्षिसमसुन्दरम् ।  
च्यङ्गमेवंगुणीभूतध्यङ्गयस्याष्टौ भिदाः स्मृताः ॥ इति ॥ ”

The above verses are identical with *Kārikās* 45-46 of Ullāsa V of the *Kāvyaprakāśa* of Mammaāa.<sup>4</sup>

The above mention of Mammaāa and a quotation of his *Kārikās* have a direct bearing on the date of the *Kāvyaprakāśa*.

Dr. Bühler tried to assign approximate dates to the several

1. *Kāvyanuśāsana* by R. C. Parikh and R. B. Athavale, published by Sri Mahavira Jaina Vidyalaya, Bombay, Vols. I and II 1938. Vol. I contains Text and Indices and Vol. II contains an elaborate Introduction in English. Prof. A. B. Dhruva in his Foreword to Vol. I (p. 11) states that “Hemacandra first composed the Sūtras and gave them the title काव्यानुशासन and to them he added an explanatory *vṛtti* which he called *alamkāracūḍāmaṇi* and the two together were intended to be Śāstra of काव्य (काव्यानुशासन)”. “*Viveka* is a commentary on काव्यानुशासन.”

2. Ibid, Vol. II, p. 63 of English Notes.

3. Ibid, Vol. I, pp. 521-23.

4. The Editors have identified this extract: “का. प्र. उ. ५ का. ४५ ४६” (Ibid, p. 157 of Vol. I).

works composed by Hemacandra. Mr. R. C. Parikh<sup>1</sup> regards these dates as "on the whole correct." In the opinion of Dr. Bühler the *Kāvyaprakāśa* was probably written "*in the beginning of the rule of Kumārapāla.*" The dates for the beginning and end of Kumārapāla's reign are A.D. 114. and 1174 respectively.<sup>2</sup> Presuming therefore, that Dr. Bühler's statement<sup>3</sup> is correct we shall not be wrong in assigning the *Kāvyānuśāsana* to the first decade of Kumārapāla's reign i.e. between A. D. 1143 and 1153 so that Hemacandra's mention of Mammaṭa turns out to be the earliest one so far recorded in view of the fact that Māṇikyacandra's commentary on Mammaṭa's *Kāvyaprakāśa* is dated 1160 A. D.<sup>4</sup> and that the exact date of Ruyyaka's commentary is not known though he is said to belong to the 2nd and 3rd quarters of the 12th century.<sup>5</sup>

Hemacandra's indebtedness to Mammaṭa has already been pointed out by Dr. S. K. De<sup>6</sup> but his accusation of Hemacandra as one who "*appropriates without acknowledgment*" is rather harsh, if not a biased one, as we cannot apply our modern standards of criticism with all their rigidity to works written 800 years ago. I have not examined Dr. De's charge of plagiarism without acknowledgment against Hemacandra with regard to the works of Rājaśekhara and others but so far as Mammaṭa is concerned, Hemacandra stands acquitted as he expressly mentions Mammaṭa and then quotes from him "अथाह सम्मटः.....इति" as we have seen above.

1. Ibid Vol. II, Intro. p. CCCXXVII – Here Mr. R. C. Parikh has dealt with the *Chronology of Hemacandra's Works*.

2. Ibid. Section 21.

3. Ibid p. CCI. Vide also pp. 977-985 of the *Dynastic History of Northern India* Vol. II by H. C. Ray (1936), where a list of inscriptions for the time of Kumārapāla is given.

4. Vide my article on the *Earliest Dated Manuscript of the Kāvyaprakāśa* copied in 1158 A. D. (8th October, Wednesday) published in the *Journal of Oriental Research*, Madras, Vol. XIII, Pt. 1, pp. 47-53. This MS is described on p. 18 of the *Catalogue of Jaisalmer MSS* (Baroda, 1923). It is dated Samvat 1215, month of Asvina, Śuklapakṣa, Budhavāra. The copyist is Pañdita Lakṣmidhara.

5. S. K. De : *His. of San. Poetics*, I, 158.

6. Ibid p. 203—fn. 1—"He (Hemacandra) *appropriates*, for instance, long passages *without acknowledgment* from Rājaśekhara, Abhinavagupta, the Vakrotijīvitākāra, *Mammaṭa* and others..... His dependence on earlier works is so close as to amount at times to almost slavish imitation or *plagiarism*".

The dates of Hemacandra's birth, death and his initiation into the holy order are already known to scholars.<sup>1</sup> The relation of these dates to the chronological limits of Mammaāa's date may be briefly represented as follows :—

Mammaāa.	A. D.	Hemacandra.
Abhinavagupta quoted by Mammaāa living	} 1015	
Higher limit for Mammaāa's Date	} 1015	
Bhoja (earlier than 1055 A. D.) referred to by Mammaāa	} 1055	
		1089 Birth of Hemacandra
		1094 Initiation of Hemacandra into holy order
Probable date of the <i>Kāvya-</i> <i>prakāśa</i> (according to Keith and Kane)	} 1100	
		1139 Completion of Hemacandra's Grammar
		1143 Death of Jayasimha Siddha- rāja
Mammaāa mentioned and quoted by Hemacandra in the <i>Kāvyanuśāsana</i>		Hemacandra composes the <i>Kāvyanuśāsana</i> and the <i>Chandonuśāsana</i>
Earliest dated Ms of the <i>Kāvya-prakāśa</i>	} 1158	
		115 Hemacandra's commentary on the <i>Rayañāvali</i>
Māṇikyacandra's commen- tary on the <i>Kāvya-prakāśa</i>	} 1160	Hemacandra composed his <i>Yogaśāstra</i>
		1173 Death of Hemacandra

1. *Kāvyanuśāsana* (Parikh and Athavale) Intro. p. CCLXVII and CCXIC. Hemacandra was born in 1089 A. D. He was initiated into the holy order in A. D. 1094 and was made a Sūri or Ācārya in A.D. 1110. He died in 1173 at the ripe old age of 84 years, a short time before the death of Kumārapāla.

The above conspectus of the dates pertaining to Hemacandra and Mammaṭa tends to show that the latter part of Mammaṭa's life may have been synchronous with the early literary activity of Hemacandra and that Mammaṭa may have been a senior contemporary of Hemacandra, who has freely drawn from the *Kāvyaprakāśa* as pointed out by Dr. De. It may now be asked if these contemporaries ever met each other at any time in their lives. This question cannot be definitely answered at present though the possibility of such a meeting having taken place cannot be ruled out owing to the frequent intercourse and contact between Gujarat and Kashmir in Hemacandra's time.<sup>1</sup>

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1. This literary intercourse between Gujarat and Kashmir is proved by the fact that the earliest dated MS (A. D. 1158) of the *Kāvyaprakāśa* of the Kashmirian Mammaṭa is found at Jesalmere and the earliest commentary on the same work of A. D. 1160 was composed by Māṇikyacandra in Gujarat. According to the *Prabhāvaka-Caritra* written about A. D. 1250 by Prabhacandra and Pradyumna-sūri, Hemacandra composed his Grammar with the help of MSS brought from the library of the temple of Sarasvatī in Kashmir. Though this may be an exaggeration as suggested by Dr. Bühler, Hemacandra must have made use of some MSS from Kashmir in view of Merutunga's statement in his *Prabandha-Cintāmaṇi* (A. D. 1305-6) that Jayasimha managed to gather grammars from various lands for the use of Hemacandra (Vide p. 17 of *Life of Hemacandra* by Dr. Bühler, trans. by Dr. Manilal Patel, Singh Series, edited by Muni Jinavijaya, 1936). About the possibility of Hemacandra's teachers being Kashmirian Panditas, the sojourn of the Kashmirian Bilhaṇa to Anahillapura and the presence of the Kashmirian grammarian Utsāḥa at Jayasimha's court vide, p. CCLXXIII of *Introduction to Kāvyānuśāsana* by R. C. Parikh.

## 5. The Oldest Dated Manuscript of the Deśināmamālā of Hemacandra, Dated September 1241 A.D.\*

The *Deśināmamālā* of Hemacandra with his own commentary was based on the Prākrit dictionary written by Dhanapāla in A.D. 972<sup>1</sup>. Dr. Bühler discovered this work and published a notice of it from the only MS then in his possession. Pischel edited this work in the *Bombay Sanskrit Series* (No. XVII, 1880). This edition was based on 9 MSS designated by him as A, B, C, D, E, F, G, H, I. I am concerned in this note with the dated MSS of the work used by Pischel. These are described by him in his Introduction to the Bombay Edition.<sup>2</sup> They are as follows :—

- (1) A—*Samvat* 1549 (Bikaner MS) = A.D. 1493.
- (2) C—*Samvat* 1587 (Ahmedabad MS) = A.D. 1531.<sup>3</sup>
- (3) E—*Samvat* (?) 15·5 (Ahmedabad MS) = 1519 (?)<sup>4</sup>
- (4) H—*Samvat* 1628 (Ahmedabad MS) = A.D. 1572.

Pischel states that “In order to ascertain the correct reading” he “was very often obliged to have recourse to etymology.” Where etymology failed him he had “nothing to guide him but the best MS” which, however, “was by no means trustworthy.” Pischel’s first edition has been revised by Principal P. V. Ramanujaswami and published by the B. O. R. Institute, Poona.<sup>5</sup> For this edition

\* See *New Indian Antiquary*, Vol. I, pp. 249–253.

1. Keith : *Hist. of Sans. Literature*, Oxford, 1928, p. 415.  
Vide also Zacharie, *Die indische Wörterbücher*, p. 31.

2. *Ind. Anti.* II, p. 17 ff. (1874).

3. *B. S. Series*, XVII, 1880, Intro, pp. 1-2.

4. This is the date of the original MS of which the Ahmedabad MS is a copy.

5. The colophon contains the date 1575 which, PISCHEL thinks, may be intended for the *Samvat* era.

6. *B. S. Series*, (1880, No. XVII) Second Edition, Poona, 1938 with Introduction, Critical Notes and Glossary.

the editor states that he had seven MSS at his disposal out of which one was a recent copy while three were already made use of for the first edition. The remaining three MSS (designated X, Y, Z) were utilized by him for the second edition (1938). Out of these three MSS only MS Y is a dated copy prepared in *Saṁvat* 1636 in the month of Phālguna (= February-March 1580).

Principal Ramanujaswami regards the text of the *Deśināmamālā* as "settled with considerable purity" and hence he has "allowed the text to remain as it stood in the first edition."<sup>1</sup>

In spite of the efforts of the two editors of the *Deśināmamālā* to settle its text the discovery and use of other MSS of the work earlier in point of date will make the assurance regarding "considerable purity" of the text doubly sure and it is the purpose of this note to point out such MSS as are earlier than those used by the two editors viz. Pischel and Ramanujaswami.

The India office MS<sup>2</sup> of the work is a copy written in A.D. 1881 and is useless for our present inquiry regarding MSS of the *Deśināmamālā* copied earlier than A.D. 1493 which is the date of the Bikaner MS used by Pischel and which is the earliest *dated* MS known to the two editors of this work. Prof. Velankar describes three MSS<sup>3</sup> of this work in the possession of the B. B. R. A. Society, Bombay. Only one of these MSS is dated, having been copied in Śaka 1786 (= A.D. 1864). The MSS mentioned by Aufrecht<sup>4</sup> have been already utilized by Pischel and Ramanujaswami. The Oriental MSS Library at Ujjain records a MS under the title "*Deśināmamālā (Anekārtha Saṁgraha)*" by Hemacandra, but it is not clear whether the MS is one of the *Deśināmamālā* or of the *Anekārthasaṁgraha* as the entry in the list<sup>5</sup> of Ujjain MSS is

1. Po.--Intro., p. 2.

2. *Cata. of Sans. and Prakrit Manuscripts* (India Office) by A. B. Keith, Vol. II, Oxford, 1935, p. 311—The MS is dated *Saṁvat* 1938, *Sukla pakṣa* 2 *ravivāsare*.

3. H. D. Velankar : *Des. Cata. of Sans. and Prakrit MSS*, Vol. I, p. 34, MSS Nos. 104, 106 are described under title *Deśīśabda-saṁgraha (Ratnāvalī)*.

4. *Cata. Catalogorum*, i, 262b; ii, 56b; iii. 57a.

5. *Cata. of Oriental MSS* (Ujjain MSS Library) 1936, p. 45—MS No. 1169 (1904).

rather ambiguous. This MS also does not bear any date. The *Jain Granthāvalī* records one MS of the *Desināmamalā*, one of a *vṛtti* on it called “*Ratnāvalī*” and a glossary called *Uddhāra* by Vimala.<sup>1</sup> None of these MSS is dated.

The foregoing survey of the dated MSS of the *Desināmamalā* reveals to us the following chronology of the available copies of the work :—

A.D 1493, 1519 (?), 1531, 1572, 1580, 1864, 1881.

I shall now record a MS of the *Desināmamalā* which appears to me the *earliest dated MS* of the work. It is deposited in the Saṅghavī Pāḍā Jain Bhandar of Patan and is described by the late Mr. C. D. DALAL in his *Descriptive Catalogue of MSS in the Jain Bhandars at Pattan*.<sup>2</sup> According to Mr. DALAL's description the MS consists of 119 leaves and is 10" × 13" in size. It was copied by a man of the Kāyastha caste in *Sāmvat* 1298, (*aśvina śudi 10 ravaū*) = *Sunday, 15th September 1291*. The colophon mentions a king of the name “महाराणक श्रीवार्षा नदेव” who appears to me to be identical with the Caulukya king of the same name who became king at Añāhilapāṭaka in Vikrama Sārvat 1300 (= A.D. 1244) according to *Therāvalī*.<sup>3</sup> Jayantasiha mentioned in the colophon as the son of Tejapāla is the writer of the MS. This Tejapāla may perhaps be identical with his namesake who was one of the two great ministers of the father of Visaladeva. These two ministers suffered great indignities at the hands of Visaladeva and were replaced by a Brahmin named Nāgāda as the chief minister.<sup>4</sup> The Jain Bhandars contain three other MSS written during the reign of king Visaladeva<sup>5</sup> in A.D. 1239,

1. *Jain Granthāvalī*, Bombay, 1909, p. 310.

2. *G. O. Series*, No. LXXVI, Baroda, 1937—Vol. I, p. 60.

—“देसीनाममाला by हेमाचार्य प. ११९ ; १०" × १३" colophon :—

“संवत् १२९८ वर्षे अधिकेशुदि १० रवौ अद्येह सृगकच्छे महाराणकश्रीवासलदेव... मह, श्रीतेजपालसुतमहं श्रीद्वृणसाहप्रभृति पंचकुलप्रतिपत्तौ आचार्यश्रीजिणदेवसूरिकृते देसीनाममाला लिखापिता । कायस्थज्ञातीयमहं जयंतसीह...मु...”

3. *Dynastic History of Northern India* by H. C. Ray, Calcutta, 1936, Vol. II, 1035.

4. *Ibid* p. 1036.

5. *Des. Cata. of Jain Bhandars MSS* by Dalal (1937), Vol. I, pp. 33, 162, 218. The colophons of these three MSS are as follows :—  
(1) *Page 33*—“संवत् १२९५ वर्षे भाद्रपदशुदि ११ रवौ स्तंभतीर्थे महामंडलेश्वरराणक-

(Continued on next page)

1251, 1254 respectively. In one of the colophons of these dated MSS the prime minister Nāgada is mentioned as "महामात्य श्रीनागदा" "as transacting the business of the seal in A.D. 1254. This colophon was written 7 years earlier than the *Kadi Grant* dated 19th March A.D. 1261 in which we find "Visaladeva ruling victoriously at Anahilapātaka and when the Mahāmātya Nāgada was in charge of the seal." It appears, therefore, that the prime minister Nāgada had an uninterrupted career between A.D. 1254<sup>2</sup> and 1261 as proved by the above colophon and the *Kadi Grant*.

The MS of the *Desināmamālā* copied in A. D. 1241 during the reign of king Visaladeva is a copy prepared 69 years after the death of Hemacandra<sup>3</sup> and hence appears to me to be the oldest dated MS of the work so far known. This MS is also 252 years older than

(Continued from previous page)

श्रीविसलदेवविजयराज्ये तज्जियुक्तदंडाभिषतिर्थाविजयसीहप्रतिपत्तौ श्रीसंदेशगच्छीयगणि  
आत्मचंद्रशियपंडितगुग्गा द्वारा सौवर्गीविवरणातो २० विजयगुदि २० सलषणदेव्योस्तनु-  
जसो २० वैजःगालेन केवथित्वा आत्मत्रेयसे पुस्तिका प्रदत्ता । ३ । लिखिता रत्नसीहेन ।"

(2) Page 162.—"संवत् १३०७ वर्षे चैत्रवदि १३ भौमे श्रीविसलदेवकल्याण-  
विजयराज्ये वाम...धा...प्रमुतिपंचकुलप्रतिपत्तौ श्रीचंद्रश्चटीयभीचंद्रप्रभसूरिशिर्षीः आचार्य-  
श्रीनेमिप्रभसूरि...श्रीहेमचंद्रयानुपारायगवृत्तिपुस्तिका लेखिता । लिखिता च २० रेष्टा [मृणा]"

(3) Page 218 :—"संवत् १३१० वर्षे माघशुदि १३ रसी उष्णाके महाराजाभिराज-  
श्रीविसलदेवकल्याणविजयराज्ये महामात्यश्रीनागडमंडलेश्वरमुद्राव्यापारे अद्येह प्रल्हा(का)-  
दनपुरस्थितेन २० राग...यस्मिंश्च श्रीकुमारस्मृतजीदद्योग्यमुग्रग्रव्यवन्युतिपुस्तकं लिखितं ॥६॥"

1. H. C. Ray : *Dynastic History*, Vol. II, (1936), p. 1034.

2. Vide C. D. Dalal : *Catalogue of Jesalmere MSS.* Baroda (1921), p. 37—The colophon of the MS of *Hitopadesamṛta* was copied in A.D. 1244 during Visaladeva's reign when Nāgada was the prime minister. ("संवत् १३१० वर्षे मार्गपूर्णिमायां अद्येह महाराजाभिराजश्रीविश्वलदेवकल्याणविजयराज्ये  
तदेवाप्तोपर्जानि महामात्यश्रीनागडप्रभृतिपंचकुलप्रतिपत्तौ एवं काले प्रवर्तमाने प्रकरण-  
पुस्तिका सामुद्रं ज्ञ लिखितेति").

3. Vide *JBBRAS*, xxvi, p. 224—"Hemacandra was born on the full moon of Kārtika, Sañvat 1145 (A. C. 1088). In Sañvat 1154 (A. C. 1097) he was initiated into the priestly orders; in 1166 (A. C. 1109) he obtained the degree or title of Sūri and died in Sañvat 1229 (A. C. 1172) at the age of 84". Vide also pp. 6 and 57 of *Life of Hemacandra* by Bühler (English Trans. by Dr. Manilal Patel, *Singhi Jaina Series* ed. by Muni Jinavijaya, Santiniketan, 1936).

the Bikaner MS used by PISCHEL and which is dated A.D. 1493. In view of these facts the value of this MS for textual purposes should be the greatest as Pischel found that even the best MS used by him was not at times trustworthy in constituting the text of the *Deśināmamālā*. Students interested in Prākṛta philology should try to procure a photographic copy of this MS from the authorities of the Saṅghavi's Pāḍā Bhāṇḍāra.<sup>1</sup>

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1. Vide p. 34 of the *Jain Bhandars Catalogue* (1937)—This collection belongs to the Laghuośālika branch of the Tapāgaccha. Neither Dr. Bühler nor Peterson had access to this collection though they managed to get lists of the MSS prepared through agents. Mr. Dalal states that he had complete access to these MSS and that he discovered many new and important Sanskrit and Prākṛit works, both Jain and Brahmanical supposed to have been unknown or lost hitherto. He also discovered an enormous bulk of Apabhramṣa literature, which is looked upon as the immediate source of many Indian vernaculars.

## 6. Date of *Nātyadarpaṇa* of Rāmacandra, The Pupil of Hemacandra— Between A.D. 1150 and 1170 †

The Editors of the *Nātyadarpaṇa*<sup>1</sup> of Rāmacandra state that very little is known about Rāmacandra's confrère Guṇacandra. They further assign to Rāmacandra "a life-period from 1100 to 1175 A. D."<sup>2</sup> No attempt seems to have been made to determine the exact limits for the date of the *Nātyadarpaṇa* within the life-period assigned to him by the editors. I shall, therefore, try to determine, as far as possible, the limits within which the date of this work could be fixed satisfactorily.

According to Bühler Hemacandra composed the *Kāvyānuśāsana*<sup>3</sup> "probably in the beginning of the rule of Kumārapāla."<sup>4</sup> If this statement is correct we shall have to assign the *Kāvyānuśāsana* to the first decade of Kumārapāla's reign i.e. between A. D. 1143 and 1153. Hemacandra mentions Mammaṭa in his *Kāvyānuśāsana*<sup>5</sup>.

† *Jain Vidyā*, Vol. I, No. 1, pp. 21-26.

1. G. O. S. Baroda, Vol. I, 1929, ed. by G. K. Shrigondevkar and L. B. Gandhi.

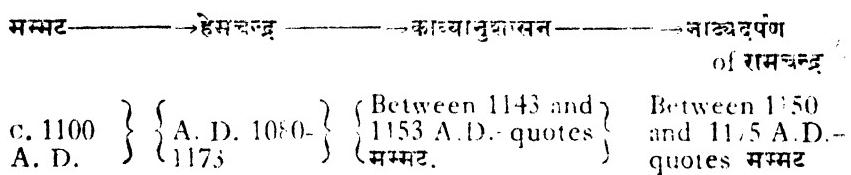
2. Ibid, Preface, p. 3—"As much has been said already about the life of Rāmacandra in the introduction to the *Nalavilāsa* it is not necessary to repeat it here. Suffice it to say that he lived in the time of Siddharāja (1193-1143 A. D.), Kumārapāla (1143-1172 A.D.) and Ajayapāla (1172-1175 A. D.). This last King Ajayapāla is said to have been the cause of Rāmacandra's death. Rāmacandra was made under his order to stand on a burning piece of copper and was thus killed—When asked by Siddharāja as to who should be the next successor (Pāṭṭadharma) Hemacandra replied in favour of Rāmacandra. As Hemacandra got Acāryapada in 1110 A.D. it is reasonable to assign to his disciple Rāmacandra a life-period from 1100 to 1175 A. D. With regard to the place of Rāmacandra it is very probable that he was born and flourished in Gujarat."

3. Ed. by R. C. Parikh and R. B. Athavale, Vols. I and II, Bombay, 1938.

4. Ibid, Vol. II, *Intro.* p. CCCXXVIII. Mr. R. C. Parikh regards Bühler's dates for Hemacandra's works as "on the whole correct." Vide my paper on *Mammaṭa and Hemacandra* in the *Journal of the S. M. Library*, Tanjore, Vol. I., No. 1, pp. 9-13 (1939).

5. Ibid, Vol. I, p. 157—“यथाह सम्मटः”

Hemacandra's pupil Rāmacandra also mentions Mammaṭa.<sup>1</sup> These references put both Hemacandra and his pupil Rāmacandra sufficiently away from A. D. 1100, the probable date of the *Kāvyaprakāśa* of Mammaṭa according to Keith and Kane. They<sup>2</sup> also support Bühler's date for the composition of the *Kāvyaprakāśa* referred to above. It is also possible to presume<sup>3</sup> that Rāmacandra must have been studying the Sāhityasāstra and helping his guru to compose the *Kāvyanusāsana* between A. D. 1143 and 1153. It may further be pointed out that Rāmacandra's reference to Mammaṭa in his *Nātyadarpaṇa* is obviously later than Hemacandra's reference to Mammaṭa. If this position is accepted we are in a position to fix the following chronological series from Mammaṭa to *Nātyadarpaṇa* :—



The above series fixes the date of *Nātyadarpaṇa* between say A.D. 1150 and 1175, a period of 25 years. This period further gets confirmation from the following evidence :—

Rāmacandra in his *Nātyadarpana*<sup>4</sup> quotes his own work called *Raghuvilāsa* composed by him earlier. In this drama a MS<sup>5</sup> of which has been described by Peterson, we find Rāmacandra refer-

1. Vide p. 177 of *Nātyadarpaṇa* (G. O. S.) Vol. I (1929) —  
ममटस्तु शृंगारार्थः स्वयम्भूतो च एत.

2. Vide p. 10 of my paper on *Mammaṭa* and *Hemacandra*.

3. Mr. Parikh observes that Hemacandra was not only provided with a good library by his royal friend but that he "had the assistance of his pupils like Mahendra Sūri, Rāmacandra, Guṇacandra and others who were only next to him in learning" [vide p. CCC of Intro. to *Kāvyanusāsana*, Vol. II. (1938)].

4. Vide index of citations in *Nātyadarpaṇa*, 1, 1929 p. 227—“48 रघुविलासम् (स्वोपनिषद्), 36, 37, 57, 80, 81, 82, 85, 90, 92, 94, 97, 107, 110, 136, 145, 156.” P. 36—“थोड़ा प्रतिक्रिया रघुविलासे यां कथां वर्णतः एते.”

5. *Fifth Report* by Peterson, Bombay, 1893, pp. 144-5. Extracts from MSS. preserved at Anhilwad Patan, No. 99—*Raghuvilāsanāṭaka* by Rāmacandra.

ring to the work of his guru Hemacandra as also to his own works', which he had composed earlier viz. *Nalavilāsa* and others. These references give us the necessary chronological data for fixing the earlier terminus to the date of the *Nātyadarpaṇa*, the later terminus being of course A. D. 1175 as stated by the editors of the *Nātyadarpaṇa* in giving us the life-period of Rāmacandra.

According to Bühler<sup>2</sup> Hemacandra's "Grammar must have been ready at the earliest towards the end of Vikrama year 1197—A. D. 1141." The editor of the *Kavyānuśāsana*, Mr. Parikh<sup>3</sup> also observes :—"We may place the completion of the grammar at the earliest, towards the end of Vikrama year 1185—A. D. 1139." In view of this date for Hemacandra's grammar which is described as "सिद्धहेमचंद्राभिधानशब्दानुशासन" in the *Raghuvilāsa* of the author of the *Nātyadarpaṇa* we are justified in regarding A. D. 1140 as the earlier terminus to the date of *Nātyadarpaṇa* which mentions and quotes from the *Raghuvilāsa* several times as we have seen above. We, therefore, get the following chronological series with reference to the *Nātyadarpaṇa* :—

शब्दानुशासन mentioned in रघुविलास A. D. 1140.	रघुविलास quoted in नाट्यदर्पण	नाट्यदर्पण Between say A. D. 1150 and 1175.
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### 1. Ibid —

"सूत्रधारः

मारिष—श्रीसिद्धहेमचंद्राभिधानशब्दानुशासनविधानवेधसः श्रीमदाचार्य-  
हेमचन्द्रस्य शिष्ये रामचन्द्रसि जानासि ।

चन्द्रकः—सोपेक्षम्—

पञ्चप्रबंधभिषपंचसुखानकेन विद्वन्मनः सदसि नृत्यति यस्य कीर्तिः ।  
विद्यात्रयीचणमचुंबितकाव्यतंद्रं कस्तं न वेद सुकृती किल रामचन्द्रम् ॥

किं तु द्रव्यालंकारनामा प्रवन्धोनभिन्नत्वेन तावदास्ताम् । अपरेषां राघवाभ्युदय-  
यादवाभ्युदय-नलविलास-रघुविलासानां चतुर्णा रमणीयतमसंयंगनिवेशानां विशदप्रकृतीनां  
पुनर्मध्ये कुत्रं प्रजानामनुरागः ।"

Rāmacandra also refers to इशरूपकः—

"यं प्राणान्दशरूपकस्य etc."

2. Vide Intro. to *Kavyānuśāsana* (Parikh). Vol. II, 1938  
pp. CCCXXVIII.

3. Ibid.—The chronology of Hemacandra's works has been approximately fixed by Dr. Bühler. Hemacandra has himself indicated the order in which he wrote his works, though he nowhere gives exact dates for any of his works.

In recording the above series I have necessarily presumed an interval of about 5 years on either side of the work, *Raghuvilāsa*, so that we may safely fix A. D. 1150 as the earlier terminus for the date of the *Nātyadarpana*, which appears to me to be the product of Rāmacandra's mature genius. In fact Rāmacandra refers to many of his earlier works<sup>1</sup> which number no less than eleven and which show that Rāmacandra was not only a critic but a poet and dramatist as well at the time when he composed this work on dramaturgy and its commentary called the *Nātyadarpanarivṛtti*, towards the close of which Rāmacandra bows to his guru Hemacandra in the following verse :—

P. 215 of *Nātyadarpana* (Vol. I, 1929) --

“शब्द-प्रमाण-साहित्य-चन्दो-लक्ष्मविशयिनाम् ।  
श्रीहेमचन्द्रदादानां प्रसादाय नमो नमः ॥ १ ॥”

In this verse Hemacandra is referred to as the author of works on शब्द (= शब्दानुशासन), प्रमाण (= प्रमाणभाग्यांका), साहित्य (= काव्यानुशासन), चन्दस् (= चन्द्रानुशासन). This reference proves that when the commentary on the *Nātyadarpana* was composed by Rāmacandra the works of Hemacandra referred to above were already in existence. We have already mentioned that according to Bühlner काव्यानुशासन and छन्दोनुशासन were composed, say between A. D. 1143 and 1153, and शब्दानुशासन was composed towards the end of A. D. 1139 or say in A. D. 1140. The remaining work viz. प्रमाणभाग्यांका belongs according to Bühlner to the period viz., 1160-1173 (V.S. 1216-1219).<sup>2</sup> If this statement is correct we are in a position to infer that

1. Vide Index of citations in the *Nātyadarpana* (Vol. I, 1929). The following works of Rāmacandra quoted by him in the *Nātyadarpana* are noted in this Index :—

(१) कौमुदीभित्रागन्दं प्रकरणम् । स्वोपज्ञम् , (२) नाटिकान् (नाटकम्) स्वोपज्ञम् , (३) निर्भयभीमव्यायोगः । स्वोपज्ञः , (४) नत्तिकाभकरणं प्रकरणम् । स्वोपज्ञम् , (५) गादान्-भ्युदयं (नाटकम्) स्वोपज्ञम् , (६) रथविलासम् (नाटकम्) स्वोपज्ञम् , (७) राधवाभ्युदयम् (नाटकम्) स्वोपज्ञम् , (८) रोहिणीमृगाङ्कप्रकरणं स्वोपज्ञम् , (९) यजमाला नाटिका । स्वोपज्ञा , (१०) सत्प्रहरिश्चन्दं नाटकं । स्वोपज्ञम् , (११) सुधाकलःः स्वोपज्ञः ।

A list of 39 works of Rāmacandra is recorded on p. 33 of Intro. to *Nalavilāsa* (G. O. S. Baroda, 1926). This list includes the above mentioned 11 works. P. 24—Fellow-students of Rāmacandra were :—

(१) महेन्द्रसूरि, (२) गुणचन्द्रगणि, (३) वर्धमानगणि, (४) देवचन्द्रमुनि, (५) यशाश्वर-गणि, (६) उदयचन्द्र, (७) बालचन्द्र ।

2. Mr. Parikh's *Intro.* to *Kāvyānūśāsana* (II), p. CCCXXIX.

Rāmacandra composed his commentary नाट्यदर्शणविकृति after the completion of Hemacandra's *Pramāṇamīmāṃsā* (between A.D. 1160 and 1173) that is to say after A.D. 1160 and before A.D. 1173. If the *Nāṭyadarpaṇa* and its *Vivṛtti* may be supposed to have been composed in close succession we shall have to assign both these works to the period A. D. 1160-1173. However, as the date stands at present I am inclined to assign the following limits to the chronology of the text and the commentary :—

- (1) *Nāṭyadarpaṇa*—composed between A.D. 1150 and 1170.
- (2) *Nāṭyadarpaṇavivṛtti*—composed between A. D. 1160 and 1170.

The later limit of A. D. 1170 indicated by me above for both the works is based on the following evidence :—

- (1) King Ajayapāla<sup>1</sup> who killed Rāmacandra by torture ruled between A. D. 1173 and 1176.
- (2) The story of the above torture is recorded by Merutuṅga in his *Prabandhacintāmaṇi* composed in 1305 A. D. (Saṃvat 1361) (Vide pp. 37-39 of Intro. to *Nalavilāsa*).
- (3) Rāmacandra was living in A. D. 1173, when his guru Hemacandra died, and when Rāmacandra consoled King Kumārapāla according to the *Kumārapālacarita* composed in A. D. 1366 by Jayasimhaśasūri (vide p. 37 of Intro. to *Nalavilāsa*, G. O. S. Baroda, 1926).
- (4) As Kumārapāla's reign is assigned to the period A. D. 1144-1173<sup>1</sup> and Ajayapāla's reign to the period A. D. 1173-1176, we must presume that Rāmacandra, the author of the *Nāṭyadarpaṇa* must have met his death after the death of Hemacandra<sup>2</sup> and also that of Kumārapāla in A. D. 1173. At any rate Rāmacandra could not have composed any works after A. D. 1173 if we believe in Merutuṅga's account of the hatred of Kumārapāla's successor

1. Vide p. 1047 of *Dynastic History of Northern India* by H. C. Ray, Calcutta, Vol. II (1936).

2. Vide p. CCXIC of Parikh's *Intro. to Kāv.* According to the *Pra. Cha.* Hemacandra died in the year V. S. 1229 = A. D. 1173 at the ripe old age of 84 years—a short time before Kumārapāla died.

towards him and the consequent death by torture which ended the brilliant literary career<sup>1</sup> of our author.

The chronology of the known works of Rāmacandra cannot be determined in this paper as it requires separate treatment. I shall, however, close this paper by recording a few dates about Rāmacandra which would give a useful back-ground for a close study of the chronology of his works :—

A. D.	Saṁvat	Particulars
1089	.....	Birth of Rāmacandra's guru हेमचन्द्र.
1094	.....	Initiation of हेमचन्द्र into holy order.
1139	.....	हेमचन्द्र completes his grammar (शास्त्रानुशासन).
1143	.....	Death of King Jayasimha Siddharāja.
1146	1205	Date of a Ms of Rāmacandra's द्रव्यालंकार ( <i>Jesalmere MSS. Cata.</i> p. 11).
.....	.....	हेमचन्द्र composed काव्यानुशासन & छन्दोनुशासन.
1159	.....	हेमचन्द्र composed commentary on रथणावली or दे. नाममाला.
c. 1159	.....	Mānikiyacandra (a of काव्यप्रकाशटीका) refers in his शान्तिनाथमहाकाव्य to Rāmacandra :— ‘स रामः कविस्त्रदामः प्रबंधातिष्ठ प्रबद्धय यः’ (see. p. 32 of Intro. to नलविलास).
1173	.....	Rāmacandra consoles कुमारपाल on the death of हेमचन्द्र. (vide कुमारपालचरित—A. D. 1366).

1. Mr. Parikh (vide footnote to his *Intro.* p. CCXIC. *Kāv.*) states :— “Hemacandra had a group of disciples who were very learned and who helped him in his work. Of these Rāmacandra deserves special mention. He is reported to be the author of a hundred *Prabandhas*, that is, compositions. Some of his plays are published; they are good as literature and show considerable skill in the technique of play-writing. His *Nātyadarpana* a work on dramaturgy has been published in the G. O. S. It throws some new light on the history of Sanskrit drama. His *Kumāra-vihāra-śataka* is a fine piece of description and gives an idea of what big temples were in those days. The poem should be studied very carefully by every student of Gujarat architecture and art.”

A. D.	Sāṁvat	Particulars
1185	1241	कुमारपालप्रतिबोध contains a quotation from Rāmacandra's नलविलास. (See p. 35; ibid).
c. 1173-74	.....	Death of Rāmacandra caused by अजयपाल—(1173-76 A. D.).
1239	1295	गणधरसार्वशतकबृहद् चत्ति contains a quotation from नलविलास of Rāmacandra (see. p. 35—ibid).
1250	1306	MS of निर्भयभिद्यायोग of Rāmacandra. (vide p. 1131 of Vol II of <i>Dynastic His. and EI</i> , XI, p. 76).
1278	1334	प्रभावकचरित refers to the destruction of the right-eye of रामचन्द्र.

## 7. Identification of Kutulakhāna Mentioned by Jinaprabhasūri in his Vividha-Tīrtha-Kalpa †

Dr. B. C. Law in his "*Studies in the Vividha-Tīrtha-Kalpa*" recently published in the *Jaina Antiquary*<sup>1</sup> states that this Jain work<sup>2</sup> is important and helpful in the study of ancient Indian Geography as some of the materials recorded in it are new and interesting. I find on a perusal of this work that this work contains some historical data also, which need to be properly exploited and corroborated from all sources possible, contemporary or otherwise. For this purpose, we must know the life-history<sup>3</sup> of its author Jinaprabhasūri and hence we are giving below a chronological survey of the events connected with the life of Jinaprabha and his contemporaries :—

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† *K. V. R. Aiyangar Comm. Volume*, pp. 345-350.

1. Vol. IV, No. IV (March 1939), pp. 109-123.

2. *Vividhatīrthakalpa* by Jinaprabhasūri, Ed. by Muni Jina-vijayaji, *Singhi Jaina Granthamālā* No. 10, Shantiniketan (Bengal), 1934. The Editor informs us in the Introduction that this work is important for History as well as for Geography. It is a sort of Guide Book to different *tīrthas* as existing in the 14th Century. Jinaprabhasūri was greatly honoured by Tughlak Sultan Mahammad Shah in the same manner in which Hiravijayasūri was later honoured by Emperor Akbar in the 16th Century. Dealing with the date of composition of this work the Editor states that it must have required about 30 years for its composition, because the earliest date recorded in it is *Samvat* 1364 = A. D. 1308 while the latest date is *Samvat* 1389 = A. D. 1333.—The dated MSS. of this work used by the Editor are as follows :—A.—*Samvat* 1466 = A. D. 1410 ; B.—about 400 years old ; C.—about 400 years old; D.—17th Century; Pa. *Samvat* 1527 = A. D. 1471; Pb.—an incorrect copy; P.—*Samvat* 1505 = A. D. 1449; E.—appears to be old.

3. Vide p. xxxvii of *Index to Authors* in Peterson's *Fourth Report on MSS* (1894, Bombay). J. (=Jinaprabhasūri) wrote his Commentary on *Bhayahara-Stotra* in Sākitapura in *Samvat* 1365 (= A. D. 1309). He was a pupil of Jinasimhasūri. J. composed his Commentary on the *Ajitasāntistava* of Nandisena in the city of Dāśarathī (=Sākitapura = Ayodhyā) in *Samvat* 1365 (= A. D. 1309).

(Continued on the next page)

Date A. D.	Event J = Jinaprabhasūri	Place
1271	J. composed <i>Apāfābhṛhatkapla</i> .	देवगिरिनगर
1275	Laghu Kharatara-gaccha founded by J's guru Jinasimhasūri.	
1293	J. helps Malliṣena to complete his commentary on the <i>Syādrādamañjari</i>	
1296	J. composed कातन्त्रविभ्रमटीका (See Jesalmere Catalogue)	
1308	J. composed his <i>Vaibhāragiri Kalpa</i> ( <i>Kalpa</i> , No. 11- p. 2).	
1309	J. composed comm. on <i>Bhayahara-Stotra</i> as also a comm. on <i>Ajita-śāntistāva</i> .	स.के.पुर (= अर्थोदय)
1310	The probable time when Isamy <sup>1</sup> was born at Delhi.	

(Continued from previous page)

Ratnaśekharasūri, author of the *Nyāyakandali-pañjikā*, studied under J. — J. composed *Sūrvividjākalpa* or *Sūrimantīajadeśavitaranya* and helped Malliṣenāsūri in his Commentary on the *Syādrādamañjari* of Hemacandra completed in Śaka 1214 or Samvat 1349 = 1293 A. D. — J. is the Author of *Tīrthakalpa*. The *Apāfābhṛhatkalpa* (No. 235 of A. 1882-83) is a part of *Tīrthakalpa* which was written in *Devagirinagara* in Samvat 1327 (= A. D. 1271) — Vide No. 1256 of 1886-92. J. composed another work called the *Pañcaparamesthīstava* (No. 349 of A. 1882-8). See Klatt's *Onomasticon* for a list of the known works of this writer. His known dates range from Samvat 1349 (= A. D. 1293), to Samvat 1369 (= A. D. 1313. His guru Jinasimhasūri founded the Laghukharataragaccha in Samvat 1331 (= A. D. 1275).

1. Isamy wrote *Futūh-us-Salātīn*, a history of Muslim Kings of India in Persian verse. He migrated from Delhi to Daulatābād by the royal command in A. D. 1327 and lived at that capital for the next quarter of the century. He composed his history in 1349-50 A. D. after the establishment of Bahmani throne at Gulburga. Vide p. 261 of *Indian Culture* (Jan. 1939), Vol. V, No. 3). article by N. Venkata Ramanayya

Date A.D.	Event	Place
1293 to 1313	Known dates for J. according to Peter- son.	
1324	रुचादिगणवृत्ति (Composed Śaka 1246) See p. 126 <i>Limdi Cata.</i> 1928.	
1327	Muhammad Taghlakh transfers his capital from Delhi to Devagiri and calls it देवलताबाद्.	देवलताबाद्
1332	Muhammad Taghlakh honours J. by providing him with a good house to live in, which he called Bhaṭṭāraka Sarāī ( <i>vide</i> p. 6 of <i>V. T. Kalpa</i> ). “ब्रयोदयनवासीत वै शापाठ कृष्ण सप्तमयां” Corresponds to Wednesday, 15th July 1332 A. D.	
1333	(12th September) Ibn Bāṭūṭa reached Indus.	
1334	(22nd March) Settlement of a dispute (Pudukottah inscription).	
1334-1339	Rebellions of Ma'bar and Lakhnauti.	
1342 (22nd July)	Bāṭūṭa set out for China as ambas- sador.	
1344 (8th December)	Recall of Qutlugh Khan from the Deccan.	
1349-50	Isamy composed his history, which is the earliest account of Muhammad Tuglāq's reign.	
1355	Ibn Bāṭūṭa dictated his <i>Travels</i> from memory.	

In the above chronology we get the dates of Jinaprabhasūri *viz.*, A. D. 1271, 1275, 1293, 1296, 1308, 1309, 1324, 1332, the difference between the first date and the last date being 61 years. Evidently Jinaprabhasūri must have been a man of advanced age when he was honoured by Sultan Muhammad Tuglāq. Presuming that he was twenty years old when he composed his *Apāpābṛhatkalpa* at Devagiri in A. D. 1271 he must have been born towards the middle of the 13th Century and as his above work is associated with Deva-

giri it may be reasonable to conclude that his contact with that place lasted upto at least A. D. 1332 when he was honoured by Muhammad Taghlaq as stated by him in his *Vividhatirtha-Kalpa* (No. 51) in which he mentions one *Kutulakān* (कुतुलखान) as the officer in charge of *Daulatābād* (दौलताबाद) as will be seen from the following lines' :—

“क्रमेण पत्ते सिरिदउलताबाद दीवाणे । भणियं च सविणयं नगरनायगोप सिरिकुतुलखानेन भट्टारथाणं सिरिपातसाहि फुरमाणागमणं दिल्लीपुरं पहु पस्थाणं चाहृदुं ।”

This appears to be the only reference to कुतुलखान by Jinaprabhasūri in the whole of the *Vividhatirtha-Kalpa*<sup>2</sup> and as the editor has not identified him it is necessary to investigate and prove the identity of this historical personage on the strength of contemporary evidence.

I propose to identify कुतुलखान who is styled as नगरनायक with reference to the capital of Daulatabad in Jinaprabhasūri's work with QUTLUGH KHĀN about whom the following information is given by Prof. N. V. Ramanayya<sup>3</sup> :—

- (1) He was recalled from his post on 8th December, 1344.<sup>4</sup>
- (2) He was governor of the Maratha country and his departure from Devagir must have taken place about March 1345 A. D.<sup>5</sup>
- (3) His brother's name was “‘Ālim-ul-Mulk.<sup>6</sup>

1. My friend Prof. R. D. Laddu renders the above passage into Sanskrit as follows :—

“क्रमेण प्रासं श्री दौलताबाददीवाने । भणितं च सविनयं नगरनायकेन श्री कुतुलखानेन भट्टारकाणां श्रीपातसाहि फुरमानागमनं दिल्लीपुरं पति प्रस्थानं च आदिष्टम् ।”

2. Prof. H. D. Velankar records the following information about this work in the press-copy of his *Jinaratnakōśa* (p. 238) :— ‘तीर्थकल्प also called कल्पप्रदीप containing legendary and historical account of the different Jain holy places of pilgrimage, composed between Samvat 1365-1390 (*i. e.* A. D. 1309—1334) by Jinaprabhasūri, pupil Jinasimhasūri of *Kharatara Gaccha*. It is a very useful book and is written partly in Sanskrit and partly in Prakrit. The different parts were written separately and then put together by the author. It is being published in the *Bibliotheca Indica*.’

3. *Indian Culture*, Vol. V (1938-39), pp. 135-146 and 261-269.
4. *Ibid.*, p. 136.
5. *Ibid.*, p. 144.
6. *Ibid.*, p. 145.

- (4) According to Isamy he led a successful expedition against the army of Nuṣrat Khān in Bidar and that he defeated Ali Shah at Dhārur.<sup>1</sup>
- (5) His son Alap Khān led an expedition against Chandgadh.<sup>2</sup>
- (6) The Sultan sent his order to Qutlugh Khān for sending the people from Devagīr to Dehlī.<sup>3</sup>

The above information clearly shows that Qutlugh Khān was an important personage and played a prominent part at the Sultan's court at Daulatabad though he was recalled from the place in A.D. 1344. In the details about this governor of Devagiri recorded by Prof. Ramanayya I have not been able to trace the date of his appointment to the governorship of Devagiri but as Jinaprabhasūri mentions him as नगरनायक in A. D. 1332 it would be reasonable to suppose that he must have been appointed to that office some years earlier. It is, however, certain that he acted in that important capacity at least from A. D. 1332 to 1344, a period of 12 years. Ibn Battūta<sup>4</sup> who was born on 24th February 1304 and who reached Indus on 12th September 1333 and later reached the Sultan's capital Daulatabad refers to our कुतुलखाना in the following lines :—“At Daulat Ābād resides the great Khān Qutlu Khān, the Sultan's tutor, who is governor of the town and the Sultan's representative there and in the lands of Sāghar, Tiling (Telingāna) and their dependent territories. This province extends for three months' march, is well populated and wholly under his authority and that of his lieutenants.”<sup>5</sup>

It appears to me that *Kutula Khān* mentioned by Jinaprabha-sūri, *Qutlu Khān* mentioned by Battūta and *Qutlugh Khān* mentioned by Isāmy and others are identical. If this identity is accepted it would be possible to suggest that Jinaprabha may have heard about Battūta who reached India about a year after Muhammad Taghlakh's meeting with Jinaprabha in July 1332. Though it is easy to imagine a personal contact of Qutlugh Khān with Jinaprabha in A. D. 1332 and with Battūta after A. D. 1333 it is difficult to prove any direct contact between Jinaprabha and Battūta unless any documentary evidence on this point is discovered by scholars like Prof. Ramanayya and others, who have made a close study of the history of Muhammad Taghlakh's reign. I shall also be happy to learn from Jain scholars any historical facts about the biography of Jinaprabhasūri especially after A. D. 1332.

1. *Ibid.*, p. 263. 2. *Ibid.* 3. *Ibid.*

4. Vide p. 2 of Ibn Battūta: *Travels in Asia and Africa* (A. D. 1325—1354), ed. by H. A. R. Gibb, London, 1929 (Broadway Travellers).

5. *Ibid.*, p. 227.

## 8. Date of Nāṭakalakṣaṇaratnakōśa of Sāgaranandin—Before A.D. 1431 †

Prof. Myles Dillon in his preface to the edition of the *Nāṭakalakṣaṇaratnakōśa*<sup>1</sup> of Sāgaranandin states that this work was discovered by Prof. Sylvain Lévi during his visit to Nepal in 1922 and reported by him in the *Journal Asiatique* xciii, p. 210 (1933). In examining the question of the chronology of this work Prof. Dillon observes :—

“He (Prof. Lévi) pointed out that the text is quoted by Rāyamukuta in a commentary on the Amarakośa written A.D. 1431 which would give an inferior date but it has not been possible to verify this as I have been unable to discover a complete edition of the commentary.”<sup>2</sup>

† *Annals* (B. O. R. I.) XIX, pp. 280–288.

1. Pub. by the Oxford University Press, 1937, Vol. I, Text with a Preface.

2. Do—*Preface*, p. vii. As Pro. Lévi’s discovery of the *Nāṭakalakṣaṇaratnakōśa* was announced in 1923 Dr. S. K. De could not make use of it in Vol. I (1923 of his *History of Sanskrit Poetics*. Dr. V. Raghavan of Madras appears to be unaware of it in 1933 when he made the following remarks in the *Annals of the Bhandarkar Institute*, Vol. XIV (1933), p. 260:—“On page 325 of his *Poetics*, Vol. I in the list of anonymous works Dr. De gives a work called *Nāṭakaratnakōśa* as being cited by Rāyamukuta and Bhānuji on Amara and as having been noticed by Aufrecht. There is every likelihood of this *Nāṭakaratnakōśa* being only that section of the *Śamgītarāja* dealing with Drama proper, the *Daśarūpaka* and the *Uparūpaka* scheme, *Itivṛtta*, *Sāmṛdhī* etc. The sections on Rasa and Nāṭaka, these two being widely read parts of the *Nāṭyaśāstra* and connected more than the other sections to Alāmkāra also perhaps got separated into independent works, as the existence of a separate Ms of the *Rasaratnakōśa* and the citations of these sections with the mere chapter-name show.” Dr. Raghavan further observes in the footnote to the above extract:—“From these *Ratnakōśas* that are sections of the *Śamgītarāja* must be distinguished the lexicon *Ratnakōśa* which is quoted in commentaries on Amara. The lexicon *Ratnakōśa* is very much earlier to the *Śamgītarāja*.”

Perhaps Prof. Lévi's statement may have been based on the following entry in Aufrecht's *Cata. Catalogorum*<sup>1</sup> :—

"नाटकरत्नकोश quoted by Rāyamukuta and Bhānuji Qxf. 182 b<sup>2</sup>" In the above entry the fact of Rāyamukuta's quotation from and mention of the *Nāṭakaratnakośa*, if verified and identified in the text of the *NāṭakalakṣaṄaratnakośa* now made available on the basis of the Nepal Ms. will have the highest chronological value. As however, Prof. Dillon has not been able to verify the above reference I propose to attempt such verification in this paper.

The *Padārthacandrikā*<sup>3</sup> of Bṛhaspati surnamed Rāyamukutamani and generally known as Rāyamukuta was composed in A. D. 1431. It is based on sixteen earlier commentaries on the *Amara-*  
*kośa*. The author was a native of Rāḍhā in Bengal. He was the son of Govinda and father of Viśrāma, Rāma and others. Aufrecht has already recorded a list<sup>4</sup> of authorities quoted by Rāyamukuta numbering about 270.

As neither a complete edition of Rāyamukuta's commentary nor the list of authorities published by Aufrecht was available to me I had to avail myself of a good copy<sup>5</sup> of the work available in the Govt. MSS. Library at the B. O. R. Institute, Poona. On folio 96<sup>b</sup> of this copy I found the following passage :—

1. Vol. I, p. 284.

2. *Cata. of Bod. Library, Oxford, 1864*, by Aufrecht, p. 182—Here a Ms of a commentary of Bhānuji Dikṣita on the *Amarakośa* has been described. In the list of authorities mentioned by Bhānuji नाटकरत्नकोश has been mentioned. Dr. Belvalkar assigns Bhaṭṭoji Dikṣita to "about 1630 A. D." (*Systems of Sans. Grammar*, p. 47). Bhānuji, also called Rāmāśramī, was the son of Bhaṭṭoji Dikṣita. (Vide Kane : *Hist. of Dharma*. Vol. I, p. 455 f. n.).

3. Vide p. xix of Intro. to *Kalpadrukośa*, Vol. I, (G. O. S. Baroda, 1923) by Prof. Ramavatara Sharma. A. Borooah edited a portion of the *Padārtha-Candrikā* in 1887-88.

4. Z. D. M. G., xxviii, pp. 109-118.

5. Ms No. 109 of 1866-68 collection.

“ एवं प्रकारतः विश्वित्यादयो गृह्णते  
 ताश्रोक्ता नाटकरत्नकोपे—  
 लिलाविलासो विश्वित्तिर्विभ्रमः किल किञ्चित्तम् ।  
 मोट्टायितं कद्विमितं विष्वोको ललितं तथा ॥  
 विकृतं चेति विज्ञेया स्तीर्णां वेष्टाः स्वभावजाः ॥”

Now compare the following extract from Prof. Dillon's edition of the *Nāṭakalakṣaṇaratnakośa* with the above extract:—

*Page 108—*

“ अथ वेष्टालंकारः कथयते  
 .....  
 लिला विलासो विश्वित्तिर्विभ्रमः किल किञ्चित्तम् ।  
 मोट्टायितं कुट्टिमितं विष्वोको ललितं तथा ॥  
 विकृतं चेति विज्ञेयाः स्तीर्णां भावाः स्वभावजाः ॥”

As Rāyamukuta mentions “नाटकरत्नकोप” as the source of his quotation and as the quotation itself has been identified in Prof. Dillon's edition of the *Nāṭakalakṣaṇaratnakośa* we can easily conclude that नाटकरत्नकोश is identical with नाटकलक्षणरत्नकोश.<sup>1</sup> As Sāgaranandin has drawn largely on Bharata's *Nātyaśāstra* and as

1. The correct title of the work appears to be नाटकलक्षणरत्नकोश of which नाटकरत्नकोग्र is evidently an abbreviated form. At the beginning of the work the author remarks “नाटकलक्षणं दशरूपकं .....वक्ष्यामः” (lines 6-7). In the following extract from the end of the work the word नाटकलक्षण has been emphasized and the colophon gives us the title नाटकलक्षणरत्नकोश—Page 134 (lines 3217-3230)—

“ इह हि भरतमुख्याचार्यशास्त्राभ्युशाशे—  
 रस्तमिव रसाद्यं लक्षणं नाटकस्य ।  
 प्रतिष्ठृतमपहाय व्यासमुक्त्वा च लक्ष्या—  
 ष्याधिगमयितुमत्पज्ञानमन्त्यप्रमेण ॥  
 श्रीसागरेण सुकुटेश्वरनन्दिदर्शं-  
 व्योमाद्वैनकशशिनाल्पयित्या हिताय ।  
 मृष्टो मुनिप्रवचनैरिह नाटकस्य  
 बीजादिनैकविधलक्षणरत्नकोशः ।  
 श्रीर्षविकमनराधिपमातृगुप्त-  
 गर्गीश्मकुट्टनखकुट्टकवादराणाम् ।  
 एषां मतेन भरतस्य मतं विगाद्य  
 घुञ्चं मया समनुगच्छत रत्नकोशम् ॥  
 समाप्तश्चायं नाटकलक्षणरत्नकोशः कवे: श्रीसागरनन्दिनः ॥”

Prof. Dillon has obliged us by giving us an exhaustive index of quotations from the *Nāṭyaśāstra* we are in a position to see that the three lines quoted by Rāyamukuta in A. D. 1431 as from नाटकरत्नकोश are found almost identical with the following lines found in chapter XXIV of the *Nāṭyaśāstra*<sup>1</sup> called “सामान्याभिनय” :—

“ लीला विलासो विद्धित्तिर्विक्रमः किलकिञ्चित्तम् ।  
मोटायितं कुट्टिमितं विघ्वोको ललितं तथा ॥ २ ॥  
विहृतं वेति विज्ञेया दश स्त्रीणां स्वभावजाः । ”

Though the above quotation from the *Nāṭyaśāstra* is identical with that in Dillon's text of the *NāṭakalakṣaṄparatnakoshā* we must presume that Rāyamukuta has quoted from the *Nāṭakaratnakoshā* of Sāgaranandin and not from the *Nāṭyaśāstra*, as he mentions his source by name. It would be, therefore, reasonable to conclude that the work of Sāgaranandin was available to him. This inference enables us to state definitely that the date of the *NāṭakalakṣaṄparatnakoshā* is earlier than A. D. 1431. We may even go a little further and conclude that it may have been composed *before the latter half of the 14th century*, presuming that a work to be quoted as authority by a writer of Rāyamukuta's learning and critical ability must have taken more than 50/60 years to attain the necessary celebrity and authority.

We have already recorded above that a work called नाटकरत्नकोश has been quoted by Bhānuji Dikṣita in his commentary on the *Amarakośa* as stated by Aufrecht in his description of an Oxford Ms. of the commentary. I find this quotation in a printed edition<sup>2</sup> of this commentary as follows :—

“ लीला विलासो विद्धित्तिर्विभ्रमः किल किञ्चित्तम् ।  
मोटायितं कुट्टिमितं विघ्वोको ललितं तथा ॥  
विहृतं वेति मन्त्रव्या दश स्त्रीणां स्वभावजाः  
इति नाटकरत्नकोशः । ”

The first two lines of the above quotation are identical with the first two lines of Rāyamukuta's quotation from the *Nāṭakaratnakoshā* but the difference in the 3rd line will be clear from their comparison as follows :—

1. Vide p. 210 of *Nāṭyaśāstra*, ed. by Batuknatha Sharma and Baladeva Upādhyāya (Kashi Sans. Series No. 60) Benares, 1929.

2. *Amarakośa* with comm. *Vyākhyāsudhā* or *Rāmāśramī* by Bhānuji Dikṣita (son of the grammarian Bhaṭṭoji Dikṣita) ed. by Pandit Śivadatta, N. S. Press, Bombay, 1905.—Page 95—नाटप्रवर्ग, verse 31.

1431 A. D.—*Rāyamukuṭa*—

“विहृतं वेति विश्वेया र्षीणां चेष्टाः स्वभावजाः ।”

c. 1630 A. D.—*Bhānuji Dīkṣita*—

“विहृतं वेति मन्तव्या दश र्षीणां स्वभावजाः ।”

As Bhānuji Dīkṣita is a later commentator on the *Amarakośa* the possibility of his copying *in toto* an earlier quotation in Rāyamukuta's commentary on the same work will have to be disproved before any importance is attached to Bhānuji's quotation from the *Nāṭakaratnakośa*. I am of opinion that the difference in the 3rd line of the quotation as is revealed in the above comparison is so marked that we can safely presume the existence of a Ms of the *Nāṭakaratnakośa* from which Bhānuji has taken the quotation in question. This Ms obviously shows a different version of the text if we can judge from the variations noticeable in a single line as pointed out in the above comparison of the versions of the same line as found in Rāyamukuta's quotation and in Bhānuji's quotation.

Let us now consider the date of Bhānuji Dīkṣita. Dr. Belvalkar assigns his father Bhaṭṭoji to about 1630 A. D.<sup>1</sup> Dr. Saletore, however, assigns him to the “last quarter of the sixteenth and the first quarter of the seventeenth century A.D.”<sup>2</sup> If this date is correct we shall have to presume that Bhaṭṭoji flourished say between A. D.

1. *Systems of Sanskrit Grammar*, Poona, 1915, Pages 46-47—“Jagannātha, the Court Pandit of Emperor Shahajahān, informs us in his *Praudhamanoramākucamardini* that Bhaṭṭoji was the pupil of Śeṣa-Kṛṣṇa, to whose memory he does very scant justice in his *Praudhamanoramā*. As Jagannātha himself was the pupil of the son of this Śeṣa-Kṛṣṇa, this gives us Bhaṭṭoji's date which must be about A. D. 1630. This is also confirmed by the fact that a pupil of Bhaṭṭoji wrote a work in Samvat 1693 (= A. D. 1637).”

2. Vide p. 98 of *Karnataka Historical Review*, Vol. IV, 1937 (Jan.-July) Nos. 1 and 2—Dr. Saletore's evidence may be briefly indicated here. Bhaṭṭoji in the opening verses of his तत्त्वकौस्तुम states that he wrote the work at the order of Keladi Veṅkaṭendra, who is identified by Dr. Saletore with king Veṅkaṭapa Nāyak I (1582—1629 A. D.). This king was noted for his patronage to learned men and seems to have composed a comm. on the *Śivagītā* of the *Padmapurāṇa*. Bhaṭṭoji calls himself the son of श्रीमद्विद्वन्मुक्तमाणिक्यलक्ष्मीधरभट्ट in the तत्त्वकौस्तुम.

1575 and 1625. Prof. Kane<sup>1</sup> assigns Bhaṭṭoji to the period "about 1575-1650 A. D." in one place while in another<sup>2</sup> place he assigns him to a period "1560-1620 A. D."—a date which agrees with Dr. Saletore's date for Bhaṭṭoji mentioned above. I am inclined to accept for the present Dr. Saletore's view about Bhaṭṭoji's date and assign Bhānuji Dikṣita<sup>3</sup> (the son of Bhaṭṭoji) to about 1630 A. D.

In view of the above date for Bhānuji Dikṣita, 'about 1630 A.D.' would be one of the later limits for the date of the *Nāṭakaratnakośa*. Prof. Dillon states (Preface p. vii) that the *Ratnakośa* cited by Rucipati in his commentary on the *Anargharāghava* appears to be the text of the *NāṭakalakṣaṄarataṇakośa* edited by him and that Raṅgānātha in his commentary on the *Vikramorvaśīya* cites Sāgara regularly by name and quotes the text (vide pp. 90-96, foot-notes of Dillon's Edition). Though Rucipati's date is uncertain, observes Prof. Dillon, the Ms from which the commentary is edited in *Kāvyaṁalā* 5 was written in A. D. 1613. He, therefore, puts A. D. 1613 as the later limit for Sāgara's date.<sup>4</sup>

As we have, however, identified the reference to the *Nāṭakaratnakośa* mentioned by Rāyamukuta in the Dillon's edition of the *NāṭakalakṣaṄarataṇakośa*, the later limit for Sāgara's date is A.D. 1431 definitely.

We have already referred to Dr. Rāghavan's view regarding the nature and contents of the *Nāṭakaratnakośa*. According to this view the work may have been originally a part of the *Samgītarāja*

1. *History of Dharmasāstra*, Vol. I, p. 716.

2. Ibid, p. 517—"आशीचनिर्णय by भट्टोजि (1560-1620 A. D.)"

3. Lakṣmanapāṇḍita wrote a work called अद्वैतसुधा in 1662 A. D. He mentions रामाश्रम and उत्तमश्लोक as his preceptors. See Ms. No. 143 of 1902-7, folio 3—"रामाश्रमउत्तमश्लोकमुनिद्वय" mentioned in Kalpa I of the work. Most probably रामाश्रम mentioned as one of the preceptors of Lakṣmaṇa Paṇḍita is identical with Bhānuji Dikṣita alias Rāmāśrama. Lakṣmaṇa Paṇḍita hailed from the Mahārāṣṭra (दक्षिणदिश्य-पास्य श्रियः काश्यामुदासीनमतिः). Vide verse 10 at the beginning.

4. Sāgara quotes from numerous previous works. In the Index of authors given by Prof. Dillon we find the following names:—अश्मकुट, कात्यायन, चारायण, दण्डन, नखकुट, बाहरायण, भरत, मातृगुप्त, राहुल, शतकर्णि. The Index of titles includes the following names:—अनुतापाङ्क, अभिज्ञान, अयोध्याभरत, उत्तरवारित, उन्मत्तचन्द्रगुप्त, उषाहरण, उर्वशी,

composed by Rana Kumbha of Mewad (A.D. 1433–1468).<sup>1</sup> We have proved in this paper that the work mentioned by Rāyamukuta in A.D. 1431 as *Nāṭakaratnakōśa* is identical with the *Nāṭakalakṣaṇaratnakōśa* now made available to us in Prof. Dillon's edition. The author of this work is Sāgaranandin who flourished definitely before A.D. 1431, the date of Rāyamukuta's commentary on the *Amarakośa*. There is no possibility of any identity of the two works viz. *Śamgītarājā* of Rana Kumbha and the *Nāṭakalakṣaṇaratnakōśa* of Sāgaranandin as these two works are distinctly separated in points of time and authorship.<sup>2</sup>

(Continued from previous page)

मर्दन, कनकवीरीमाधव, कर्पूरमंडरी, कलावती, कामदत्तापूर्ति, कीचकभीम, कीचकाङ्ग, कुन्द-  
माला, कुन्दशेखरविजय, कुम्भाङ्ग, कुलपत्यङ्ग, कुल्यारावण, वेक्योभरत, केलीरवतक,  
कोशलाङ्ग, कोडारसातल, क्षपणकापालिक, गृहवृक्षवाटिका, गौरीगृह, चन्दन-  
लतागृह, चित्रशालिका, जानकीराघव, तमालवीथ्यङ्ग, दशरथाङ्ग, दूताङ्गद, देवोमहादेव,  
धृतराष्ट्राङ्ग, नदयन्तीसंहार, नरकवध, नरवोदरण, नलविजय, नागरसर्वस्व, नागवर्माङ्ग,  
नागाद(न)न्द, पद्मावतिपारिणय, पुष्पदूपितक, पुंसवनाङ्ग, प्रावृडङ्ग, बालवरित, बिन्दुमती,  
भगवदज्जुक, भीमविजय, मदनमठजुला, मदनिकाकामुक, मरयन्तीसंहार, मायाकापालिक,  
मायामदालस, मायालक्षणाङ्ग, मायाशकुन्त, मारीचवितक, मालतीपरिणय, भालतीमाधव,  
मुद्रारक्षस, मृछकटिक, रत्नावर्णी, रमानलकूवर, राघवाभ्युदय, राधाख्यायीथि, राम-  
विक्रम, रामानन्द, रामाभ्युदय, रामायण, रैवतीपरिणय, ललितानागर, लामकायनाङ्ग, वालि-  
वध, विक्रमोवर्षीय, विर्मापणनिर्भर्त्सनाङ्ग, विलासवती, वीणावती, वृक्षवाटिका, वृत्तोद्धरण,  
वैरोंसंहार, शक्त्यङ्ग, शक्तानन्द, शर्मिष्ठापरिणय, शशिकामदत्त, शशिविलास, शा-कुन्तल, शाल-  
भञ्जिका, शृङ्गारतिलक, सत्यभामा, संपात्यङ्ग, सुमीवाङ्ग, सुन्दराङ्ग, स्वप्रवासवदत्,—(अनु-  
तापाङ्ग, अश्वथ्यामाङ्ग, उन्मत्तमाधव, कदलागृह, गौरीगृह, चूडामणि, चैत्रावत्यङ्ग, चौर्यविवाह,  
दुर्दिनाङ्ग, धृतराष्ट्राङ्ग, पलित्यङ्ग, प्रतिज्ञाभीम, वृहद्कुलवाथिका, भानुमत्यङ्ग, मोटकाङ्ग, वध्य-  
शिला, इमशानाङ्ग, संकेताङ्ग).

1. Vide *Rajputana Gazetteer*, Vol.III-A, by Major K. D. Erskine, Allahabad, 1909—Part III (Sirohi States), p. 303—“The great Rana Kumbha of Mewar (1433–68)”

2. Though the identity of the *Nāṭakaratnakōśa* with the *Śamgītarājā* is impossible in view of the evidence recorded in this paper it does not affect the other suggestion of Dr. Raghavan that the *Rasaratnakōśa* forms a substantial section of Rana Kumbha's very voluminous work *Śamgītarājā*. The nebular hypothesis of the *Rasaratnakōśa* being separated from the central mass of the *Śamgītarājā* and leading an independent existence is possible as the identity of authorship of these works is proved by Dr. Raghavan in his paper “The *Rasaratnakōśa*, the *Nāṭakaratnakōśa* and the *Śamgītarājā*” (*Annals*, XIV, pp. 258).

We have fixed A.D. 1431 as one terminus to the date of the *Nāṭakalakṣaṇaratnakosa*. As regards the other terminus we quote Prof. Dillon's remarks :—“The *Viddhaśālabhāñjikā* of Rājaśekhara which is cited at l. 3071 dates from the tenth century (see Konow : *Das Indische Drama*, p. 84). If the *Dūtāṅgada* cited at l. 983 is the play of Subhaṭa, which there is no reason to doubt, the superior date is A.D. 1243 (see Grey *J. Am. Or. Soc.* 32, 39) but the identity is not certain as there are no quotations. The *Rāmābhuyudaya* quoted is not that of Rāmadeva (fifteenth century), which has been edited by Losch, *Das Indische schattenheater*, p. 80 for none of the quotations are to be found in that text. The *Ratnakosa* may be as early as the thirteenth century but I cannot now put forward any more exact date as the author Sāgaranandin is not known except in connection with this work (Lévi. *Jour. Asiatique* xciii, p. 211).”

In the above remarks Prof. Dillon refers to the work *Rāmābhuyudaya* mentioned and quoted from<sup>1</sup> by Sāgaranandin. As Rāmadeva's *Rāmābhuyudaya* of the 15th century has been ruled out by Prof. Dillon we must find other works of this name. Aufrecht<sup>2</sup> records a Ms of this work, which is in 30 Sargas but the authorship is ascribed to one Veṅkateśa. The work of this name quoted by Ānandavardhana must also be taken into account. It is ascribed to Yaśovarman.<sup>3</sup> I may, however, record an inscriptional reference to

1. Vide Dillon's Edition of the *Nāṭakalakṣaṇaratnakosa* pp. 33, 130 :—

line 784—“रामाभ्युदये रावणेन आरघ्यकृतसंयोज्ये जालिनों राक्षसी सीतारूपेण रामस्य दर्शयता रामस्य जनितो विमर्शः । यदाह् ।  
कथमिव विदधामि तस्य संधिं  
कथममरेत्रगिरां भवामि वासः ।  
इति विषमविवर्तमानाच्चता-  
तरलमतिर्न विनिश्चिनोमि किंचित् ॥”

line 3126—“यथा रामाभ्युदये वाली ।  
क्षपानलविश्वाजालविकिरलसरावलिः ।  
दृश्यते न द्विपः सिंहः कुद्धो वाली न वैरिमिः ॥”

2. *Cata. Catalo.* I, p. 523—“रामाभ्युदय Kāvya in 30 Sargas, by Veṅkateśa. Burnell 161 b (and commentary)” also (1) रामाभ्युदय Nāṭaka by Yaśovarman. Quoted by Ānandavardhana in *Dhvanyāloka*, in *Sāhityadarpaṇa* p. 171 (2)—by Vyāsa Śrī Rāmadeva. Br. M. (addit. 26, 424).

3. Abhinavagupta who was born between 950 and 960 A. D. according to Dr. K. C. Pandey—vide p. 8 of his *Abhinavagupta*, Vol. I—1935, refers to *Rāmābhuyudaya* of Yaśovarman in his commentary *Locana* on the *Dhvanyāloka* of Ānandavardhana :—रामाभ्युदये यशोवर्मण—‘स्थितमिति यथा शश्यां—’ (p. 148 of Kāvyaṁalā edition).

*Rāmābhudaya* which appears to have been a Kāvya composed by a poet of the name Nārāyana. The inscription in which this reference is found hails from the Central Provinces. The verse<sup>1</sup> containing the name of the work and the name of the poet reads as follows :—

“श्रीवत्सश्वरणाद्ज(ज)पूजनमतिन्नारायणः सत्कविः  
श्रीरामाभ्युदयाभिधं रसमयं काव्यं स तथो व्यधात्।  
स्मृत्यारुढयदीयवाक्यरचना प्रादुर्भवक्षिभर-  
प्रेमोल्लासितचित्रवृत्तिरभवद्वारदेवतावलक्षी ॥”

The bearing of this verse on the date of the *Nāṭakalakṣana-ratnakōśa* will have to be studied at some length and hence must be left to a future study.<sup>2</sup>

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1. This verse was kindly supplied to me by Prof. V. V. Mirashi of Nagpur in a private communication dated 27th July 1937, inquiring if I could trace a reference to this *Kāvya*. I have pointed out to him the available references to the *Rāmābhudaya*. Perhaps Prof. Mirashi may be able to throw some light on this *Rāmābhudaya* of Nārāyana different from the works of the same name, by Veṅkaṭeśa, Yaśovarman, and Rāmadeva.

2. Since my paper was sent to the press, I have received the following information from my friend Prof. V. V. Mirashi in a letter dated 13th September 1938 :—The “verse which refers to a *Rāmābhudaya-Kāvya* by the Poet Nārāyana occurs in a stone inscription found at Pujāripāli, a village 22 miles north by east from Sarangarh the chief town of a feudatory state of the same name in the Eastern States Agency. It is now deposited in the Rajpur Museum. The inscription is undated but the prince Gopāladeva mentioned in it is identified by some with his name-sake, an inscription of whose reign has been found at Boramdeva in the State of Kawardhā dated in the Kalachuri year 840 (A. D. 1088-9). I am not inclined to accept the identification as in my opinion the Pujāripāli inscription belongs to a slightly later date i.e. to the *twelfth or thirteenth century A. D.*”

I am thankful to Prof. Mirashi for the above information. If we succeed in connecting the *Rāmābhudaya Kāvya* of the above inscription with the *Rāmābhudaya* quoted by Sāgaranandin, perhaps we may be able to assign the date of his *Nāṭakalakṣana-ratnakōśa* to the 13th century or rather the period between A. D. 1250 and 1350 but as the evidence stands at present this conclusion remains only a probability.

## 9. Date of Viśvalocanakośa of Śrīdharasena †

Aufrecht<sup>1</sup> makes the following entries about the lexicon *Viśvalocana* or *Viśvalocanakośa* :— “विश्वलोचन lexicon, quoted Oxf. 135 b, 185 b. Perhaps the *Viśvaprakāśa*.” विश्वलोचनकोश<sup>2</sup>, a synonymous lexicon by Śrīdharasena, son of Munisena, Peterson 5, p. 162. श्रीधर<sup>3</sup> a lexicographer, very often quoted by Sundaragāṇi in *Dhātūratnākara*.”

As Sādhu Sundaragāṇi composed his *Dhātūratnākara* in A. D. 1624,<sup>4</sup> we may regard this year as one terminus to the date of Śrīdharasena, presuming that he is identical with the author of the *Viśvalocana* or *Viśvalocanakośa*.

The Oxford Ms<sup>5</sup> of Raṅganātha's commentary on Kālidāsa's *Vikramorvaśiya* mentions the lexicon *Viśvalocana*; and Aufrecht in his *Catalogue of Oxford MSS* identifies *Viśvalocana* with *Viśvaprakāśa*, though in his *Catalogus Catalogorum*<sup>6</sup> he states that this identification is a probability only.

An Oxford Ms<sup>7</sup> of the *Abhidhānacintāmaṇi* of Hemacandra mentions *Viśvalocanakośa* and Śrīdhara in the margin of folio 61 b of the Ms; but these marginal references have no historical value, as they are not found in the lists<sup>8</sup> of works and authors mentioned by Hemacandra in his *Abhidhānacintāmaṇi* and its commentary composed by himself.

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† *Karnatak Historical Review*, Vol. III, pp. 15-20.

1. *Cata. Catalogorum*, Part I, p. 586 a.
2. *Ibid*, Part III, 123 b.
3. *Ibid*, Part I, 668.
4. *Ibid*, Part I, p. 725.
5. *Cata. of MSS in Bodleian Library*, 1864, Oxford, p. 135 b-  
Viśvalocana (= Viśvaprakāśa).
6. *Cata. Catalogo.* Part I, p. 586 a—“विश्वलोचन...Perhaps the Viśvaprakāśa.”
7. *Catalogue of Bod. MSS* p. 185 b.
8. *Abhidhānacintāmaṇi*, Part II, Index etc., pp. 317-322. ed.  
by Jayanta Vijaya, Baroda, (1-8-1920).

Rāṅganātha's commentary on the *Vikramorvaśiya*<sup>1</sup> referred to above was composed in the Vikrama year 1712, i.e., A.D. 1656; and, as Rāṅganātha quotes *Viśvalocana*, we have in this work another dated reference to *Viśvalocana*, though it is later by thirty-two years than the reference in the *Dhāturaṭnākara* composed in A. D. 1624. These references prove that the lexicon विश्वलोचन must have been composed earlier than about A. D. 1550.

Peterson in his *Fifth Report* (1896) gives an extract from a Ms. of *Viśvalocanakośa* preserved at Anhilwad Patan (page 162, Paper Ms. No. 5); while in his Index to authors in the same Report (p. lxxv) he states about Śrīdhara that he was "the son of Munisena of the Senānvaya", and that the "*Viśvalocanakośa* is apparently ascribed to a pupil of his. 5, 162."

The Jain Granthāvalī<sup>2</sup> mentions *Viśvalocanakośa* and refers to the very Ms mentioned by Peterson in his *Fifth Report* referred to above, but mentions 'दिग्ंबर' as the author of the lexicon stating thereby that the author is of the Digambara Sect and not of the Svetāmbara Sect.

Prof. Handiqui<sup>3</sup> states that Jinarāja, commentator on the *Naiṣadhacarita*, quotes under XVI, 20, a lexicographer named Śrīdhara. According to Prof. Handiqui Jinarāja lived about A. D. 1650. Now the quotation<sup>4</sup> from Śrīdhara referred to by Prof. Handiqui is as under :—

"शाणः सार्थतोलके कर्येकषणेकरपत्रिके इति श्रीधरः"

This quotation is almost identical with the following line from the published edition of Śrīharasena's *Viśvalocanakośa*<sup>5</sup> :—

"शाणोर्माषकेकर्षे करणे करपत्रके"

1. See p. XXV of Intro. of *Vikramorvaśiya* by Prof. Charudeva-shastri, Lahore, 1929. Rāṅganātha was a resident of Vyomakośa-puṭabhedana. His father's name was Bālakṛṣṇa and he came of the family of Simbekara.

2. Published by the Jain Svetāmbara Conference, Bombay, 1909, p. 313.

3. *Naiṣadhacarita* Intro. p. XVII. (Punjab Oriental Series, 1934).

4. *Ibid*, Notes p. 466.

5. *Viśvalocanakośa* (also called *Muktāvalikōśa*) p. 104—Edited by Natha Rangaji Gandhi, N. S. Press, Bombay, June 1912.

This quotation, therefore, furnishes us with another dated reference to the *Viśvalocanakoṣā* of Śridharasena.

Prof. Handiqui further observes about Śridhara thus :—

“Śridhara is quoted in the *Puruṣakāra* Commentary on the *Daivam*. The *Puruṣakāra* has been assigned to the 13th century.” (See Intro. to Trivandrum edn.)

The quotations from Śridhara referred to by Prof. Handiqui are as follows :—

*Page 66* :—

“तथा च श्रीधरो मृथ्यागेन मृथ्यादिन् पठित्वा एताम्यस सर्जन्यित्वा हृथ्याह”

*Page 16* :—

“श्रीधरस्तु ‘स्तूपै छादने’ दीर्घः स्तूपै छादने नहस्व हृथ्युभावप्युपन्थास्थात्”

The above quotations appear to be from some grammatical work and not from the lexicon *Viśvalocana* of Śridharasena. At any rate these references have no chronological value for our present inquiry, unless the identity of Śridharasena, the lexicographer, with Śridhara the grammarian is proved on conclusive grounds.

A commentator on the Saupadma grammar of the name Śridharacakravartin' is known, but as we have not got the text of this commentary before us, it is not possible for us to identify the above quotations.

The editor of *Viśvalocanakoṣā*,<sup>2</sup> Mr. Nandalal Sharma, ascribes the authorship of the works (1) *Śrutāvatarā*, (2) *Bhaviṣyadattacarītra* and (3) *Nāgakumārakathā*, to an author Śridhara, but remarks that as he had no occasion to examine these works, he is unable to say anything about their author. Out of these three works we have examined a Ms of *Bhaviṣyadattacarītra* viz., No. 1199 of 1891-95 in the Govt. MSS Library at the B. O. R. Institute, Poona (folios 49). The author of this work is mentioned as *Vibudhaśridhara*, and we have no evidence to prove his identity with Śridharasena, the author of the lexicon *Viśvalocanakoṣā*. This Ms was copied in the year A. D. 1580 (Samvat 1636) at Ambāvātidurga during the reign of Raja Bhagavantadāsa, who is called *Mahārājādhīrāja*. Presumably

1. Belvalkar, *Systems of Sanskrit Grammar*, p. 112, Poona, 1915.  
2. N. S. Press, Bombay, June 1912.

this Vibudhaśridhara must have composed this work before about A. D. 1525, if not earlier.

We have already fixed A. D. 1550 as one terminus to the date of Śridharasena, and have seen that the references to his namesakes recorded above have been found insufficient to furnish the other terminus.

Before proceeding to note the internal evidence on the question of our inquiry, it may not be out of place to record some negative evidence having some bearing on the question of fixing the earlier terminus for the date of the *Viśvalocanakośa*. We have already seen above that Hemacandra in his *Abhidhānacintāmaṇi* does not refer to either the *Viśvalocanakośa* or its author Śridharasena. This omission may suggest that the *Viśvalocanakośa* was written after Hemacandra's time, *viz.*, A. D. 1150.<sup>1</sup> Then, again, another lexicon, *viz.* *Viśvaprakāśa* or *Viśva* of Maheśvara,<sup>2</sup> which was composed in A. D. 1111, does not mention Śridharasena or his *Viśvalocana* in the list of earlier works utilized by him.

This omission may also suggest the probability that the *Viśvalocanakośa* was not known to Maheśvara in A. D. 1111. On the contrary, there is ample evidence to prove that Śridharasena has borrowed freely with slight variations from both Hemacandra and Maheśvara, either directly or through *Medinikōśa*<sup>3</sup> which criticizes the *Viśvaprakāśakośa* of Maheśvara in an adverse manner. With a view to establish the indebtedness of Śridharasena to Hemacandra, Maheśvara, and Medinī, it would be useful to take some lines which are found common to all the three lexicons with slight variations :—

1. Duff, *Indian Chronology*, p. 152.

2. *Viśvaprakāśa*, Preface, p. 1—"In compiling this volume our author has employed Nāmapārāyaṇa as his guide and has derived material aid from the following :—राजकोश भागीन्द्र, कात्यायन, साहसाङ्क वाचस्पति, व्याडि, विश्वरूप, अमलमंगल, सुभंग, गोपालित, भागुरि" (Chokhamba Sans. Series, 1911).

3. Edited by Jivānanda Vidyāsāgar, Calcutta, 1872.

"अपि बहुदोऽविश्वप्रकाशकोषद्वय सुविचार्य"

The extract of 6 verses containing names of previous writers is given at the beginning of this edition.

A. D. 1088-1172	हेमचन्द्र p.100 verse 106	गोमेदकं	पीतरर्णे	काकोले	पत्रकेऽपि च
A.D. 1111	विश्वप्रकाश p. 18,verse 197	”	पीतमणौ	”	” ”
After A.D. 1111	मेदिनी p.20,verse 186b	”	”	”	” ”
	श्रीधरसेन p.33 verse 190b	गोमेदकः	”	”	” ”

In the above table we know the indebtedness of मेदिनी to विश्वप्रकाश, and may, therefore, conclude that the line गोमेदकं, etc. has been exactly copied by him from the विश्वप्रकाश lexicon. How far विश्वप्रकाश borrowed from हेमचन्द्र is a matter for investigation, because the possibility of a common source cannot be excluded in this case. Hemacandra (A.D. 1088-1178) and the author of *Viśvaprakāśa*, viz., Maheśvara (A.D. 1111) were contemporaries; and the possibility of one contemporary quite ignoring the work of another, even if it were accessible to him, or of utilizing it *in extenso*, is equally tenable. But in case it is definitely proved on independent grounds that the विश्वप्रकाश has borrowed from Hemacandra's *Anekārthaśamgraha* we may infer that the reading पीतरर्णे of the *Anekārthaśamgraha* has been changed to पीतमणौ by the author of the *Viśvaprakāśa*; and श्रीधरसेन may have borrowed the line with this change either from the *Viśvaprakāśa* or the *Medinīkoṣā*.

In support of this probable evidence we may compare another line from the *Viśvalocana* and its variations or otherwise as found in these four lexicons :—

हेमचन्द्र p.49, verse 62a	पुलाको	भक्तसिक्ते	स्यात्	संक्षेपा	सारधान्ययोः
विश्वप्रकाश	पुलाक	स्तुच्छधान्ये	”	संक्षेपे	भक्तसिक्तके
मेदिनी p.13,verse 122a	”	”	”	”	”
श्रीधरसेन p. 21,verse 117	”	”	”	”	” -शिक्थके

This table also shows that variations from Hemacandra's text as found in the *Viśvaprakāśakoṣā* have been preserved in the

*Medinī*, as also in the *Viśvalocanakośa* of Śrīdharasena. It is, however, difficult to establish on conclusive grounds whether Śrīdharasena has borrowed from the *Viśvaprakāśa* or the *Medinikōśa*.

Another argument in favour of the late chronology of Śrīdharasena's lexicon is the following fact pointed out by Mr. Nandalal Sharma in his Hindi Introduction to this lexicon :—

"There are many *nānārthakośas* in Sanskrit but so far as I am aware there is no lexicon as comprehensive as or containing so numerous meanings of a single word as this lexicon.....For instance, the word रुचक has four meanings in the *Amarakośa*, ten in the *Medinikōśa*, and twelve meanings in this lexicon."<sup>1</sup>

The above remarks, if substantiated by many other analogous examples may go to prove that Śrīdharasena composed his lexicon after the *Medinikōśa*, in which case the date of Śrīdharasena's work will depend on that of the *Medinikōśa*. If this line of argument is accepted, we shall have to put Śrīdharasena between the twelfth century and the sixteenth century, because Prof. Rāmāvatāra Sharma<sup>2</sup> in this learned introduction to *Kalpadrukośa* is inclined to push back Medinī's date to the twelfth century. As Medinī refers to and criticizes the *Viśvaprakāśa* (A.D. 1111) and as he is quoted in the *Prśodarādivṛtti* of Padmanābhadatta in A. D. 1375,<sup>3</sup> we may not be far wrong if we assign him to the thirteenth century, and accordingly assign Śrīdharasena's *Viśvalocana* to a date between the thirteenth and the sixteenth century, or tentatively between A.D. 1350 and A.D. 1550. These limits cannot be narrowed down in the present stage of our inquiry for want of conclusive evidence.

Now, as regards the parentage of Śrīdharasena and the town of his residence etc., we get some information in the *praśasti*<sup>4</sup> in his

1. Sharma, *Viśvalocanakośa*, Intro., p. 5. (Hindi ed.).

2. *Kapladrkuśa* Vol. I, (p. XI), Gaekwar Ori. Series 1928.

3. *Ibid.*

4. This *praśasti* reads as under :—

"सेनान्वये सकलसत्त्वसमर्पितश्रीः  
श्रीमानजायत कविमुनिसेन नामा ।  
आनन्दीक्षिकी सकलशास्त्रमयी च विद्वा-  
यस्यासवादपदवी न दर्शयसी स्यात् ॥ १ ॥

lexicon. The name of his *guru* was Munisena, who was well-versed in logic and was also a great poet. He was also respected by some of the kings of his time. In verse 4 of the *prāśasti* the expression “पदविदां च पुरे निवासी” is used with respect to Śrīdhara-sena's town of residence. I am unable to identify this town at present.

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(Continued from previous page)

तस्मादभृदाखिलवाङ्गयपारदशा  
विश्वासपात्रमवर्गीतलनायकानाम् ।  
श्री श्रीधरः सकलसत्कविगुम्फितत्व-  
पीयूषपानकृतनिर्जरभारतीकः ॥ २ ॥  
तस्यातिशायिनि कवेः पथिजागरूक-  
धालोचनस्य गुदशासनलोचनस्य ।  
नानाकवोद्रचितानभिधानकोशा-  
नाकृष्ण लोचनमिवायमदीपिकोशः ॥ ३ ॥  
साहित्यकर्मकवितागगजागरूके-  
रालोकितः पदविदां च पुरे निवासी ।  
वर्त्मन्यधीत्य मिलितः प्रतिभान्वितानां  
चेदस्ति दुर्जनवचो रहितं तदानीम् ॥ ४ ॥  
यत्नो मया यमनपायमशेषविद्या  
विद्याभरीपरिवृद्धस्य मतौ नियोक्तुम् ।  
त्यक्त्वा पुनर्विमलकौस्तुभरलमन्यो  
लक्ष्मीविनोदरसिको रसिकोस्ति धन्यः ॥ ५ ॥  
नागेन्द्रसंग्रथितकोशाशमुद्रमध्ये  
नानाकवीन्द्रमुखशुक्षिसमुद्देवयम् ।  
विद्रूपहादमरनिर्मितपद्मत्रे  
मक्ताबली विगचिता हृदिसनिधातुम् ॥ ६ ॥”

## 10. The Genealogy of Maṇḍana, the Jain Prime-Minister of Hoshang Ghori of Malwa— Between A. D. 1405 and 1432 †

In a paper contributed by me to the *Jaina Antiquary* (Vol. XI, No. 77, pp. 25-34) on “*Maṇḍana, the Prime Minister of Malwa and his Works*” I have assigned this Jain author to the period A. D. 1400 to 1432 on the following grounds :—

- (1) MSS of Maṇḍana’s works शृङ्गारमण्डन and काव्यमण्डन are dated *Sanīvat 1504* = A. D. 1448.<sup>1</sup>
- (2) अल्मसाहि or अल्मसाहि, the patron of Maṇḍana has been identified by me with अल्पखान or Hoshang Ghori, who ruled Malwa between A. D. 1405 and 1432 or so.

Since the above paper was sent for publication I have discovered the following chronological evidence in support of my chronology for Maṇḍana and his works :—

- (1) Prof. H. D. Velankar in his जिनरत्नकोश or *Catalogus Catalogorum of Jain MSS* that is now being published by the B. O. R. Institute, Poona, makes the following entry about an author धनदराज :—

“शतकत्रय (नीति, वैराग्य and शृङ्गार) by धनदराज संघपति, son of देहड—Chani. 69; PAPR. 18 (19); PAZB 1 (.8; 29—MS dated *Sanīvat 1504*); 23 (8—MS dated *Sanīvat 1504*).”

It is evident from the above entry that MSS of the शतकत्रय of this author धनदराज were copied in *Sanīvat 1504* (= A. D. 1448) the very year in which the MSS of Maṇḍana’s शृङ्गारमण्डन and काव्यमण्डन were copied. Let us now see if धनदराज has any connection with मण्डन the Prime-Minister of Almsāhi of Malwa.

I have already pointed out in my paper on Maṇḍana that his father बाहड was a संघपति connected with the खरततरात्त्वय and that he

† *Jaina Antiquary*, Vol. IX, No. 77, pp. 91-94.

1. Vide मण्डनग्रन्थसंग्रह (काव्य-मण्डन-शृङ्गारमण्डनी) ed. by Prabhudāsa and Vira-Candra, Patan, 1919 (हेमचन्द्राचार्यग्रन्थावली, No. 17).

himself was a संघपति like his father and a devout follower of Jain religion as he calls himself “श्रीमद्वन्द्यजिनेन्द्रनिर्भरन्ते: कोः..” Maṇḍana further gives us the following information about his family :—

(1) संक्षण was his grand-father.

(2) संक्षण had six sons :—

(i) चाहड, (ii) बाहड, (iii) देहड, (iv) पच, (v) पाहुराज and (vi) कोलाभक्ष (?).

(3) बाहड in the above list was Maṇḍana's father. Unfortunately Maṇḍana does not record the names of his cousins, the sons of चाहड, बाहड, देहड etc. This deficiency has, however, been partially made up by the entry regarding the शतकग्रन्थ of धनदराज, son of देहड. I am inclined to identify देहड, the father of संघपति धनदराज, with Maṇḍana's uncle देहड. The title संघपति appears to have been held by many members of the family as मण्डन calls himself संघपति. He also calls his father संघश्वर (or संघपति). धनदराज was also a संघपति and MSS of his शतकग्रन्थ were copied at मण्डपट्टरी in A. D. 1448, the very year in which the MSS of Maṇḍana's works were copied.

धनदराज composed his शतकग्रन्थ<sup>1</sup> at Maṇḍapadurga or Maṇḍu fort in Samvat 1490 = A. D. 1434. This date confirms my chronology for Maṇḍana viz. A. D. 1405 to 1432, a period during which his patron Hoshang Ghori ruled Malwa. Both these cousins मण्डन and धनदराज were men of literary taste and ability and if one of them composed a work in A. D. 1434 the chronology of the other cousin's works may be safely assigned to the period, A. D. 1405—1432, as determined by me already on the strength of probable evidence, which now gets confirmed by the date of धनदराज viz. A. D. 1434.

The genealogy of Maṇḍana's family may now be reconstructed as follows :—

1. Ed. in Kāvyamālā, 13 (N. S. Press, Bombay). Vide p. 318 of *Classical Sans. Literature* by Krishnamachariar, 1937 — “Dhanadarāja, son of Dehala, wrote three Śatakas like Bhartṛhari in 1434 A. D.”

श्रीमण (of श्रीमालवंश)					
Sons					
आहड	बाहड (संघेश्वर)	देहड	पग	पाहुराज (जैनेन्द्रधर्माश्रितः)	कोलाभक्ष
	son (संघपति) मण्डन author of काव्यमण्डन, शूङ्गरमण्डन (Mss of A.D. 1448)	son (संघपति) धनदराज (composed शतकन्य in A.D. 1434) and सारस्वतमण्डन (Ms of A. D. 1575) and संगीतमण्डन			—Ms of A. D. 1448.
				and महाप्रधान of अल्मसाहि of Malwa (Hoshang Ghori <sup>1</sup> —A. D. 1405–1432)	

In the following stanzas we find Maṇḍana recording his ministership with अल्मसाहि, his Jain faith, his श्रीमालवंश, and his father's name :—

MSS of सारस्वतमण्डन (B. O. R. Institute, Poona) No. 675 of 1891-95, fol. 17a and No. 13 of 1877-78, folio 17—

“सविग्रहाणामुभये स्वराणामिति प्रकृत्या सहसाहसाना ।  
श्रीमण्डनः सूभविदलमसाहिमहाप्रधानो व्यदधासुसंधीन् ॥  
सथःसांद्रजिनेन्द्रसुंदरपदंद्वप्रसादोद्धव-  
दभूयोभीषुमधर्थसार्थकजनुः श्रीमालमालामणिः ।  
सोयं सोनगिरान्वयः खरत्तरः श्रीयाहुडास्यात्मजः  
श्रीसारस्वतमण्डनं रचयति क्षमामण्डनं मण्डनः ॥”

Udayarāja<sup>2</sup>, a court-poet of Mahamūda Begdā, Sultan of Gujarat, composed a poem in praise of his patron called the राजविनोद. In this poem he refers to the confinement and release of अल्पखान<sup>3</sup> (=अल्मसाहि, patron of मण्डन) or Hoshang Ghori of Malwa as follows:—

1. Cf. *Ain-i-Akbari* (Tr. by Jarrett, Vol. II, 1891).

p. 218—"Alp Khān, son of Dilāwar Khān was elected to the succession under the title of Hoshang.....Sultan Muzaffer of Gujarat marched against him."

2. Vide pp. 101—115 of *Journal of the Bombay University*, Vol. IX, Part 2, Sept. 1940. (My paper on the *Rājavinoda* of Udayarāja).

3. Ibid, p. 105, foot-note 1.

“मुमोच वंदीकृतमल्पषानमनश्चयीयं बलवत्तरोयः ।  
वंशास्ततो मालवराजबंदिमोक्षं पदारुद्यं विरुदं वहन्ति ॥”

This confinement and release was carried out by Muzaffer, Sultan of Gujarat (A. D. 1392–1410) sometime about A. D. 1409. The poem राजविनोद was composed between A. D. 1458 and 1469 and consequently the use of the name अल्पसाहि for Hoshang Ghori is earlier than the use of the name अल्पज्ञान recorded by Udayarāja.

The students of the history of Malwa should investigate and determine the exact period of Manāna's Prime-ministership and the influence exercised by this Jain Prime-minister on the policy of Hoshang Ghori. This association of a Jain संघपति with a Muslim ruler of Malwa in the first half of the 15th century is as interesting as it is instructive. Manāna refers to his Muslim patron in glowing terms in his काव्यमण्डन and शृंगारमण्डन, as also in his सारस्वतमण्डन. The MS of Manāna's संगीतमण्डन is not available to me and hence I am unable to say what information it contains about its author and his Muslim patron.

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## 11. The Oldest Dated Manuscript of Puñjarāja's Commentary on the Sārasvata-Prakriyā— Dated A. D. 1556 (Samvat 1612)\*

Puñjarāja, the author of two works on *alamkāra*<sup>1</sup> composed a commentary on the *Sārasvata-prakriyā*. According to Aufrecht<sup>2</sup> he lived at the end of the 15th and beginning of the 16th century i.e. between A. D. 1475 and 1530. Aufrecht<sup>3</sup> records some MSS of his *Sārasvata-tīkā*, some of which are dated ones<sup>4</sup>, being copied in

\* *Adyar Library Bulletin*, Vol. V, Part 3, pp. 1-5.

1. These works are (1) *Dhvani-pradīpa* and (2) *Kāvyālamkāra-Śiśu-prabodha* (Vide p. 301 of Dr. S. K. De's *Sanskrit Poetics*, I, 1923.)

2. *Ibid.*, 302.

3. CC, I, 700—"सरस्वतीसूत्र—Comm. by Puñjarāja I. O. 859, 1194, W. p. 220."

CC, II, 167—"Fl. 181. Rgb. 495. Stein 48 (inc.)."

CC, III, 145—"Peters 5, p. 166, 5,240, 6,256".

4. I record below the dates of these MSS as I find them recorded in the Catalogues. I have examined the MSS. found by me in the Govt. MSS. Library at the B. O. R. Institute and verified the dates recorded in these MSS. only.

A. D.	SAMVAT	PARTICULARS OF MS
1565	1622	गारस्वतटीका—No. 495 of 1884-87 (B. O. R. Institute).
"	"	—Do— No. 289 of 1880-81.
1600	1656	—Do— No. 256 of 1895-98.
1587	1643	—Do—India Office MS No.801(vide p. 214 of <i>Cata.</i> II, 1889). The Chronogram reads "वन्द्यविष्णुपूर्णिमा" = Samvat 1643 = A.D. 1587 (and not 1616 as stated in the Catalogue). H. D. Velankar in his <i>Cata.</i> of B. B. R. A. Society MSS records MS No. 61 of Puñjarāja's comm. dated Samvat 1643 = A. D. 1587.

*A. D.* 1566, 1587 and 1600. Subsequent to the publication of Aufrecht's *Catalogus Catalogorum* the B. O. R. Institute published a list of additions to the Govt. MSS Library in 1925. In these additions two<sup>1</sup> more MSS of Puñjarāja's commentary were added to the Govt. MSS. Library, one of which is dated Sañvat 1612 = *A. D.* 1555 as will be seen from the following extract :—

“इति श्रीमालकुलश्रीमालभार श्रीपुंजराजविनिमिता सारस्वतटीका संपूर्ण-  
द्यालया । विशेष . . . . . संगते । श्रीपुंजराजो यदिहाभ्यधस्त अविस्तरं  
चाहविनिश्चितार्थं सर्वभूलसमपेकृतंता ॥ २३ ॥

. . . . . बलशालनां च वोविस्तरात्गमबभेति भारिती ।  
तेनर्दुर्नयनिवारिणोच्चते । पूर्वकोदिदमते विलीयते ॥ २४ ॥  
गर्वाज्ञानमतो निमीलिततया मालिन्यमर्थेषु ये ।  
संसुद्धेष्कपितत्वतेन तदधीकार । परित्याविधी ।  
कित्वते गुणदोषयो स (?)मदशो वैराग्यनिष्टा इव ।  
श्रेष्ठां हंतं परोक्तिनिस्पृहध्यसूक्ष्मादमीभ्यो नमः ॥ २५ ॥

ग्रंथांगं ॥ ४२०० ॥ श्रीरस्तु संवत् १६१२ वर्षे मार्गसिरसुदि । ७ दिने । बृहस्पति-  
वार<sup>2</sup> श्रीषतरगच्छे । श्रीश्रीजिनचन्द्रसूरिशायश्रीउदयवलभमहोपाध्याय तत् शिष्य-  
वाचनाचार्यपदासुंदरगणितसिद्धभवनशोभे(भे?)न लिपिकृताः ॥ श्रीवेकमनगरे ।  
श्रीजिनचन्द्रसूरिविजयराज्ये ॥ सुभं भवतु ॥

॥ श्रीवेकमराजो महोपाध्यायाः शिष्यवाचनाचार्य श्रीदिव्यातिलकगणिष्ठ... . . . . णी  
शिष्यपंडित . . . . खेमसोमगणिवराणां शिष्यपंडितत्तमपुण्डतिलकसुनिष्ठराणां शिष्यपं-  
विनयकीर्तिसत्यकीर्ति . . . . ॥”

1. MSS No. 287 of 1899-1915 and No. 342 of 1895-1902  
dated *Sañvat* 1612.

*MS No. 342 of 1895-1902.*

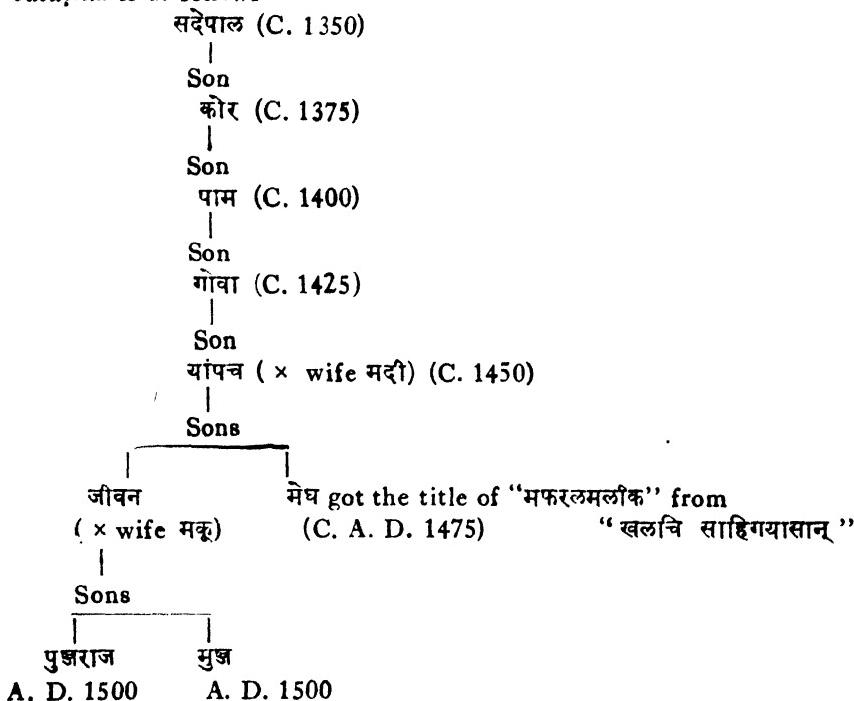
2. This date corresponds to Thursday, 21st November, 1555  
(Vide p. 313 of *Ind. Ephemeris*, Vol. V).

3. Vide p. 34 of *Kharataragaccha-Pattāvali-Samgraha* by Muni  
Jinavijayaji, Calcutta, 1932—Here one जिनचन्द्रसूरि of खरतरगच्छ is men-  
tioned. His dates are as follows :

- (1) Born—*A. D.* 1539 (*Sañvat* 1595).
- (2) Became *Sūri*—*A. D.* 1556 (*Sañvat* 1612).
- (3) Died—in *A. D.* 1614 (*Sañvat* 1670).

It appears to me that the MS of *A. D. 1556* from which I have quoted above is the earliest dated MS of Puñjarāja's *Sārasvatatikā*<sup>1</sup> so far as I can judge from the published Catalogues available to me for reference. The date of this copy *viz.*, *A. D. 1556* harmonizes with the date assigned to Puñjarāja by Aufrecht and accepted by other scholars *viz.*, "A. D. 1475 to 1520." As Puñjarāja's uncle Megha was patronized by a Muhammadan king of Malwa<sup>2</sup> who flourished in *A. D. 1475* we can definitely assign Puñjarāja

1. The genealogy of Puñjarāja as recorded by him in his *Sārasvatatikā* is as follows :—



Lane Poole (*Muhammadan Dynasties*, 1925, p. 311) records only one Khalji King of Malwa *viz.*, *Ghyāth Shāh b. Mahmud* (*A. D. 1475*) who was the patron of Puñjarāja's uncle मेघ.

2. Peterson (5th Report) p. 167—सारस्वतटीका

“श्रीविलासवति मंडपदुर्गे स्वामिनः खलचिसाहिंगयासान् ।  
प्राप्य मंत्रिपदवीं भुवि याभ्यामर्जितार्जितपरोपकृतिः श्रीः ॥ ९ ॥ ”

Ghias-ud-din Khalji was poisoned on *30th March 1501*. Nāsir-ud-din Khalji succeeded him and ruled till his death on *30th April 1511*—Vide p. 381 of *Imp. Gazetteer*, Vol. II (Oxford, 1928). Puñjarāja may  
(Continued on next page)

to a period between A. D. 1475 and 1520 and consequently the B. O. R. I. MS of his work dated A. D. 1556 is not much removed from the life-time of Puñjarāja. The line of the Khalji rulers of Malwa came to an end in A. D. 1531 when Nāsir's successor Mahmūd Khalji was put to death. The kingdom of Malwa was conquered by Humāyūn in A. D. 1535. We have no means of determining the fate of Puñjarāja's family, say, after A. D. 1531. The patronage to learning and the comparatively peaceful condition of life enjoyed by the family of our author must have ceased after the death of Mahmūd Khalji, the last Khalji ruler of Malwa.

Speaking of Puñjarāja Dr. Belvalkar<sup>1</sup> states that Puñjarāja "was a minister to Ghaisuddin Khilji of Malwa 1469-1500." The statement seems to be wrong because in the account of himself and his ancestry given by Puñjarāja in the *praśasti* at the beginning of his commentary on the *Sārasvata* we are only informed that Puñjarāja's father Jivana and his uncle Megha got the title of मंत्री from Ghaisuddin Khilji (स्वामिनः खलचिसाहिगयासात् प्राप्य मंत्रिपदवीम् भुवि यास्याम्). We are also told that Puñjarāja became king (नरेन्द्र) but abandoned the kingdom to his younger brother Muñja (मुञ्ज...उपाहित-रजकार्यभार). Thus while he refers to his father Jivana and his uncle Megha as ministers (e.g. "मेघमंत्री") in v. 11, he styles himself as "पुंजराजो नरेन्द्रः" in verses 13 and 23 of the *praśasti*. We must, therefore, try to verify from contemporary history of Malwa the exact significance of the title नरेन्द्र<sup>2</sup> applied by Puñjarāja to himself

(Continued from previous page)

have been the contemporary of both these Kings. These Khaljis were not only patrons of learning but they were men of some literary taste. A work called *Kaṅkāli Grantha* has been attributed to Nāsir Shah Khalji (Vide my paper in the *Annals B. O. R. Institute*, Vol. XII, 289-291). Sardar G. N. Mujumdar has brought to light a Marathi commentary on the *Samgītamakaranda*, composed by one Mutoji of the Khalji Dynasty (Vide pp. 1 to 4 of offprint from Vol. IX of the *Journal of Music Academy, Madras* 1938).

1. *Systems of Sanskrit Grammar*, 1916, p. 97.

2. After the death of Nāsir-ud-din Khalji of Malwa in A. D. 1511 there was some scramble for the throne in which Mahmud Khalji succeeded with the help of a Hindu officer Medini Rao. After

(Continued on next page)

but this task must be left to the historians of Malwa for the present.'

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*(Continued from previous page)*

a time Mahmud resenting the insolence of Medini Rao, the all-powerful minister, fled to Guzerat. Bahadur Shah captured Malwa and Mahmud and his family were made prisoners. Mahmud was later put to death (in A.D. 1531). It remains to be seen if our Puñjarāja became नरेन्द्र during the rule of Medini Rao, *i.e.* say between A.D. 1511 and 1526 or after A.D. 1531 when the Khalji dynasty of Malwa came to an end. Humayun conquered Malwa in 1535. Perhaps our Puñjarāja, the son of the ex-minister of the Khalji ruler, may have declared independence between A.D. 1531 and 1526 as this period was most opportune for this purpose. Medini Rao, the powerful minister of Mahmūd Khalji between 1511 and 1526 A.D. would not have tolerated our Puñjarāja styling himself as independent King (Vide p. 380 of *Imperial Gazetteer*, Vol. II, 1928.)

1. Vide *Epi. Indo-Moslemica* (1937-38) p. 23ff.—Bhonrasa Inscription (Gwalior State) of Sultān Ghiyāth Shāh of Malwa dated A.D. 1483 is in Hindi language. It refers to the revival of worship and prevention of vandalism to some Hindu temple [Vide also E.I.M. (1936-37) — Dhumeshvar Temple Inscription]. These inscriptions show the religious toleration of Muslim kings (p. 24).

## 12. Exact Date of Amarakīrti, the Author of a Commentary on the *Rtusamhāra* of Kālidāsa —A. D. 1593 †

In my note<sup>1</sup> on “*A commentary on the Rtusamhāra of Kālidāsa by Amarakīrtisūri*” I drew the attention of scholars to the only Ms of this commentary available in the Govt. MSS Library at the B. O. R. Institute, Poona, viz. No. 372 of 1887-91. I tried also to fix the probable limits for the date of the author of this commentary viz. 1550 and 1600 A. D. and tentatively assigned Amarakīrti to the 16th century.

The evidence for the limits of Amarakīrti’s date recorded by me was more probable than direct but since my note was published, I have come across the following evidence regarding Amarakīrti’s date which corroborates the limits fixed by me tentatively:—

In the *Dictionary of Jain Biography*<sup>2</sup> the following entry has been recorded regarding Amarakīrti —

“Amarakīrti — Under him a Ms of Jinadatta’s *Vivekavilāsa* was transcribed in *Vik. Sam. 1649-Samvat 1649*<sup>3</sup> varṣe bhādrapada māse Kṛṣṇa-pakṣe, navamyām tithau, Somadine likhitoyam granthah. Śrī... Nāgapuriya tapā gacchā diraga bla. Śrī Śrī 3 Harsakīrtisūriḥ. Śrī Śrī 3 Amarakīrti vijaya rājyapām. Śrī Śrī Rājakīrtih tat-śiṣya likhitam Muni Rāmakīrtih Śrī Ahipura-madhye. *Akabbarā(Akbar)rājye.*

Ref.—*Des. Cat. Cal. Sans. Coll. XI.* p. 332”.

The Ms referred to in the above entry is deposited in the Library of the Calcutta Sanskrit College. It was copied in the year

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† *Annals* (B. O. R. Institute), Vol. XVII, pp. 208-210.

1. *Calcutta Oriental Journal*, Vol. I, pp. 234-236.

2. *A Dictionary of Jain Biography* (Part I-A) compiled by Umrao Singh Tank, BA., LL.B., Pub. by the General Jain Publishing House, Arrah, 1917, p. 55.

3. Vide *Indian Ephemeris*, Vol. V, p. 387—The date of the Christian era corresponding to this date would be *Monday, 18th September 1592*.

Samvat 1649 = A. D. 1592 (18th September) at *Ahipura* (=modern Nagpur) when *Amarakīrti* was at the head of the *Nāgapura tapā-gaccha* during the reign of the Emperor Akbar.

The above particulars furnished by the Ms of the *Vivekavilāsa* are quite definite as regards time and place of the copy in question. We shall now try to identify *Amarakīrti* mentioned in the colophon of the Ms of the *Vivekavilāsa* with *Amarakīrti*, the author of the commentary on the *Rtusamhāra*, the only Ms of which is available in the Govt. MSS Library at the B. O. R. Institute. The B. O. R. I. Ms definitely ascribes the authorship of the commentary to *Amarakīrti* ("अमरकीर्तिविनिर्मित्तायां.....काव्यवृत्तौ सगोऽजनि प्रथम एष नृपभिरस्यः") and this *Amarakīrti* is further stated to be the head of the *Nāgapur tapoṇa* ("नागपुरीयतपोणगणभूष्मीअमरकीर्तिविद्वितायां क्रतुवर्णनस्य वृत्तौ"). We are not aware of any other *Amarakīrti* acting as the head of *Nāgapura tapāgaccha* between A. D. 1550 and 1600 and hence will be justified in identifying the author of the commentary on the *Rtusamhāra* with his namesake under whom the Ms of the *Vivekavilāsa* was copied at *Nāgapur* in Sam. 1649 i.e. A. D. 1592 during Akbar's reign<sup>1</sup> (A. D. 1556-1605).

If our identification of the two *Amarakīrti*-s is accepted, we shall have to assign the author of the commentary on the *Rtusamhāra* to the last quarter of the 16th century.

The *Dictionary of Jain Biography* mentions two other namesakes of *Amarakīrti* : (1) "A Dig. Bhaṭṭāraka, author of the *Svayambhu-Sahasranāma-Stotraṭīkā*" and (2) "the Author of a commentary on Ratnāśekharasūri's *Sambodha-sitterī*." I have not examined the question of the chronology of these two authors and hence am unable to say anything about it in the present note.

The third namesake of our *Amarakīrti* not recorded by the *Dictionary of Jain Biography* has been brought to our notice by Prof. Hiralal<sup>2</sup> of Amraoti. He is distinct in all particulars of time

1. Akbar patronised the Jaina learned men. In A. D. 1582 he placed Hiravijaya Sūri in the first division of the order of the Learned. In 1592 he conferred the title of yugapradhāna on Jinacandra Sūri. An inscription of Samvat 1651-52 (A. D. 1594-95) at Añhilavāda Pāṭaṇa describes the interview between Akbar and Jinacandra Sūri (See *Dict. of Jain Biography* pp. 37-38).

2. Vide *Jaina Antiquary* Vol. II, Part 3, pp. 80-92 and Vol. II<sup>4</sup> Part 4, pp. 120-131 (1935-36).

and place from our Amarakirti of the Nāgapura tapāgaccha. He belongs to the “*Māthura Sangha*” and his line of spiritual preceptors as recorded by Prof. Hiralal is as follows:—“अमिनगति-शान्ति-सेन-अमरसेन-श्रीषेण-चन्द्रकर्त्ति-अमरकीर्ति.” He completed his work पट्कमोपदेश in *apabhramsha* in “संवत् १२४७, भाद्रपद मास, द्वितीय (शुक्र?) पक्ष, १४ तिथि, गुरुवार” when कृष्णनरङ्ग son of वांदेगदेव of the Cālukya dynasty was reigning at Godhra in Gujarat. He wrote seven other works viz. (1) नेमिनाथ चरित्र, (2) महावीर चरित्र, (3) यशोधर चरित्र, (4) धर्मचरित्रटिष्ठण, (5) सुभाषितरत्नविधि, (6) धर्मोपदेशचूडामणि and (7) ध्यानप्रदाप. I have verified the date of the पट्कमोपदेश as recorded by the author and find that it corresponds to *Thursday, 16th August 1190*.<sup>1</sup> It would thus be seen that this namesake of our commentator flourished 40 years earlier.

1. Vide *Indian Ephemeris*, III, p. 383.

### 13. A Commentary on the Vāgbhaṭālamkāra by Jñānapramodagaṇi Composed in Jehangir's Reign in A. D. 1625 (Samvat 1681) †

No mention is made of a commentary on the *Vāgbhaṭālamkāra* of Vāgbhaṭa I by a Jain Commentator Jñānapramodagaṇi either by Dr. S. K. De in his *Sanskrit Poetics* or by Aufrecht in his *Catalogus Catalogorum*. Only the *Jain Granthāvali* (1909) refers to a manuscript of this work in the Patan Bhandar (on p. 312) but the date of composition recorded therein and indicated by the remark "न्याने संवत् १६२१" is wrong. Perhaps "१६२१" is a misprint for 1681 but this misprint is repeated in the Index of Dates given at the end of the *Jain Granthāvali* and is left uncorrected in the शुद्धिपत्र annexed to the volume.

The Govt. MSS Library at the Bhandarkar Oriental Research Institute, Poona, possesses only one manuscript of this *Vāgbhaṭālamkāravṛtti*. It is No. 798 of 1899-1915 and is included in the list of MSS printed by this Institute in 1925. Though the folios of the manuscript are serially numbered, the manuscript is incomplete, as on folio 1 the commentary on stanza 22 of the 2nd Pariccheda begins. The colophon of the 2nd Pariccheda as recorded on folio 3 of the MS reads as follows:—

"इति वृहत्खरतरगच्छे भट्टारकप्रभुश्रीजिनराजसूरिविजयिराज्ये श्रीसागरचंद्र-  
सूरिसंतानेपट्टानुक्रमसंजातरत्नधारगणिप्रवरविनेयवाचनाचार्यज्ञानप्रमोदगणिविनिर्मि-  
तायां वाग्भटालंकारवृत्तौ द्वितीयः परिकेदः"

The MS consists of 78 folios and is uniformly written in a legible manner, characteristic of the Jain scribes.

The colophon of the MS reads as follows on folios 77-78:—

"इति वृहत्खरतरगच्छे भट्टारकप्रभुश्रीजिनराजसूरिविजयिराज्ये श्रीसागर-  
चंद्रसूरिसंताने पट्टानुक्रमसंजातश्रीमद्वाचनाचार्यरत्नधा(धी)रगणिप्रवरविनेयवाचना-  
चार्यज्ञानप्रमोदगणिविनिर्मितायां वाग्भटालंकारवृत्तौ पंचमः परिकेदः ॥ ५ ॥ श्री-

† *Proceedings of Indian History Congress, Poona, 1936*, pp. 78-86.

व्याख्यातमस्मिन् यदसंमतं स-  
दृग्यंशे विशेषं दिग्बैर्महद्भिः ।  
मयि प्रसद्यापरस्य दोष-  
गुणामलज्ञानविधौपरिदिष्टः ॥ १ ॥

विधाय टीकां यदिमां सुपुण्यां  
समुज्जितं द्वाह्यकाहितेच ।  
सिद्धिं लभतामचिरेण सम्यग्  
भव्या विभूताखिलकर्मसंगाः ॥ २ ॥

चंद्रकुलविपुलविश्वदिद्विसुखउद्योतनाभिधः गूरि:  
आसीतत्पट्टाधिगणभव्यावर्ज्जमानगुरुः ॥ ३ ॥  
तत्पदपद्माहर्मणिरभुजिज्ञनेश्वरसुनामसूरिवरः ।  
स्वरतरगणस्य सुमहिमकारी जिनचंद्रसूरिश्च ॥ ४ ॥

श्री अभयदेवभूरिनवांगवृत्युकरस्य निर्माता  
श्री जिनवल्लभसूरि । युगाद्वारो जैनदत्तगुरुः ॥ ५ ॥

पट्टानुकमभ्रता जिनादुदथराजभद्रसूरीशाः ।  
श्री जिनपूर्वश्चिंद्रः समुद्रहंसो जिनालक्ष्म्य ॥ ६ ॥

श्री जिनमाणिषयगुरुर्युगप्रधानजिनचंद्रसुनिनाथः ।  
युगवरजिनर्सिहाह्नः स्वरतरगच्छ श्रियेवासीत् ॥ ७ ॥

तत्पटोदयभूधरारुणवरो भव्यांहुजोद्दोधकः ।  
प्रोद्धद्वीजिनराजसूरिगुणसूज्जट्टारको धीपतिः ॥  
अल्पीयः पदिनां प्रसन्ननयनस्त्वैः पदारोपको  
बोहित्थान्वयशेखरो विजयतां स्फूर्जप्रतापावलिः ॥ ८ ॥

सूरिश्रीजिनसागरपरिवृतजिनराजयिनिसुराज्ये ।  
प्रथमोदितजिनराजगुरुर्धृतभुवनरत्नसूरिपद ॥ ९ ॥

हदीय यस्कैवपार्वणेदुः  
साधुप्रभुः सागरचंद्रसूरिः ।  
संविग्रशिष्यावलिलपूरेषा  
तज्जामधेया भवदुक्षाखा ॥ १० ॥

तपटपूर्वाचलचंद्रधामा ।  
बभौ च धर्मादिमरत्नसूरिः  
सद्वरमरत्नाकर हस्युदग्रो ।  
कुदथा गुरुर्यजयतीवलड्ड्वा ॥ ११ ॥

तदीय शिष्यः समथार्थपारगः ।  
पुण्यश्रियां वल्लभ दृश्यतो भवत् ।  
श्रीमानुपाध्यायपुण्यवल्लभो ।  
यथार्थनामा वृषरत्नसेवधि ॥ १२ ॥

ततौ बभौ वाचकमौलिरत्नं ।  
धीमान् दयाधर्मसंगणिदयालुः ।  
तदन्त्रभूषीशिवधर्मनामा ।  
मद्वाचनाचार्यगुणोद्गुतो वा ॥ १३ ॥

इष्टे तदीयौ हि विनेयमुख्यौ  
श्रीहर्षहंसाभिरत्नधीरौ ।  
वादीभवद्वदोद्धततारसिहो ।  
स्फुरद्वारायो गुणरथनगेहौ ॥ १४ ॥

जिताः समुद्रागुरुभिर्मदीयै-  
ज्ञानं ददक्षि स्वदैशैरलभ्यं ।  
यदीयमानं सततं मुनिभ्यः ।  
प्रवर्द्धने वैव करोति मुक्तिः ॥ १५ ॥

तिरस्कृता स्वप्रमणिद्विमाद्या-  
नुभाववाराः प्रकटप्रभावाः ॥  
प्रकाशितच्छात्रसुबुद्धिवित्ता  
जीयासुरिदा गुरुषुष्पादाः ॥ १६ ॥

श्रीमद्वाचकधुर्यानल्पधियां रत्नधीरसुगुरुणां ।  
टीका मया प्रसादाद्विहिता ग्रंथानुसारेण ॥ १७ ॥

संवद्विकमनु(न)प तो विधुवसुरसशाशीभिरंकिते वर्णे ।  
ज्ञानप्रमादवाचकगणिभिरियं विरचिता वृत्तिः ॥ १८ ॥

प्राज्यश्रिणि सान्नाज्ये सिलमेसाहेः प्रशस्तभूपस्यः ।  
श्री गजासिंहमहीपे । लवेरनामनि शुभस्थाने ॥ १९ ॥

श्री पातसाहिपुंगव । सिलेस(म)साहौ प्रवत्तमानेत्र ।  
राज्ये नवकोट्टपतेः ॥ श्री गजासिंहस्य भूपस्य ॥ २० ॥

चंद्राकौं गगने यावद्यावस्थिती सभूधरा ।  
वाग्भटालंकृते वृत्तिः । जीयाज्ञानप्रमोदिका ॥ २१ ॥

वृद्धो मशीयशिष्यो गणिगणगुणनंदनः । स नंदिजयः  
गुणनंदनगणिरलिखत्प्रथमादशं प्रयत्नेन ॥ २२ ॥

The chronogram “विधुवसुरसशक्ति” in verse 18 of the above colophon gives us *Satiyat* 1681 (= A.D. 1625) as the date of composition of this commentary by Jñānapramodagāṇī as stated in the verse. The expression “सत्राज्ये सिलमेसाहेः” presumably refers to the reign of Emperor Jehangir, whose Christian name, as we are given to understand, was Muhammad Sultan Salim.<sup>1</sup> Then again the epithet “पातमाहिंगत” as applied to “सिलेमसाह” in verse 20 definitely states his imperial descent and this statement combined with the date of composition of the commentary viz. A. D. 1625 leaves no doubt that the reference to “सिलेमसाह” in the two verses 19 and 20 is definitely applicable to Emperor Jehangir alone and not to Salem Shah, who was Emperor of Delhi between A. D. 1545 and 1553<sup>2</sup> and who is stated to have honoured Candrakīrti, the Jain Commentator of the *Sārasvatapratyakriyā* of Anubhūtisvarūpācārya. The above colophon also mentions one “गजसिंहभूष” or “गजसिंहमहाप”. I am inclined to identify this King with Maharaja Gaja Sing<sup>3</sup> who was one of the distinguished officers employed by Jehangir to hunt down Shah Jahan in May 1623 A. D. during the latter's revolt against the former. We also know that this officer of Jehangir was signally defeated in one of his encounters with Shah Jahan's forces to such an extent that even his tent equipage was seized by the enemy. Dr. Sudhindranath Bhattacharyya<sup>4</sup> describes this encounter in his learned article on “*The Rebellion of Shah Jahan etc.*” as follows:—

“The need for wiping off the stain of this defeat was keenly felt and the rebel prince now made a fresh effort to dislodge the Imperialists from their entrenchments. The fleet and the artillery renewed their activities and the Rajput forces under *Raja Gaj Singh* of Jodhpur were now vigorously attacked and reduced to great straits. Raids upon the Imperialist Camp followed, in one of which even the tent equipage of the Rajput Chief Gaj Singh was seized and many of his followers slain. The turn of Sultan Pervez

1. Veniprasad : *History of Jehangir* (Allahabad), 1922, p. 8.

2. Bhandarkar (R. G.) : *Report 1882-83*, p. 43 - See extract on p. 227—

“श्रीमत्साहिसलेम भूमिपतिना संमानितः साहरं ।

सूरि: सर्वकलिदि काकलितधीः श्री चंद्रकीर्तिः प्रभुः ॥ ३ ॥”

3. Veniprasad : *History of Jehangir* p. 362.

4. *Indian Historical Quarterly*, Dec. 1934, p. 705.

soon came. His camp was also successfully attacked and some of his personal effects including the bed-stead were carried away"—(Beharistan 313a—313b.)

As regards the identification of "लवेरस्थान" mentioned in verse 19 of the colophon, I am inclined to identify it with "*Lahore*" which was occasionally the seat of Jehangir's court and where Jehangir arrived from Kashmir on October 12, 1625 and stayed for a few months before he set out for Kabul in March 1626.<sup>1</sup> The name "लवेर" of the present MS colophon is phonetically nearer to "Lahore" than other names for it recorded by Mr. N. L. Day viz. लवुर, लवर, लोहवर.<sup>2</sup>

Our commentator informs us in the last verse of the colophon that the present MS is the प्रथमादर्श i.e. the first original MS of the commentary, written by a scribe who is none other than one of his pupils named गुणनंदनगणि. It appears to me, however, to be rather a copy of this प्रथमादर्श than the प्रथमादर्श itself for the reason that in spite of the missing portion of the commentary for the 1st Pariccheda and 21 verses of the 2nd Pariccheda, the copyist has numbered the folios serially from 1 to 78 and secondly our MS contains scribal errors though it is neatly written, which would not have been the case, had it been a प्रथमादर्श prepared under the direct supervision of the author. Our copy appears, however, to be very old being characterized by the use of पृष्ठमात्रास.

Our commentator Jñānapramoda belonged to वृहत्खरतरगच्छ, which is the 11th branch line from the main line of खरतरगच्छ.<sup>3</sup> The commentary was composed in Samvat 1681 (= A. D. 1625) when जिनराजसूरि was the head-monk of the वृहत्खरतरगच्छ (जिनराजसूरि-विजयिराज्ये). He died in Samvat 1699 (= A. D. 1643)<sup>4</sup> at Patan i.e. 18 years later. A year later i.e. in A. D. 1644 the खरतरगच्छ divided into several branches. The "सागरचंद्रसूरिसंतान" referred to in the colophon is the line founded by सागरचंद्राचार्य.<sup>5</sup> His predeces-

1. *History of Jehangir*, p. 401.

2. *Geographical Dictionary* (Cal. Ori. Series, 1927), p. 244.

3. Jinavijaya : *Kharatara Gaccha Paṭṭāvali Samgraha*, Calcutta, 1932, p. 36.

4. Ibid. Compare—"श्रीवृहत्खरतरगच्छनायका: श्रीजिनराजसूरयः सं १६९९ आषाढ सु. ९ पत्तने स्वर्गभाजः तदैव सं. १७०० मिते उ.....खरतरशाखाभिज्ञा etc."

5. Ibid, p. 32.

sor was one जिनराजसूरि who became सूरि in Saṁvat 1432 (= A. D. 1376) at Patan and died in Saṁvat 1461 (= A. D. 1405).

The “रत्नधीरगणिप्रवर” to which our commentator belongs has not been mentioned in the Kharatara Gaccha Paṭṭāvalis. There is, however, one रत्ननिधान<sup>1</sup> mentioned as one of the five pre-eminent pupils of जिनचंद्रसूरि. This जिनचंद्र was born in Saṁvat 1595 (= A.D. 1539) and died in Saṁvat 1670 (A. D. 1614).

The “चन्द्रकुल”<sup>2</sup> mentioned in verse 3 of the colophon is one of the four कुलs or families called after नागेन्द्र, चन्द्र, निवृति and विद्याधर who are said to have renounced the world with their families at the advice of श्रीवित्सेनाचार्य. Other सूरि�s of खरतरगच्छ mentioned in verses 3, 4, 5, 6, 7 of the colophon are :—

**उद्योतनसूरि<sup>3</sup>**—He comes after नेमिचन्द्र in the Paṭṭāvali of खरतरगच्छ  
He is said to have founded 84 गच्छs.

**वर्द्धमानसूरि<sup>4</sup>**—He is said to have died after installing जिनेश्वर  
in the line in Saṁvat 1084 (= A. D. 1032). He gave  
the title खरतर to his pupil जिनेश्वर.

**जिनेश्वरसूरि<sup>5</sup>**—He obtained the title खरतर in Saṁvat 1088  
(= A. D. 1032) from his guru वर्द्धमान.

**जिनचंद्रसूरि<sup>6</sup>**—There are several सूरि�s of this name referred to  
in the Kharataragaccha Paṭṭāvali but the सूरि meant here is  
the same as No. 41 of the Paṭṭāvali, who was preceded  
by जिनेश्वरसूरि and succeeded by अभयदत्तसूरि.

The Paṭṭāvali (p. 44) records an anecdote of this Sūri according to which मोजर्दान पातिसोह of Delhi, while on death-bed, mistook

1. Ibid. p. 35.

2. Ibid, pp. 8, 9, 18.

3. Ibid, pp. 3, 10, 20, 43.

4. Ibid, pp. 3, 10, 20, 43, 44.

5. Ibid, pp. 12, 21, 43, p. 44—The story of how the title खरतर was obtained by जिनेश्वरसूरि from his गुरु वर्द्धमान is given in Paṭṭāvali No. 3—“एते असत्यवादिनः । तस्करा, । यूक्त खरतरः । इति सप्तवादिनः । गुरुभिः उक्तमेते कोमलाः इति । ततः श्री गुरुभिः खरतर ब्रिदं प्राप्तं”—The गच्छ was called खरतर नाम<sup>7</sup> after this incident narrated in the Paṭṭāvali.

6. Ibid, p. 23.

an attendant called खवास मोजदीन for prince मोजदीन and granted the royal arms to him. खवास मोजदीन was the son of a पिजारक, prophesied by जिनवंदसूरि to become पातिसाह. When the above mistake was pointed out to the Emperor he remarked:—“मया यहाँ तहतमेव। सत्पुरुषवाक्यं नान्यथा स्यात्.” Thereafter the Emperor's true son was destroyed and खवास having obtained kingdom ruled as मोजदीन पातिसाहि.

**अभयदेवशसूरि<sup>1</sup>**—He is mentioned as 42nd Sūri in the Paṭṭāvali. No dates of this Sūri are recorded in the Paṭṭāvali. He is the author of नवांगवृत्ति.

**जिनवल्लभसूरि<sup>2</sup>**—He is mentioned as the 43rd Sūri in the Kharataragaccha Paṭṭāvali. He wrote many works and became Sūri in Saṁvat 1167 (= A. D. 1111) and died six months later in Saṁvat 1168 at Citrakūṭa. About this time the first branch line of the Kharataragaccha came into existence and was called “मधुकर खरतर.”

**जैनदत्त<sup>3</sup>**—He is identical with जैनदत्त mentioned in the Paṭṭāvalis. The name जैनदत्त is applied to this Sūri in the खरतरगच्छसूरिपंपरा (p. 4). He was born in Saṁvat 1132 (= A. D. 1076) and died in Saṁvat 1211 (= A. D. 1155) at Ajmere. Many anecdotes are recorded about his miraculous powers and achievements in the Paṭṭāvalis. The Sūris mentioned in the 1st line of verse 6 of the colophon under the expression “जिनादुदयराजभद्रसूरिशः” are the following:—

**जिनोदयसूरि<sup>4</sup>**—He is 54th Sūri in the Paṭṭāvali. He was born in Saṁvat 1375 (= A. D. 1319) and died at Patan in Saṁvat 1422 (= A. D. 1366).

**जिनराजसूरि<sup>5</sup>**—He is No. 55 of the Paṭṭāvali. He became Sūri

1. Ibid, pp. 3, 10, 23, 24, 34, 45, 46.—p. 3 —

“वृत्तिश्वेते नवांग्या ललितपदयुता देवतादेशतो यै-  
रेव्यस्तोत्रेण येषां प्रकटतनुभूद् भूमितो दिव्यरूपी।”

2. Ibid, pp. 3, 4, 10, 24, 46.

3. Ibid, pp. 4, 10, 11, 24-27, 29, 46-51, 53.

4. Ibid, pp. 31, 32.

5. Ibid, p. 32.

in Saṁvat 1432 (i.e. in A. D. 1376) at Patan and died at Devalvad in Saṁvat 1461 (= A. D. 1405).

**जिनभद्रसूरि<sup>1</sup>**—He is No. 56 of the Paṭṭāvali. He became Sūri in Saṁvat 1475 (= A. D. 1419) and died in Saṁvat 1514 (= A. D. 1458).

The Sūris mentioned in the 2nd line of verse 6 of the colophon are:—

**जिनचंद्रसूरि<sup>2</sup>**—He is No. 57 in the Paṭṭāvali. He resided at Jesalmeru. He was born in Saṁvat 1487 (= A. D. 1431) and died in Saṁvat 1530 (= A. D. 1474).

**जिनसुद्रसूरि<sup>3</sup>**—He is No. 58 in the Paṭṭāvali. He was born in Saṁvat 1510 (= A. D. 1450) and died at Ahmedabad in Saṁvat 1555 (= A. D. 1499).

**जिनहंससूरि<sup>4</sup>**—He is No. 59 in the Paṭṭāvali. He was born in Saṁvat 1524 (= A. D. 1468) and died at Patan in Saṁvat 1582 (= A. D. 1526).

The Sūris of the Kharataragaccha mentioned in verse 7 of the colophon are:—

**जिनमाणिक्यसूरि<sup>5</sup>**—He is No. 60 of the Jain Paṭṭāvali and was born in Saṁvat 1549 (= A. D. 1493) and died in Saṁvat 1612 (= A. D. 1556).

**जिनचंद्रसूरि<sup>6</sup>**—He is No. 61 of the Jain Paṭṭāvali and was born in Saṁvat 1595 (= A. D. 1539). He became Sūri in Saṁvat 1612 (= A. D. 1556) and died in Saṁvat 1670 (= A. D. 1614).

**जिनचंद्रसूरि<sup>7</sup>**—He is No. 62 of the Jain Paṭṭāvali. He was born in Saṁvat 1615 (= A. D. 1559), became Sūri in Saṁvat 1670 (= A. D. 1614) and died in Saṁvat 1674 (= A. D. 1618).

1. Ibid.

2. Ibid, p. 33.

4. Ibid.

6. Ibid, p. 34.

3. Ibid.

5. Ibid, p. 33.

7. Ibid, p. 35.

**जिनराजसूरि**<sup>1</sup>—This Sūri mentioned in verse 8 of the colophon is No. 63 of the Jain Paṭṭāvali. As we have remarked above he was at the head of the लघुखरतरगच्छ at the time when the commentary by Jñanapramodagāṇī was composed in Saṁvat 1681 (= A. D. 1625). He died in Saṁvat 1699 (= A. D. 1643). His parents belonged to the बोहिस्थरा गोत्र. One of the pupils named सिद्धसेनगणि who belonged to the same गोत्र viz. बोहिस्थरा was made Sūri by him and named जिनसागरसूरि, who is identical with जिनसागर mentioned in verse 9 of the colophon. The branch of Kharataragaccha called the लघुखरतरगच्छ began with जिनसागरसूरि<sup>2</sup> in Saṁvat 1686 (= A. D. 1630).

The expression जिनराजगुरुधृतभुवनरत्नसूरिपद of verse 9 of the colophon obviously refers to the fact, corroborated by the Paṭṭāvalis, that जिनराजसूरि installed भुवनरत्न<sup>3</sup> as a Sūri in his own line. In verse 10 of the colophon we are informed that an illustrious branch of the Kharataragaccha was named after सागरचंद्रसूरि,<sup>4</sup> while verse 11 states that धर्मरत्नसूरि belonged to the branch-line called after सागरचंद्र. This धर्मरत्न is the same as was installed by जिनचंद्रसूरि in his line as stated in the Paṭṭāvali.<sup>5</sup> Verse 12 of the colophon mentions that वल्लभ was the pupil of this धर्मरत्न. After वल्लभ comes दयाधर्मगणि and after him is mentioned श्रीशिवधर्म (verse 13). Verse 14 of the colophon introduces us to रत्नधीर who was the direct preceptor of our commentator as stated in verse 17. This preceptor रत्नधीर belonged to the line of गुणरत्नसूरि.<sup>6</sup> Verses 15 and 16 of the colophon contain merely laudatory description of रत्नधीर who, as we have seen above, was the immediate preceptor of our author ज्ञानप्रमादगणि.

In the foregoing lines we have tried to identify with the help of available documents all historical data of an important nature

1. Ibid.

2. Ibid, p. 35—“सं० १६८६ आचार्यजिनसागरसूरितः लघु-आचार्यांशुखरतर-शाखा भिक्षा । अयमस्यमो गच्छमेदो जातः ।”

3. Ibid, p. 32—the Paṭṭāvali refers to जिनराजसूरि as “भुवनरत्नाचार्य-सागरचंद्राचार्य स्थापकः”

4. Ibid.

5. Ibid, p. 33.

6. Ibid, pp. 12, 33—जिनचंद्रसूरि founded the lines called after धर्मरत्न and गणरत्न.

furnished by the only available MS of Jñānapramoda's commentary on the *Vāgbhaṭālamkāra*. It is not the object of the present paper to discuss the literary merits of the commentary in question and hence that question must be left to other scholars. Our purpose in the present study is mainly historical and more specifically chronological, as chronology is the very back-bone of all historical research.

As the present commentary furnishes its own date of composition, internal evidence is of no use for purposes of its chronology. Some of the references it makes to previous authors and works may, however, be noted here as the commentary is represented only by two MSS so far as we know. These references are the following :—

- अभिधानर्चितामणि — folios 9, 44.
- प्रभासपुराण — fol. 12.
- ईङ्गि — fol. 14.
- काव्यप्रकाश — fol. 14, 33, 41.
- मृत्युतरच्छाल्याने — fol. 21.
- अमरुशातकटीका — fol. 29, 45.
- सर्वकथावृत्ति (on माघकाव्य) — fol. 41.

Though the commentary does not bristle with references as in the case of Mallinātha's commentaries, it is quite learned in its tone and treatment.

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14. Date of Meghvijayagaṇī's Commentary on  
the Hastasañjīvana-Between  
A.D. 1680 and 1700 †

Aufrecht makes the following entries in his *Catalogus Catalogorum* regarding the MSS. of a work on palmistry called हस्त-संजीवनी :—

*CC I, 765—“हस्तसंजीवनी palmistry, by a Jainācārya.*

L. 1514.' Bik 296." \*

CC II, 236—“हस्तसंजीवनी palmistry, Ulwar” 2028.

Extr. 604. Com. by Meghavijayagani<sup>4</sup> ibid.<sup>11</sup>

† *Bhāratīya Vidyā* (Bombay), Vol. III, pp. 126-130.

1. Vide pp. 106-107 of *Notices* by Rajendralal Mitra. The MS of हस्तसंजीवन described by Mitra contains 390 Ślokas. It is described as “भाष्यसहित” and of unknown authorship. It is said to be a work on “palmistry and divination”. It begins with “श्रीशङ्केश्वरपार्बत् प्रणमन् यायस्तमेव वृजिनवृष्टभे” etc. and ends as follows :—“इति हस्तसंजीवने सिद्धान्ते हस्तस्पूर्णनाधिकारः सम्पर्णः.”

2. Vide p. 296 of R. Mitra's Notices of *Bikaner MSS* (1880)—MS No. 637—हस्तसंजीवनी. This MS begins with verse 2 of L. 1514 viz. “श्रीनामेयः प्रभुर्जीयात् etc.” It is described as a work of a Jainācārya.

3. Vide p. 86 of Peterson's *Catalogue of Ulwar MSS* (1892)—“2028 *Hastasanjivani* by a Jain writer, L. 1514. Bik. p. 296, with the Commentary of Meghavijayagaṇi. This is probably the author of *Candraprabhā*, a Commentary on Hemacandra's *Śabdānuśāsana*. (1701)”. In Extract No. 604 the MS begins:—

“ॐ नमः सिद्धमर्हतं ध्यायन्निति कृतांजलिः । हस्तसंजीवनव्याख्यां कुर्वे स्मृत्वा गुरो-गिरम् ॥ तत्रादौ.....मंगलमाह ॥ श्री शंखेश्वरपार्थमिति ॥” .

The MS ends:—“हित्रीहस्तसंजावनव्याख्यायां सामुद्रिकलहर्ष्या ॥ महोपाध्यायश्चेष्टविजयगणिविरचितायां द्वितीयः स्पृशाधिकारः संपूर्णः ॥”

4. CC I, 466—“मेघविजय, a Jain author wrote in 1701 : *Candra-prabhā*, a Comm. on Hemacandra’s *Śabdānuśāsana*.” (See Peterson 3.201 for *Candra-prabhā*.)

CC. I. 793 — “सेषविजय *read* 1669 instead of 1701.”

[On p 56 of *Cata. of Ujjain MSS*, (1936) we find a MS of इस्त-  
संजीवनीविद्या by मेघविजयगणक copied in Śaka 1756 = A. D. 1834. The MS  
contains 56 leaves].

The description of the Ulwar MS of the *Hastāñjīvana* by Peterson creates an impression that the text of the work is written by one Jain author, while the commentary has been written by Meghavijayagaṇi. In the colophon of the Ulwar MS the name of this commentary is recorded as "सामुद्रिकलहरी." In a MS of the *Hastāñjīvana* recently acquired by the B. O. R. Institute we find the following elaborate colophon :—

*Last Folio 20—*

“ एवं यद्द्वासंमतं तदुदितं वामेपि रेखाफलं  
 सर्वं चाप्यनया दिशैव सुधिया ध्येयं विधेयं चिपा ।  
 औनत्यं समुदेति मेघविजये यस्मादकस्माकृष्ण  
 नित्यान्यासवशेन लभ्यमसकृत्तलक्षणान्वीक्षणात् ॥ ८१ ॥  
 इति वामहस्तरेखाविशेषश्तुर्थोऽप्यायः ॥

श्रीसामुद्रिकभावमनुतरसं गंभीरमध्यासितं  
 नानाकारमहार्थभासुरमणिज्योतिर्भिरुद्धासितम् ।  
 साकल्येन परिगृहीतुमचिरात् ध्यकानशक्ता जना-  
 स्तद्वक्षाहितजीवनेन सहितारसे संतु सुधाशापाः ॥

किञ्चिद्द्वाष्टासमीक्षणादगुरुसुखादन्वीक्षणालक्षणा-  
 भ्यासादत्र समुचितं समुचितं ज्ञेयं मया वास्तुमये ।  
 तद्बूध्यं विदुषा न किंतु सुधिया संभावनीयं करे  
 यस्माक्षिर्मलतासुपैति सकलं शास्त्रं सतां संग्रहात् ॥ ८२ ॥

गृहे वृष्टिस्तस्य रक्षति कनकैर्मेघविजया-  
 द्विवाप्यः पाणिग्रहणविधिमीक्षेत निषुणः ।  
 समुद्रादुदूता सद्वयवसंबधमधुरा  
 महालक्ष्मीः पाणिग्रहणसुदिता तेन रमसे ॥ ८३ ॥

प्रेष्यस्तथा गच्छ नृपालिचकिण-  
 भक्ते गुरोः श्रीविजयप्रभप्रभोः ।  
 शिष्यः कृपालोर्विजयस्य धीमतः  
 शास्त्रं समेघाद्विजयाणवाचकः ॥ ८४ ॥

अनुषुभी सपादात्र शेषा पञ्चशती<sup>1</sup> भ्रुवं ।  
 प्रथे सती प्रसादात्र श्रेष्ठः श्रीरस्तु शाश्वती ( ॥ ८५ ॥ )

1. The number of stanzas in the MS is about 500 excluding the prose comment. These stanzas are not, however, all of them in *anupātik* metre, some of them being quotations from earlier works.

इति श्रीहस्तसंजीवने सिद्धिज्ञानशास्त्रे महोपाध्याय-  
श्रीमेघविजयगणकविरचितं हस्तसंजीवनं संपूर्णं ॥  
श्रीरस्तु ॥ सिद्धिरस्तु ॥ वाक्सत्यतास्तु”

(Here a line in Persian characters is recorded by the scribe). The metaphor of मेघ (cloud) and वृष्टि (rain) in stanza 85 of above extract is also found in the following extract from folio 2 :—

“सामुद्रिकोब्दोधपथो निरीय मेघो रसं वर्षति मृ...मुद्ध्या ।  
समेघतां तेन सुखेन लोकः श्रीहस्तसंजीवनमेतदाधम् ॥ २० ॥

इति श्रीहस्तसंजीवने सिद्धज्ञाने शास्त्रपीठिका ॥ ”

Sometimes the verses are followed by a prose comment introduced by the words “भाष्य यथा” which show that the MS contains both the text and commentary.

The question now arises : Is Meghavijaya the author of the हस्तसंजीवन as stated in the colophon “मेघविजयगणकविरचितं हस्तसंजीवनं” ? With a view to deciding this question we must record some of the colophons in the body of the MS. These colophons' are as follows :—

*Folio 8*—“इति हस्तसंजीवने सिद्धज्ञाने तिथिवारनक्षत्रवेलादिवर्णगंधरसस्पर्शा-  
कारादि हस्तस्वरूपवर्णनाधिकारः ॥ १ ॥

*Folio 11*—“इति हस्तसंजीवने हस्तस्वरूपवर्णनाधिकारः”

*Folio 19*—“इति हस्तसंजीवने रेखाविमर्शनं नाम तृतीयोऽध्यायः ॥”

*Folio 20*—“इति वामहस्तरेखाविशेषंश्रुतुर्थोऽध्यायः”

These colophons though irregularly recorded in the MS indicate that the work *Hastasañjīvana* consists of 4 *adhyāyas* or *adhikāras*. Let us now record the works and authors referred to in the MS. These are as follows :—

(1) नीतिशास्त्रविवेकविलासे, fol. 1 (Cf. CC I, 298—नीतिविलास and नीतिविवेक)

(2) नष्टजातक, fol. 5,—(Vide CC I, 282)

1. A MS of the *Hastasañjīvana* at the B. O. R. Institute (No. 1386 of 1886-92) has the following colophons:—*Folio 8*—

“इति हस्तसंजीवने तिथ्यादिहस्तस्वरूपवर्णनाधिकारः प्रथमः ॥”

*Last Folio 11*—“इति श्रीहस्तसंजीवने सिद्धज्ञाने हस्तस्वरूपवर्णनाधिकारः संपूर्णः ॥”

Evidently this MS is incomplete as it contains 2 *adhikāras* only.

- (3) भद्ररा(वा ?)हुसंहिता, fol. 5
- (4) पचनजातक, fol. 5
- (5) पश्चकोश, fol. 5 (Vide CC I, 212 — ज्योतिष पश्चकोश and CC I, 321 — पश्चकोश, पश्चकोशजातक
- (6) मतांतरेण, fol. 5, 7, प्राच्यां मते (fol. 8), 16
- (7) ज्योतिःशास्त्र, fol. 8
- (8) शैवसामुद्रिके, fol. 11, 19, 15 (दशमाध्याये), 17 (अष्टादशाध्याये)
- (9) विवेकविलासे,<sup>1</sup> fol. 11, 15, 16, 18, 19
- (10) प्रकरणकारः<sup>2</sup>, fol. 11, 15, 17, प्रकरणे, 12, 16, 17, 18, 14, 15 (प्रकरणमते)
- (11) हस्तविंबकार, fol. 11, 15, 16
- (12) भोजकृतसामुद्रिके, fol. 16, 18 (भोजसामुद्रिके)<sup>3</sup>
- (13) जैनसामुद्रिके, fol. 16

The foregoing names of works and authors introducing certain views or quotations pertain mostly to the science of palmistry as expounded by Jain or non-Jain writers. It is necessary to see if these works on palmistry are now represented by any extant MSS in our Manuscript Libraries.

The MS of the *Hastasañjivana* analysed above contains some chronological data which may help us to fix the chronological limits for the work. On folio 3 we find the following comment :—

“अत्र सुखावबोधाय किंचिद्ग्राह्यं थ(था) सं । १७३७ शा १६०२ प्रमोदसंवत्सरे । आपाठ शुद्ध द्वितीयायां तिथौ । भृगुवासरे । पृथ्यनक्षत्रे । श्रीसूर्योदयाद्वातंघटीषु ७०० तत्समये । हस्तवीक्ष्यणे प्राप्ता तृतीया तिथिः etc.”<sup>4</sup>

1. Prof. H. D. Velankar mentions two works of the name विवेकविलास, one by भवसेनसूरि and the other by जिनदत्तसूरि of the Vayada Gaccha (Pub. at Ahmedabad, 1898).

2. The quotations from प्रकरण or प्रकरणकार are all in Prakrit verses e.g. (Folio 17)—“प्रकरणकारस्वाद् ॥

वरपउमसंखसछि अभद्रासण कुसुमछ जलकुम्भ ॥  
वसद्वगजछत्तचामरदामहयवज्जमन्वरेच ॥ १३ ॥ ”

3. Compare सामुद्रिककण्ठाभरण (CC I, 711).

4. The date in this extract corresponds to Friday, 18th June 1680 (Vide 162 of Ind. Ephemeris VI).

*Folio 8—“अत्रोदाहरणं । सं. १०३७ वर्षे सुभिक्षनिण्याथ यथाविधि कुमारां-स्पृष्टो दक्षिणहरतस्यानामिकायाः ॥ ” etc.*

*Folio 10—“भाष्यं । यथोदाहरणं । सं. १७३७ ॥ आषाढसित द्वितीयार्था सप्तमघटिसमये करे ऋणे तत्र औदयिकी द्वितीया ” etc.*

As the commentator Meghavijaya uniformly mentions *Samvat* 1737 (month of *Aṣāḍha*, *tithi* 2 of *Sukla pakṣa*) I am inclined to think that our commentator composed his commentary most probably in the month of *Aṣāḍha* of *Samvat* 1737 or *Saka* 1602 (= A. D. 1680-81). At any rate it seems certain that the date of composition of the commentary lies in the year *Samvat* 1737 or after this year but not prior to A. D. 1680. Now let us see if this chronology of Meghavijaya's *bhāṣya* or commentary agrees with other known dates of his works<sup>1</sup> viz. A. D. 1660, 1671, 1691.

According to the *Jaina Granthāvalī*<sup>2</sup> Meghavijaya composed *Candraprabhāṭīkā* in *Samvat* 1757 (= A. D. 1701) and *Hemakaumudī* in *Samvat* 1758 (= A. D. 1702).<sup>3</sup>

If these dates are correct, we may take it for certain that Meghavijayagaṇī's literary career<sup>4</sup> lies between A. D. 1650 and say 1705. It is thus possible that he composed his commentary on the *हस्तसंजीवन* at least in A. D. 1680-81 or between, say, A. D. 1680 and 1705.

1. Vide p. 425 of *Classical Sanskrit Literature* by M. Krishnamachariar — Meghavijaya composed his पञ्चाख्यानोऽधार in *Samvat* 1716 (= A. D. 1660). (Vide Keith's *SL*, 260.)

Page 192—Meghavijaya composed *Devānāndābhuyudaya* in *Samvat* 1727 (= A.D. 1671).

Page 193 — Meghavijaya (pupil of कृपाविजय) composed *Digvijaya-mahākāvya* (the life of विजयप्रभसूरि) in *Samvat* 1747 (A.D. 1691).

2. *Jaina Granthāvalī* (Bombay, 1909), p. 78.

3. *Ibid.*, 303.

4. Vide p. 192 of Krishnamachariar's *Classical Sans. Literature* — “Meghavijayagaṇī was a Jain monk. He was a pupil of Kṛpāvijaya and 5th in hierarchical descent from Hiravijaya. He was well versed in grammar, astronomy and logic and his writings on these branches of learning are now appreciated.” His works :— (1) सप्तसंधान, (2) देवानन्दाभ्युदय (A. D. 1671), (3) शान्तिनाथचरित, (4) मेघदूत-समस्यालेख, (5) दिविविजय महाकाव्य (A. D. 1691), (6) युक्तिप्रबोध.

We have now to see if our Meghavijaya the author of the *Bhāṣya* on the *Hastasañjīvana* is identical with his namesake, the author of works composed between A. D. 1650 and 1705.

In verse 86 of the colophon quoted above Meghavijaya calls himself the pupil of Kṛpāvijaya ("शिष्यः कृपालोविजयस्य धीमतः"). He also refers to विजयप्रभ in the same stanza. We have already seen that the दिग्बिजयमहाकाव्य, composed in A. D. 16<sup>1</sup> by Meghavijaya, is a life of Vijayaprabhasūri as stated by Dr. M. Krishnamachariar. It is, therefore, clear that our Meghavijaya, the commentator of the *Hastasañjīvana* is identical with his namesake, the author of works composed in A. D. 1660, 1671, 1691, 1701 and 1702. It is also proved that our commentator, the author of the सामुद्रिकलहरी commentary on the *Hastasañjīvana* composed this commentary in A. D. 1680-81 or sometime thereafter but before A. D. 1705 or so. The question already raised by me in this paper regarding the identity of the author of the *Hastasañjīvana* with the author of the *Sāmudrikalaharī* commentary cannot be answered at present as I have no other complete MS of both the text and commentary for examination and comparison.

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(Continued from previous page)

[Vide p. 370 of Poleman's *Indic MSS in U. S. A.*, 1938—a MS of चतुर्वर्षस्मरण with Comm. was copied by लक्ष्मीविजय pupil of मेघविजयगणि.]

Mr. M. D. Desai on pp. 188-190 of his जैन गूर्जर कविओ, Vol. I, (1931, Bombay) supplies the following information about the Gujarati and Sanskrit works of Meghavijaya, the pupil of Kṛpāvijaya :—*Gujarati Works* : (1) विजयदेव निर्वाणरास, (2) पाञ्चनाथनामसाला (Samvat 1721 = A. D. 16<sup>1</sup>5); *Sanskrit Works* : (1) देवानन्दाभ्युदयकाव्य (Samvat 1727 = A.D.1671); (2) मातृकाप्राप्ताद (Samvat 1747 = A. D. 1691) composed at वर्मनगर; (3) चन्द्रप्रभा व्याकरण (Samvat 1757 = A. D. 1701) composed at Agra; (4) सप्तसंग्रन्थमहाकाव्य (Samvat 1760 = A. D. 1704) with Tippaṇa; (5) शांतिनाथचरित्र; (6) तत्त्वगीता; (7) धर्ममंजूषा; (8) युक्तिप्रबोधनाटक; (9) मेघदृतसमस्यालेख; (10) भक्तामरस्तोत्रबृत्ति and (11) विजयदेवमाहात्म्यप्रयोगपरिस्फोटन.

1. Prof. Velankar in his *Jinaratnakosha* makes the following entries regarding this work :—

"हस्तसंजीवन" of Meghavijaya. See JG p. 363 fn. Siddhajñāna is a part of this work BK. 1606 ; DB. 46(18) ; Mitra IV. No. 1514 ; Pet. IV. No. 1386. PRA. 1518. Ulwar, ex. 604."

"Tikā by Meghavijaya Upādhyāya, Bk. 1600 PRA, 1518. Ulwar ex. 604."

## 15. A Contemporary Manuscript of the Hastasañjīvana-Bhāṣya of Meghavijayagaṇi, Belonging to Raghunātha Mahādeva Ghāṭe- Between A. D. 1680 and 1700 †

In a recent paper contributed by me to the *Bhāratīya Vidyā*,<sup>1</sup> Bombay, I tried to establish that Meghavijayagaṇi, the author of numerous works in Sanskrit and a few works in Gujarāti, composed his commentary on the *Hastasañjīvana* either in A. D. 1680-81 or between A. D. 1680 and 1705. I further suggested that this view of mine was in harmony with the known dates of composition of the works of this Jain author viz., A. D. 1660, 1665, 1671, 1691, 1701, 1702 and 1704. Since my paper was sent to the above journal for publication I have come across a rare MS of the *Hastasañjīvana*, which appears to be identical with the *Hastasañjīvana* together with *Bhāṣya*, the authorship of which is ascribed to Meghavijayagaṇi. This MS though incomplete is very important as it is a contemporary copy of the *Hastasañjīvana* with *Bhāṣya*, composed by Meghavijaya and hence supports my chronology for it viz., A. D. 1680-81 or "between A. D. 1680 and 1705."

The MS<sup>2</sup> of the *Hastasañjīvana* referred to above belongs to the Sanskrit Pāthashālā, Rajapur (Ratnagiri District of the Bombay Presidency). It was presented to this Pāthashālā in 1931 by the late Narayan Sitaram Ghāṭe<sup>3</sup> of the village Hardī near Rajapur along with many valuable MSS from his family collection. The description of the MS is as follows:—

*Size*:—10 inches by 4½ inches.

*Material*:—Country paper, very old, though well preserved.

*Extent* :—14 folios; 14 lines to a page; about 42 letters to a line. On folio 1a we find the following endorsement. “श्रीहस्तसंजी-

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† *Jaina Antiquary*, Vol. VIII, No. 1, pp. 25-29.

1. Vide Vol. III (1942).

2. This MS was made available to me by my friend Pandit Raghunatha Shastri Patankar of Rajapur.

3. He was in his 90th year in 1931 and died 5 years later.

वनप्रारंभ अथ हस्तसंजीवनपुस्तकं धाटोपनामक कौशिकगोषोदक-  
यशस्करभद्रस्य श्रीरस्तु शिवमस्तु etc.”

A similar endorsement<sup>1</sup> is found at the close of the MS on folio 14 a.

The MS begins as follows:—

“श्रीगणपतये नमः ॥ श्रीभद्रकालये नमः ।

श्रीशंखेश्वरपार्श्वं प्रणम्य ध्यायंस्तमेव जिनवृपमं ।

हस्तप्रशस्तलक्षणपरीक्षणे दक्षतां वक्ष्ये ॥ १ ॥

श्रीनाभेयः प्रभुर्जीयात् सर्वज्ञो जगदीश्वरः ।

येन लाक्षणिकी विद्या निर्दिष्टा भुवनश्रियै ॥ २ ॥

श्रीवर्द्धमानो जयतु सर्वज्ञानशिरोमणिः ।

पंचहस्तोत्तरो वीरः सिद्धार्थनृपनंदमः ॥ ३ ॥

अंगविद्या निमित्तानामष्टानामपि गीयते ।

मुख्या शुभाशुभज्ञाने नारदादिनिरेदिता ॥ ४ ॥

यदुक्तं etc.”

*Folio 2a*—“इति श्रीहस्तसंजीवने शास्त्रपीठिका” —verses 1 to 19

*Folio 3a*—“इति हस्तसंजीवने सिद्धज्ञाने पुष्यसाधने ध्यानविधानं” —verses 1 to 21

*Folio 3b*—“इति हस्तसंजीवने सिद्धज्ञाने नामानि” —verses 1 to 15

*Folio 4a*—“इति हस्तसंजीवने सिद्धज्ञाने हस्तविलोकनविधिः” —verses 1 to 17

*Folio 4b*—“इति हस्तसंजीवने तिथिदर्शनं” —verses 1 to 18

*Folio 8b*—“इति ह० अंगुलीस्त्रूप चक्री” —verses 1 to 83

*Folio 13*—ends—

“पतृरेखांगुष्ठरेखा०० क्लेशो तम्भः ॥ ८७ ॥”

The MS breaks off here and is followed by the endorsement regarding its ownership which we have quoted already in this paper.

1. This endorsement reads as follows:—

“श्रीमत्कौशिकमहर्षेः वंशकुलपरंपरागत र (?) धंटाभिधान-यशस्करभद्र-सर्वज्ञसंप्रक्षस्व-  
कुषु (?) सुरवंद्यश्रीमध्यशास्करभद्रस्यदं पुस्तकं हस्तसंजीवनाद्यमित्यास्ता विस्तरः प्रकृत-  
मनुसरामः ।”

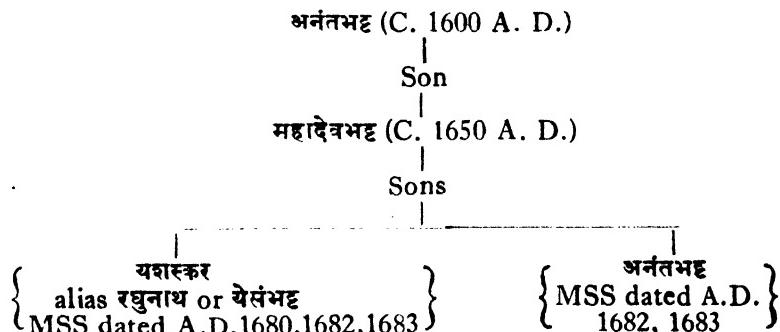
Verse 87 “पितृरेखांगुष्ठरेखा etc.” quoted above corresponds to verse 87 of the 3rd *adhyāya* (रेखाविमर्शन) of the हस्तसंजीवन of the B. O. R. Institute MS of the work acquired in 1942. The rest of the work as represented by folios 14 to 20 of the B. O. R. I. MS is wanting in the Rajapur MS before me and hence it is incomplete as the work consists of 4 *Adhyāyas*. Perhaps the original from which the Rajapur copy was prepared was incomplete. The B. O. R. I. copy which is complete and which gives us some verses at the close about Meghavijaya, Vijayaprabha and Kṛpāvijaya has the same text (verses and prose भाष्य) as is found in the incomplete Rajapur MS.

The *Bhāṣya* on folio 3 of the B. O. R. I. MS mentions as an example *Saṁvat* 1737, *Śaka* 1602 *Pramoda Saṁvatsara* with other chronological details which give us the date *Friday, 18th June 1680*.<sup>1</sup> *Saṁvat* 1737 is again mentioned on folios 8<sup>2</sup> and 10 of the B.O.R.I. MS. This mention of the year A. D. 1680 warrants an inference that the work *Hastasañjīvana-bhāṣya* of Meghavijaya was composed either in A. D. 1680 or between A. D. 1680 and 1705, which is the last recorded date of one of Meghavijaya's works.

I shall now state my evidence for regarding the Rajapur MS of the *Hastasañjīvana* as a contemporary copy. This evidence is as follows:—

(1) यशस्कर वांटे of कौशिक गाँत्र, the owner of the हस्तसंजीवन MS, flourished between A. D. 1650 and 1700 and was a contemporary of मेघविजयगणि, whose dates range between A. D. 1660 and 1704.

(2) यशस्कर was also called येसंभट or रघुनाथभट. His genealogy as reconstructed by me is as follows:—



1. Folio 4a of Rajapur MS contains the extract giving these chronological details.

2. Vide folio 9a of the Rajapur MS.

(3) यशस्कर घाट or घाटे composed some works on *dharmaśāstra* viz., शास्त्रनिर्णयदीपिका निर्णयरत्नावलि, सोमेश्वरदशक etc. In these works he mentions निर्णयसिंधुकार i.e. the author of the निर्णयसिंधु of Kamalākara which was composed in A. D. 1612.

(4) यशस्कर performed a जप in A. D. 1680 and kept a record of it in his own handwriting. This document records his name and the year A. D. 1680 when the जप was performed.

(5) The Rajapur MS of the हस्तसंजीवन must have been copied presumably between A. D. 1680 and say 1700 i.e. during the life-time of यशस्कर or रघुनाथ महादेव घाटे of the village Hardī near Rajapur, where his descendants are still living. The fact that this MS belonged to यशस्कर (*alias* रघुनाथ) महादेव घाटे is clear from the endorsements at the beginning and end of the Rajapur MS of the हस्तसंजीवन. Similar endorsements are found on other MSS belonging to यशस्कर-भट्ट and his brother अनंतभट्ट, both of whom flourished between A. D. 1650 and 1700. These brothers were definitely living between A. D. 1680 and 1683 as proved by the record of these dates on their MSS. In my paper<sup>1</sup> on रघुनाथ महादेव घाटे (between A. D. 1650 and 1700) I have recorded sufficient contemporary documentary evidence regarding the chronology of the works of this author and hence it need not be repeated here.

That an author who flourished between A. D. 1650 and 1700 should own a copy of the हस्तसंजीवनभाष्य of मेघविजय proves beyond challenge the contemporary character of the copy and hence supports my limits for the date of composition of this work viz. "between A. D. 1680 and 1700." Most probably the work was composed in the year A. D. 1680 which is mentioned twice or thrice in the body of the work.

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1. Vide *Journal of the Sarasvati Mahal Library, Tanjore*, Vol.II, No. 3, pp. 9-13.

## 16. The Chronology of the Commentary of Sadānandagaṇī on the Siddhānta-Candrikā of Rāmāśrama or Rāmacandrāśrama — A. D. 1743 †

Aufrecht<sup>1</sup> records a few MSS of a commentary on the *Siddhānta-Candrikā* of Rāmacandrāśrama by Sadānandagaṇī but records no date of composition of this commentary. Dr. Belvalkar<sup>2</sup> refers to this commentary in his account of the “Commentaries on the Sārasvata independently of the Prakriyā” but records no chronology for the work of its author. H. P. Śāstri<sup>3</sup> describes a few MSS of Sadānandagaṇī’s *Subodhinī* but makes no remarks about its date of composition. Prof. H. D. Velankar<sup>4</sup> in his *Jinaratnakosa* or Catalogus Catalogorum of Jain MSS refers to *Subodhinī Vṛtti* composed by Sadānandagani, pupil of Bhaktivijaya of the Kharataragaccha but does not mention its chronology. The *Jaina Granthāvali* also refers to this author without recording his chronology. I propose, therefore, to record in this paper some information about this author and his commentary *Subodhinī* on the *Siddhānta-candrikā*.

The Govt. MSS Library at the B. O. R. Institute, Poona, con-

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† *Jaina Antiquary*, Vol. IX, pp. 15–19.

1. CC I, 718—“सिद्धान्तचन्द्रिका gr. by सदानन्द Oudh XVII, 22, Comm. सुबोधिनी by the same. L 2911. Oudh XVIII, 56; XVII, 22.”

2. Vide p. 102 of *Systems of Sanskrit Grammar*, Poona, 1915. “ii. Sadānanda who wrote a Com. called Subodhinī which has been published at Benares.”

3. Vide pp. 151–153 of *Des. Cata. of Vyākaraṇa MSS* (R. A. S. B.) Vol. VI (1931) Calcutta.—Ms Nos. 4456, 4457, 4457A “Sadānanda appears to be a Jain of the school of Kharatara.”

4. The *Jinaratnakosa* records the following MSS of this Commentary :—

“B. O. p. 43, 44; CC I, p. 718; III, P. 145; D.B 36 (5); JG, p. 308; K.B 3 (29,65), 5 (12); Mitra IX, p. 20; Surat I. 5”

tains some MSS<sup>1</sup> of Sadānandagani's *Subodhini*. These MSS were not known to Aufrecht as they were added to the Govt. MSS Library subsequent to the publication of the *Catalogus Catalogorum*. Two of these MSS are important as they contain the verse recording the date of composition of the work viz. *Samvat 1799 = A. D. 1743*. In the preliminary six verses of the *Subodhini* Sadānanda gives us some information<sup>2</sup> about himself, his guru Bhaktivinaya and the

1. These MSS are :—

- \* (1) No. 347 of 1895-1902 — folios 242
- \* (2) No. 294 of 1899-1915 — folios 217
- (3) No. 295 of 1899-1915 — folios 10 (fragment)
- (4) No. 296 of 1899-1905 — folios 139
- (5) No. 261 of 1899-1915 — folios 135

\* The colophon of these MSS reads as follows:—

“श्रीमत्पाठुक्षर्यभन्तिविनया नंदेति सद्विद्यया।  
नानारात्रविचारजातपरमानेशः स्वभागोऽच्यतः।  
भूवगदिगुणवैश्वाकुतजना विहवातकीर्तिप्रभाः।  
गंतर्वित्यपितपकां विनययान् निधिः सदानन्दकः ॥ १ ॥  
निधिनंदावंभूवंषे सदानन्दः सुधा मुदे।  
सिद्धांतचंद्रिकावृत्तिं कृदेते चक्रवानुजुम् ॥ २ ॥  
इति कृदेतं समाप्तम् ॥ श्रीः ॥ ”

The chronogram निधि (9) नंद (9) अर्थ (7) भ (1) = Samvat 1799 : A. D. 1743.

2. MS No. 294 of 1899-1915 begins :—

“॥ १० ॥ पुराणपुरुषं ध्यात्वा नत्वा चाहृतनामकं  
भिद्धांतचन्द्रिकावृत्तिं चक्ररीभितरामहं ॥ १ ॥  
विद्यारस्त्वयोनिधौ खरतराजाये जगत्पञ्चके  
श्रीमटारकसंपदां गणगाँः स्तुत्या धरन् पुण्यवान्  
पूज्यश्रीजिनभक्तिसूरिरथियां वर्वतिं विद्यानिधिः  
सोऽप्य श्रातकरायते च यशसा सूरीयते तेजसा ॥ २ ॥  
श्रीकीर्तिरस्त्वसूर्यावहो यतोद्ग्रीभूतरांततः  
श्रीमसुमतिरंगारुदः पाठकः प्रवरस्ततः ॥ ३ ॥  
श्रीपाठकाः श्रीसुखलाभसंज्ञा जाग्रत्प्रभावा विलसत्प्रतिज्ञा:  
तच्छिष्यवर्याः कृतराजिष्वर्याः श्रीपाठकाः पाठकचारणेदाः ॥ ४ ॥  
श्रीभागद्वागागिसंप्रवह्नः संवेगरंगांगनिममविग्रहाः  
श्रीभक्तिपूर्वं विनयं हि येषां लक्ष्मामवेष्यं गुरुवो वदेति ॥ ५ ॥  
तेषां हि तेषां विनयप्रधानोऽनवद्य विद्याऽन्यसनैकतानः  
माज्जः सदानन्दगणिः सुशिष्यः करोति वृत्तिं सुगमा सुबोधिनी ॥ ६ ॥”

*Kharataragaccha* to which he belongs. Verse 2 of the six verses giving this information refers to जिनभक्तिसूरि of the खरतरामनाय who may be identical with his name-sake mentioned in the following *guruparamparā*<sup>1</sup> :—

(A. D. 1743) जिनभक्तिसूरि

pupil  
जिनलाभसूरि

pupil

क्षमाकल्याण (Composed जीवत्रिचारप्रकरणवाचि in A. D. 1794 or Sam. 1850)

Prof. H. D. Velankar states in his *Jinaratnakosa* that क्षमाकल्याण who composed the above व्रति was a pupil of अमृतधर्म of the खरतरगच्छ.

The commentary of Sadānandagāṇī is rich in citations especially in the Uttarārdha. I may note below some of the authors and works mentioned by this commentator. The number against each reference indicates the folio of Ms No. 347 of 1895-1902 of this commentary in the Govt. MSS Library.

#### I —References in the *Pūrvārdha* (folios 1 to 125)

अमरः, 1, 14, 30, 37, 38, 50, 51, 53, 65, 68, 85, 99, 108

पतंजलिः, 2; पराशरः, 33; भारते, 33; यादवः, 37; विश्वः, 46; माधवः, 56;

लघुभाष्यकर्तुः, 56 (“इति लघुभाष्यकर्तुरपि प्रयासो व्यर्थं पूर्व”)—

This is evidently a criticism of an earlier commentator.  
हरदत्तः, 70; वृनिकारः, 72; हरिः, 73, 113; उदीचीनामाचार्याणां मते, 90;  
हैमः, 102, 119.

#### Colophon on folio 125.—

“श्रीमध्याठकवर्यभक्तिविनया विल्यातकीसिंप्रभा

राजेन्द्रैः परिशृजिताः सुकृतिनः पुंभाववाग्देवताः ।

मंतारो जगतां परिं गुगणैर्विभ्राजमानाः सनक् (?)

संवेगादियुजो जयंतु सततं षट्काञ्चिद्विद्याविदः ॥ १ ॥

1. Vide p. 220 (MS 1372-1) of *Cata. of Bodleian MSS, Vol. II* (1905) by Keith and Winternitz.

तेषां शिष्यः सदानंदस्तदनुग्रहभूषितः ।  
सिद्धांतचंद्रिकावृत्तिं पूर्वार्द्धे चकर्तिदिमां ॥ २ ॥

इति श्रीमिद्बांतचंद्रिकाव्याया (ख्या)यां सदानंदकृतौ सुबोधिन्याख्यायायां पूर्वार्द्धं समाप्तं शुभं भवतु कल्याणमस्तु श्रीरस्तु । ”

## II — References in the Uttarārdha (Folios 1 to 117)

This section begins :—

“श्रीसरस्वत्यै नमः ॥

साध्यीयं सच्चिदानंदं नामं नाभं जगतप्रभुं ।  
सिद्धांतचंद्रिकाख्यातवृत्तिश्चक्रियतेतराम् ॥”

माघः, 8, 27, 73, 80, 85, 93; श्रीहर्षः, 8, 32, 59; नैषधे, 21;

मनोगमायां, 22—This is possibly a reference to the ब्राह्मनोरमा of Bhattoji Dikshita (A.D. 1560–1620) अमरः, 24, 72, 75, 81; माधवमते, 38; भट्टिः, 56

*Colophon on folio 64—*

“इति लकारार्थप्रक्रिया ॥

बुद्धिमांद्यवशात्किञ्चिद् यद्गुद्धमलेखि तत् ।  
देषभावं समुसृज्य सोधनीया मनोषिभिः ॥ १ ॥

इति सिद्धांतचंद्रिकाव्याख्यायामाख्यातं कामं समाप्तिमगमत् ॥

श्रीसरस्वत्यै नमः ॥

प्रतोष्य जगत्तायं सदानन्देन संसुदा ।

सिद्धांतचंद्रिकावृत्तिः क्रियते कृतप्रकाशिका ॥ १ ॥”

हैमः, 70, 75, 82, 84, 86, 98, 107

रत्तिदेवः, 84

रघुः, 75, 78

चंद्रः, 84

हरचंद्रः, 81, 82

संसारार्थतः, 84

रत्नमाला, 81

विक्रमादित्यकोशः, 86, 99

विश्वः, 81, 82, 83 (A. D. 1111)

वैजयंती, 86

मेदिनी, 82, 83, 85, 86

अजयकोशः, 96, 106

वरहचिकोशः, 82

हैमचंद्रः, 96, 99

शास्त्रतः, 82

द्विरूपकोशः, 98, 106

धरणिकोशः, 83, 93

शब्दार्णवः, 100

त्रिकाङ्गशेषः, 83, 86

वायुपुराणे, 105

विश्वप्रकाशः, 84

The foregoing analysis of the MSS of *Subodhini* of the Jain commentator of the *Siddhānta-Candrikā* proves the following points about his history and chronology:—

- (1) Sadānandagāṇī (=S) composed this commentary in A. D 1743.
- (2) S belonged to the *Kharataragaccha*, his guru being *Bhaktivinaya*.
- (3) S was a very close student of Sanskrit grammar as will be seen from his voluminous commentary *Subodhini* and his acquaintance with the works of previous writers on grammar as also the numerous lexicons quoted by him profusely in his work.
- (4) S shows in an ample degree the interest of the Jain writers<sup>1</sup> in Sanskrit grammar as late as the middle of the 18th century and maintains the great tradition of scholastic studies established by such early writers on grammar Śrī Hemacandrācārya.

I shall feel thankful to our Jain scholar-friends if they bring to light any other works of Sadānandagāṇī known to them, either with private persons or public libraries not accessible to me.

1. Prof. H. D. Velankar in his *Jinaratnakosa*, which has been published by the Bhandarkar O. R. Institute, Poona, refers to three Jain Commentaries on the *Siddhānta-candrikā* of Rāmacandrāśrama :—

- (1) *Subodhini* by Sadānandagāṇī, the subject of my present paper.
- (2) *Tippaṇī* by Candrakīrti, which is different from his commentary on the *Sārasvataprakriyā* (Candrakīrti flourished about A. D. 1550),
- (3) *Tikā* (anonymous).

## II—BRAHMANICAL



## 17. Date of Sārāvalī of Kalyāṇavarman— Between A. D. 550 and 966 †

Mr. V. Subrahmany Shastri writes in his preface to the edition of *Sārāvalī*<sup>1</sup> of Kalyāṇavarman: "In my attempts to make out the ambiguous portion of certain Slokas in *Jātakapārijāta*<sup>2</sup> I had to refer to *Bṛhajjātaka* and its commentary by Bhaṭṭotpala to decide upon the right interpretation of the dubious passages. I found that *Bhaṭṭotpala who lived in the time of Emperor Jehangir* supported his explanations of the passages in Varāhamihira's work by largely quoting from Sārāvalī, because his authority on astrological points was undisputedly acknowledged in his time." "The author Kalyāṇavarman appears to have flourished between the ages of Varāhamihira and Bhaṭṭotpala."

I wonder on what authority Mr. Subrahmany Shastri makes the statement that Bhaṭṭotpala lived in the time of Emperor Jehangir whose period of reign is A. D. 1605 – 1627. The date of Varāhamihira<sup>3</sup> being A. D. 505 we shall have to conclude on the assumption of the contemporaneity of Bhaṭṭotpala and Emperor Jehangir that Kalyāṇavarman flourished between A. D. 505 and A. D. 1627.

Mr. Shastri's statement, however, appears to be wrong in view of the following facts:—

(1) *Bhaṭṭotpala*, the commentator on the *Bṛhajjātaka* of

† *Annals* (B. O. R. Institute), Vol. XVI, pp. 147–148.

1. *Sārāvalī* (3rd edition) 1928, Nirnaya Sagar Press, Bombay; Preface, pp. 1–2.

2. Vide *Jātakapārijāta* of Vaidyanātha Dikṣita, Vol. I (1932) and Vol. II (1933) with English translation and Notes by V. Subrahmany Shastri, Bangalore.

3. Duff: *Chronology of India*, p. 38.

Varāhamihira wrote his commentary in A. D. 966.<sup>1</sup> This commentary is called *Jagaccandrikā*.<sup>2</sup>

(2) There is no other commentary on the *Bṛhajjātaka* ascribed to any other Bhaṭṭotpala except the one referred to above, which is expressly dated in A. D. 966.

Our conclusion, therefore, would be that Kalyāṇavarman flourished between A. D. 505, the date of Varāhamihira and A. D. 966, the date of Bhaṭṭotpala who quotes from *Sārāvalī* as stated by Shastri in the extract from his Preface given above.

In Duff's *Chronology of India*, however, the following statement is found re. *Kalyāṇavarman*:—

"A. D. 578—Kalyāṇavarman, the astronomer, probably flourished about this date. He lived after Varāhamihira and was probably a contemporary of Brahmagupta—*Ganakatarangini*, ed. Sudhākara, *The Pandit* N.S.XIV."<sup>3</sup>

We know as a matter of fact that the astronomer Brahmagupta was born in A. D. 598<sup>4</sup> and wrote his *Brahmasphuṭasiddhānta* in Śaka 550 (= A. D. 628) that is at the age of thirty. If Kalyāṇavarman flourished about A. D. 578, Brahmagupta's literary activity began about A. D. 628 i.e. about 50 years later. Brahmagupta wrote another work viz. *Khaṇḍakhādyaka* in A.D. 665 i.e. 37 years after the date of the *Brahmasphuṭasiddhānta*. These dates throw some doubt on the theory of contemporaneity of Brahmagupta and Kalyāṇavarman so far as the above facts go.

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1. Keith : *History of Sanskrit Literature*, p. 534.
2. Aufrecht : *Cata. Catalogorum*, Part I. p. 64.
3. Duff: *Chronology of India*, p. 44.
4. Keith : *History of Sanskrit Literature*, p. 522.

## 18. Date of the Grammian Bhīmasena— Before A. D. 600 ‡

Dr. S. K. Belvalkar in his section on *Dhātupāṭha*<sup>1</sup> refers to the grammian Bhīmasena in the following extract:—

“We next turn our attention to the *Mādhabīyadhātuvṛtti* which deals with the same subject and which was written by Mādhaba or Sāyaṇa, the great Vedic Bhāṣyakāra (1350 A. D.). Sāyaṇa also mentions numerous workers in the same field whose labours he partly utilised. Among these may be mentioned, as belonging to the Pāñiniya School, Bhīmasena and Maitreyarakṣita.”

The reference to Bhīmasena by Sāyaṇa about A. D. 1350 enables us to fix A.D. 1300 or so as one terminus to the date of Bhīmasena.

Aufrecht<sup>2</sup> records numerous MSS of Bhīmasena’s *Dhātupāṭha*

‡ *New Indian Antiquary*, Vol. II, pp. 108–110.

1. Vide p. 53 of *Systems of Sanskrit Grammar*, Poona, 1915. On p. 42 Dr. Belvalkar refers to another Bhīmasena, the author of a Commentary on Mammata’s *Kāvyaprakāśa*, composed by him in *Sanīvat* 1779 (= A. D. 1722). He is of course different from the grammian Bhīmasena, the author of *Dhātupāṭha*. Aufrecht refers to Bhīmasena Dikṣita (CC II, 94) who lived under Ajitashatru of Yodhapura and wrote *Kuvalayānanda Khaṇḍana*. One Bhīmasena, minister of a King of Nepal wrote a work called *Sarvalakṣaṇapustaka*. All these name-sakes of the grammian Bhīmasena appear to be different from him.—The Ind. Office has a MS of रत्नावलीटिप्पन by भीमसेन (Vide I. O. Cata. Vol. II, Part II, No. 7353. p. 1205) written merely to explain Prākṛta passages (“संस्कृतेऽतिप्रवर्णाणां प्राकृतीयमजानताम् । उपकाराय रचितं भीमसेनेन टिप्पणी । ” I.O. MS No. 7730 (p. 1398) called the भीमसेन नामधारणी in 35 verses is dated A. D. 1764 and deals with Buddhist mystic formula or धारणी.

2. *Cata. Catalogorum*, I, p. 271—“IO 2832. Br. M. (Addit. 26, 424). L. 2536. Poona 256. Peters 2. 189. *Cata. Catalogorum*, II, 58—“CL add. 1402.” *Cata. Catalogorum*, III, p. 58—“Hpr. 2. 108. Tad. 84.”

and mentions him as the author of Bhaimī grammar<sup>1</sup> quoted by Rāyamukuta and Padmanābha. As Rāyamukuta wrote his commentary in A.D. 1431 Sāyaṇa's reference to Bhimasena of about A.D. 1350 is of course the earliest one so far noticed.

M. M. Haraprasad Shastri has described<sup>2</sup> three MSS of Bhimasena's Dhātupāṭha in the Royal Asiatic Society of Bengal. In his scholarly Preface (p. xxxi) M.M. Shastri observes :—

"Every grammarian had to make his own list of verbal roots from the pre-existing indices. Pāṇini's *Dhātupāṭha*<sup>3</sup> consists of 1944 roots, plus 20 *Srauta dhātus* which have to be picked up from the Sūtras of Pāṇini. The works on roots of the School of Pāṇini have

1. Ibid. I, 413—"भीमसेन—Dhātupāṭha. Bhaimī grammar. He is quoted by Rāyamukuta and Padmanābha Oxf 110 b." Padmanābha mentions Bhimasena in his सिद्धारस्वतदीपिका (vide Oxford 110 b) represented by a MS dated Śaka 1631 = A. D. 1709.—There are three MSS of Bhimasena's Dhātupāṭha in the Govt. MSS Library at the B. O. R. Institute viz. No. 220 of 1892-95, No. 94 of A 1883-84 and No. 327 of A 1881-82. (These have been described by Dr. Belvalkar on pp. 163 to 166 of his *Descriptive Catalogue of Grammar MSS*, Vol. II, Part I (B. O. R. Institute, Poona, 1938). Describing MS No. 220 of 1892-95 (which is dated Samvat 1696 = A. D. 1639) Dr. Belvalkar observes :—

"The list of roots is said to be the work of Pāṇini while भीमसेन is said to have supplied their meaning. This भीमसेन is an elderly writer and is credited with the authorship of a distinct commentary called प्रदीप on this same धातुग्रन्थ."

2. Catalogue of *Vyākaraṇa Manuscripts*, Vol. VI, Calcutta, 1931, pp. 71-72 — Nos. 4351, 4352, 4353. The last of these three MSS is dated Samvat 1743 = A. D. 1687. It was copied by one Viśvanātha, of the Surname *Pattavardhana*. Aufrecht (CC I, 416) refers to भीमी grammar as follows :—

"भीमी grammar, by Bhimasena, Oppert 3334, 4236, II, 2774."

3. Winternitz in his *Geschichte der ind. Litteratur*, III (1920) deals with the Dhātupāṭhas of Pāṇini, Kātantra, Candra, Hemacandra, Vopadeva as also Pāli Dhātupāṭha but I find no reference to Bhimasena in the Index to this volume. He, however, refers to the Dhātu-pradīpa of Maitreyarakṣita (p. 395). In "Materialien zum Dhātupāṭha," Bruno Liebich, Heidelberg, 1921, (Carl Winters) I find no mention of Bhimasena's Dhātupāṭha.

many commentaries..... Numbers 4351 to 53 are by Bhimasena and 4354 is by Maitreya-rakṣita one of the Buddhist Commentators of Pāṇini. It is later than Bhimasena. Maitreya flourished according to Śrīśa Babu about 1100 A. D. The greatest work on Sanskrit roots of this school is by the well-known Mādhavācārya. It has been published in the Mysore Sanskrit Series. It is of an encyclopædic character. Babu Śrīśa Candra has written a commentary on the *Dhātupradīpa* by Maitreya in his edition published by the Varendra Research Society."

If Bhimasena is earlier<sup>1</sup> than Maitreya-rakṣita (who flourished about A. D. 1100) the date of our Bhimasena is pushed back by 250 years from A. D. 1350, the date of Sāyaṇa, who refers to him as stated by Dr. Belvalkar. We have now to see if we can push back the date of Bhimasena still further backwards from A. D. 1100.

The evidence on the strength of which I propose to push back Bhimasena's date by at least 500 years from A. D. 1100, the date of Maitreya-rakṣita is as follows :—

The *Tattvārthādhigam-sūtra*,<sup>2</sup> a treatise on the fundamental principles of Jainism was composed by Umāsvāti with his self-composed commentary (*Svopajñabhāṣya*) "between the 1st and the 4th centuries of the Vikrama era" according to Prof. H. R. Kapadia<sup>3</sup> or between 1 and 85 A.D. according to Satis Chandra Vidyabhushan.<sup>4</sup> Siddhasenagani composed a commentary on Umāsvāti's *Sūtra* and *bhāṣya*. In this voluminous commentary he refers to many previous *Sūris*<sup>5</sup>. In his discussion of Siddhasena's date Prof. Kapadia

1. M. M. H. P. Shastri (in his description of MS 4354 dated Śaka 1490 = A. D. 1568) states that *Dhātupradīpa* of Maitreya "follows Bhimasena" (p. 73).

2. Ed. by Prof. H. R. Kapadia with Siddhasenagani's commentary (Devachand Lalbhai J. P. Fund Series, No. 76, 1930 — Part II (Chap. VI to X).

3. Ibid, p. 42.

4. *History of Mediaeval School of Indian Logic*, p. 8.

5. Vide pp. 100–101 and 123 of Prof. Kapadia's edition of *T. Sūtra*. Prof. Kapadia attempts an identification of some of the *Sūris* etc. (pp. 54–65 of *Introduction*) mentioned by Siddhasena. I shall here note for reference their names only as found on p. 123 :—

शाकल्य, बाल्कल, कुशमि, सात्यमुप्रि, राणायन, कठ, मध्यनिदन, मोइ, पिष्पलाद, वादरायण, स्विष्टकृद्, अनिकात्यायन, जैमिनि, वसु, मर्शचि, कुमार, कपिल, लुक, गार्य, व्याघ्रभूति, वाहलि, माठर, मौद्रल्यायन, कोकुल, कण्ठेविद्धि, कौशिक, हरिश्मशु, भान्धनिक, रोमक, हारित, मुण्ड, आश्वलायन, वसिष्ठ, पराशर, जातकूर्ण, वात्सीकि, रोमहर्षणि, सत्य-दत्त, इलापुत्र, औपमन्य, चन्द्रदत्त, धर्मकीर्ति (p. 397 of Part I) etc.

states that "Siddhasena's date does not go ahead of the 7th century" (p. 64 of Introduction). Satischandra Vidyabhushan assigns Siddhasena to about 600 A. D. (Vide p. 182 of *History of Indian Logic*). In view of this early date for Siddhasena the following reference to व्याकरण भीमसेन enables us to fix A. D. 600 or so as one terminus to Bhimasena's date:—

*Pages 254 — Umāsvāti's bhāṣya* reads:—

"चिती सञ्ज्ञानविशुद्धयोः धातुः । तस्य चित्तमिति भवति निष्ठान्तमौणादिकं च"

*Siddhasena comments :*

चिती सञ्ज्ञानविशुद्धयोर्धातुरित्यादि । भीमसेनात्परतोऽन्यैवेयाकरैरथंद्वये पठितो धातुः सञ्ज्ञाने विशुद्धौ च । इह विशुद्धयर्थस्य सह सञ्ज्ञानेन ग्रहणम् । अथधानेकार्थां धातवः इति सञ्ज्ञाने पठितो विशुद्धावपि वर्तते । भाष्यकृता चोपयुज्यमानमेवार्थमभिसन्धाय विशुद्धिरपि पठिता तस्य चित्तमिति रूपं भवति निष्ठान्तमौणादिकं च ऐततीति चित्तं विशुद्धयतीर्थ्यः । "

I believe the reference in the above extract to भीमसेन व्याकरण and his धातुपाठ contained in the expression "भीमसेनात्परतोऽन्यैवेयाकरैरथंद्वये पठितो धातुः" is quite explicit and it needs no elaborate proof for establishing the identity of this भीमसेन with भीमसेन, the author of the धातुपाठ followed by Maitreyarakṣita in A. D. 1100 and referred to by Śāyaṇa about A. D. 1350 as already pointed out in this paper. I have not searched for other references to Bhīmasena in Siddhasena's voluminous commentary as such search is rendered quite difficult in the absence of any index to proper names accompanying Prof. Kapadia's edition.

We know practically nothing about this grammarian but as he has been now proved to be earlier than A. D. 600 or so on account of Siddhasena's reference to him scholars interested in the history of Sanskrit grammar will do well to gather more information about him than what they have gathered and recorded so far.

## 19. The Date of Mahākṣapaṇaka's Anekārthadhvanimañjarī ‡

Vardhamāna<sup>1</sup> in his Gaṇaratnamahodadhi refers to Kṣapaṇaka<sup>2</sup> in the following quotation, verse 261: *tālo dhanuṣi pīyūkṣā*; Commentary: *pīluvāci<sup>3</sup> pīyūkṣanniti Kṣapaṇakāḥ pīyūkṣāyāḥ pāiyūkṣam*. As Vardhamāna composed his work in A. D. 1140, Kṣapaṇaka must have written his work before that date.

Zachariae<sup>4</sup> thinks that Kṣapaṇaka and Mahākṣapaṇaka may be identical authors. He observes in this connection: "The time of Mahākṣapaṇaka cannot be determined at present. The older commentators including Rāyamukuta appear not to know his work. Perhaps Mahākṣapaṇaka is identical with Kṣapaṇakī, a commentator of the Uṇādisūtra." If the above presumption about the identity of Kṣapaṇaka and Mahākṣipaṇaka is correct, the date of Mahākṣapaṇaka<sup>5</sup> who is the author of Anekārthadhvanimañjarī and Ekāksara-kośa, goes back to a period before A. D. 1140, the date of Gaṇaratnamahodadhi.

I have to record in this note some additional data, which push back the date of Mahākṣapaṇaka by more than 200 years.

Vallabhadeva, the author of the commentaries on the Mahākāvyas, rarely resorts to authority in support of his interpretations. I have, however, found the following quotation from the *Anekārthadhvanimañjarī* on folio 68 of a Ms of his commentary on the Raghu-

‡ *Festchrift M. Winternitz*, 1933, pp. 89-91.

1. *Gaṇaratnamahodadhi*, ed. by Eggeling, London, 1879, Preface, p. vi.

2. Ibid., p. 309.

3. Compare the following line in a Ms. of *Anekārthadhvanimañjarī* (No. 270 of 1880-81 of the Govt. MSS. Library, B. O. R. Institute) on folio 9: *vṛkṣajāti gajau pīlū pradarau rogaśārngiṇau* (variant: *bhārgaṇau*).

4. Zachariae, *Die indischen Wörterbücher*, p. 25 (§13).

5. Aufrecht, *Catalouges Catalogorum*, part I, p. 435a.

*vamśa*, viz. No. 449 of 1887-91 of the Govt. MSS Library at the B. O. R. Institute: *narapatiścakame mrgayāratīm samadhumānamadhumānmathasāmnibhiḥ*. This is the second line of the stanza 59<sup>1</sup> of the text. Vallabha's commentary on this line reads: *manmathākāmaḥ tatsabbhānamadhūmadhyāmī madhūkṣaudramadhpusparasastathā / madhurdaityo madhuścaitro madhuko' pi madhurmṛdūḥ anekārtha-maṇjari*. The lexicon *Anekārthamaṇjari* from which Vallabha quotes in the foregoing extract appears to be that of Mahākṣapanāka, a Kashmirian. It is natural that Vallabha, himself a Kashmirian, should quote from an earlier lexicon composed by another Kashmirian Mahākṣapanāka. The above quotation can be identified in a Ms of *Anekārthadhvani maṇjari* (No. 270 of 1880-81 of the Govt. MSS Library - B. O. R. Institute). This Ms is dated Samvat 1568 (= A. D. 1512). On folio 1 of the Ms the quotation appears as under: *madhurdaityo madhuścaitro madhukopī madhurmṛtāḥ*. The lexicon in question is known by two names. Two Ms of the work—one described by Rajendralal Mitra<sup>2</sup> and another by Dr. Eggeling<sup>3</sup>—have the title *Anekārthamaṇjari* similar to that used in Vallabha's quotation given above. The work is also called *Anekārthadhvani maṇjari* and many Ms are recorded under this title by Aufrecht in his *Catalogus Catalogorum*. Eggeling also describes a Ms under this title in his *Catalogue of India Office MSS.*<sup>4</sup>

Now as regards the date of Vallabhadeva, he is put by scholars in "the first half of the 10th century";<sup>5</sup> for, his grandson Kayyaṭa, son of Candraditya, wrote a commentary on Ānandavardhana's *Devīśataka* in 977-78 A. D. during the reign of Blīmagupta of Kashmir (977-82 A. D.). To be more specific about Vallabha's date we are informed that he lived about A. D. 925.<sup>6</sup>

In view of the above chronology about Vallabha we shall have to fix the first half of the 10th century or roughly A. D. 925 as the

1. The stanza is numbered 48 in Nandargikar's Edition, p. 279.
2. *Notices of Sanskrit MSS.*, Vol. IV, p. 28, Ms. No. 1404. The Colophon reads: *Iti śrikāśmīrāmnāye Mahākṣapanākaviracitāyām anekārthamaṇjaryām śabdādhikārah samāptah*.
3. *India Office Catalogue*, Part II, p. 291, Ms. No. 1030.
4. *Ibid.*, p. 290, Ms. No. 1029.
5. S. K. De, *Sanskrit Poetics*, Vol. I, p. 97.
6. Duff, *Chronology of India*, 1899, p. 87.

*terminus ad quem* for the date of Mahākṣapāṇaka, the author of *Anekārthadhvanimāñjari*.

As regards the *terminus a quo* for the date of *Anekārthadhvanimāñjari* we have no evidence to fix it except the worthless legend of the Nine Jewels<sup>1</sup> at the court of Vikramāditya. Candragupta II (A. D. 401)<sup>2</sup> adopted the title of Vikramāditya and according to Keith's suggestion the same of this Vikramāditya as the patron of the poets may be looked upon as having its attestation in the legend mentioned above. According to this legend the literary distinction of Candragupta's court was mainly due to the Nine Jewels or men of literary eminence, viz. Dhāvantari, Kṣapāṇaka, Amarasīmha, etc. If one is inclined to give any credence to the suggestion adumbrated above we may have to regard about A. D. 350 as the *terminus a quo* for the date of the lexicographer Kṣapāṇaka (or Mahākṣapāṇaka) referred to in the legend. In the present state of Indian chronology, however, we are not inclined to take any precipitous leaps into the domain of the unknown.

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1. Keith, *History of Sanskrit Literature*, 1928, p. 76.

2. Duff, *Chronology of India*, p. 288.

## 20. The Nature and Contents of a Lost Medical Treatise by Kharanāda or Khāranādi †

Aufrecht<sup>1</sup> refers to खरनाद as the name of an author referred to by Arunadatta in his commentary on the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II. The following passage is found in Arunadatta's commentary on verse 34 of Chapter 1 of the *Cikitsitasthāna* of the *Aṣṭāṅgahṛdaya*.<sup>2</sup>

‘तथा च स्वारणादिरपाठीत—“बहुद्रव्यो घनः स्वच्छमर्यापवं जलम्” इति’

In foot-note 7 on p. 549 the editor notes the variant ‘खरनादोऽपाठीत’. These two variants खरणादे and खरनाद found in two MSS of Arunadatta's commentary *Sarvāṅgasundarā* on the *Aṣṭāṅgahṛdaya* give rise to the question whether the correct name of the author quoted by Arunadatta<sup>3</sup> (about 1220 A. D.) is खरणादि or खरनाद. This doubt is further aggravated by the use of the variant खरणादि in the following passage from Arunadatta's commentary on verse 77 of Chap. I of the *Cikitsitasthāna* (p. 550) :—

“खरणादेऽप्युक्तम्—‘पटोलं फलं निम्बं कर्कोटककठिलकपू। शाकं पर्णटकं च स्थात्’ इति”

As against these three variants viz. (1) खरणादि ; (2) खरणाद and (3) खरनाद found in the MSS of Arunadatta's commentary, we find that Hemādri has quoted extensively from a medical writer called by him as ‘खरणादि’. As Aufrecht does not record any MSS of the

† *Poona Orientalist*, Vol. VI, pp. 49–62.

1. *Cata. Catalogorum*, Part I, p. 136 b.

2. Edited by Paradkar Sastri, N. S. Press, Bombay, p. 549; On p. 136 Hemādri (between 1260–1309 A. D.) quotes Arunadatta “मनु शोद्रम् ‘माद्विकम्’ इति अरुणदत्तः” and “‘मरेयो’...‘सर्जुरासवः’ इति अरुणदत्तः”

3. Vide Hoernle: *Osteology*, Oxford, 1907, p. 17.

4. Vide p. 10 of my Introduction to the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II (Ed. by Paradkar Shastri). *Ayurvedarasāyana* was composed between 1271 and 1309 A. D. (when Rāmacandra of Devagiri was ruling). Hemādri refers to his earlier work *Caturvarga-Cintāmaṇi* in the *A. rasāyana*.

works of the author खारणादि or even his name it would be useful to record the quotations from खारणादि's work found in the *Ayurveda-rasāyana*<sup>4</sup> of Hemādri.

These quotations are as under:—

*Page 40*—“यदाह खारणादिः—“पितं शाम्यति, तच्छेत्याद्वायुः श्लेष्मा च  
चीयते” इति”

*Page 42*—“यथोक्तं खारणादिना—“स्वभावशैत्याद्रौक्ष्याच्च वातकोपादलक्ष-  
यात् । विधिर्विशेषार्थिस्नग्धोणः शिशिरे हैमनो मतः ॥ ” इति”

*Page 43*—“यदाह खारणादिः—“हेमन्ते निचितः श्लेष्मा शिशिरेऽपि न  
कुप्यति । आहारैश्च गुरुस्तिंष्ठैश्चमेवोपचीयते” इति”

*Page 63*—“कालमानं तूकं खारणादिना—“धारिकं तदहृष्टं भूमिष्टमहितं  
जलम् । व्युष्टं द्विरात्रं तच्चैव प्रसन्नमसृतोपमम्” ॥ इति”

*Page 65*—“खारणादिना च— “नदीकूपतडागोऽन्निद्वयाप्यादिषु विशिष्यते ।  
अनूपे गांववादम्बु शैले धन्वनि लाघवात्” ॥ इति”

*Page 67*—“खारणादिस्तु पाल्वलमवरमाह—“पात्वलं जलमम्भसाम्” इति”

*Page 69*—“अत एव खारणादिनोत्तमशब्दः प्रयुक्तः—  
“गव्यं स्नेहोत्तमं क्षीरं गव्याच्च प्रयसः पयः ।  
यथोत्तरं स्नेहहीनमौरभ्रछागमाहिषम् ॥ ” इति”

*Page 70*—“खारणादिस्वाह—“स्वाद्रूप्लपाकं स्त्रिग्नोष्णं गुरुपित्तकफोलश्यम् ।  
आविकं बृहणं क्षीरं हिकाश्वासानिलापहम् ॥ ” इति”

—“युक्तिरूपा खारणादिना”—“अर्धोदकं क्षीरशिष्टमामालघुतरं  
स्मृतम् ।  
“स्यान्निर्जलं श्रुतं द्वित्रिचतुरष्टांशशेषितम् ॥  
यथाशृतमं सारं गुरुबल्यतमं पयः । ” इति ”

1. These three lines quoted by Hemādri as from खारणादि's work are quoted by Aruṇadatta as from खरनाद's work :—

*Page 70*—(*Sarvāṅga-Sundarā* of Aruṇadatta on verse 28 of chap. V of *Sūtra-sthāna* of *Aṣṭāṅgahṛdaya*—“युक्तिः योग उपायः । खरनादेन क्षीरस्य श्रपणे युक्तिः स्पष्टं कृत्वा दर्शिता —“अर्धोदकं क्षीरशिष्टमामालघुतरं शृतम् । ” इति..

“खरनादेनोक्तम् — “स्यान्निर्जलं शृतं द्वित्रिचतुरष्टांशशेषितम् ।  
यथा शृतमं सारं गुरुबल्यतमं पयः ॥ इति”

*Page 74*—“मारुताध्मानजननश्रेष्ठूणां भक्षितो रसः । ” “हृति खारणादिना-  
च्युक्तं वातलत्वं भुक्तमात्रपीतेक्षुरसविषयम् । ”

—“उक्तं च खारणादिना —“मध्यकाण्डे सुमाधुर्यभिक्षोमूलाग्रपर्वत्सु ।  
माधुर्यं साम्ललवर्णं विदाही तेन यान्त्रिकः ॥ ” हृति”

*Page 85*—“रक्तः इथेनाहतो गौरः सुगन्धः काञ्जनो महान् ।  
पतङ्गः कलमः पाण्डुलोहवालः प्रसोदकः ॥

दीर्घनालः शीतभीरुः सारिवः शङ्खमौर्किकः ।

तूण्को दीर्घशूकाल्यो लाङ्गलाथश्च शालयः ॥

शीतला मधुराः स्तिनग्धा ग्राहिणो मांसशुक्फलाः ।

वातपित्तहराबल्याः सृष्टमूत्राः सहायनाः ॥

स्तिनग्धः शीतो लघुप्रांही तृष्णाद्विः शुक्रमूर्तलः ।

रक्तशालिक्षिदोपग्नः कलमोऽनु महांस्ततः ॥ ” हृति खारणादिः”

*Page 88*—“ननु, स्तिनग्धोणा कफवातप्तीः सतिक्ता मधुरातसी । ”  
हृति खारणादिना श्लेष्मघ्रवसुक्तम्”

*Page 89*—“यदाह खारणादिः—“वर्षस्थितं सर्वधान्यं परिप्रजति गौरवम् ।  
न तु स्यजति तदीयं वीर्यं मुञ्जत्यतः क्रमात् ॥ ” हृति”

*Page 98*—“उक्तं च खारणादिना—“अविदाहनतिस्तिनग्धं नातिशीतलमामि-  
तम् । छांगं लघु त्रिदोषप्रस्त्रमनभिव्यन्दि बृंहणम् ॥ ” हृति”

*Page 99*—“खाद्यम्लपाकं स्तिनग्धोणं वातन्दे बृंहणं गुरु ।  
स्वेदनं तर्पणं हृष्टं बल्यं शौकरमामिषम् ॥ ”  
हृति खारणादिवचनादुष्टात्प्रस्थात्पैपदेशिकधात् ”

*Page 100*—“क्षिरोषत्यादगौरवम्” हृति खारणादिना पादयोः क्षिरस्तुक्ष्यस्व-  
वचनात् चकारात् पादयोश्च गौरवं विद्यात् ॥

—“यदाह खारणादिः—“सकिथस्कन्धा उरः शीर्षं सुल्कोत्तरम् मेहनं  
कटिः । गुरुत्तरोत्तरं विद्याच्छिरोवत्पादगौरवम् ” हृति । ननु,  
खारणादिस्वचोधिकं कव्या गौरवमाह etc.”

*Page 102*—“खारणादिः—“सस्नेहोणं लघुस्वाद पाके दोषानुलोमगमम् ।  
उक्तं सिंकं त्रिदोषस्तं शाकं निभ्रपटोलयोः ॥ ”  
तथा, -पटोलनिभ्रवातप्तिक्तमन्यतु वातलम् । ” हृति । तत्र  
खारणादुष्टं त्रिदोषप्रस्त्रमेव ग्राह्यं etc.”

1. Quoted by Vopadeva in *Siddhamantraprakṛīsa*, folio 8.

—“निष्वे तु खारणायुक्तं त्रिदोषप्रत्यक्षं फलविषयम्”

—“आह खारणादिः—“अवलग्जः सैडगजः पित्तकृत्कफवातजित् ।”  
इति ।”

—“तथा वेत्राग्रस्य खारणादिना त्रिदोषप्रत्यक्षमुक्तम्”

*Page 104*—“अत एवोक्तं खारणादिना —

“स्तन्धुर्मर्मरिकां पाठा वेत्राग्रं सुनिषण्णकम् ।

शीती शाकं च सङ्घाराही दोषत्रयं हितं लघु ॥ ११४ इत्यादि”

*Page 105*—“अलाबु भेदनं तेपां त्रपुस वृत्तिमूत्रलम् ।

एवारुकं सृष्टमूत्रं, प्राहि कर्काहृचिर्भट्टम् ॥” इति खारणादि  
वचनात्”

*Page 105*—“यदाह खारणादिः—“कालशाकं सकारञ्जं कटुकं वातकोपनम् ।  
दीपनीयं प्रशस्तं च विषशोकोदराशंसाम् ॥” इति”

*Page 107*—“तथा च खारणादिः—“रुक्षं विदाहि तीक्ष्णोणां कटुकं स्वादु-  
पच्यते । उत्कृदि स्तन्धिम् गुर्वामं मूलकं त्रिमलोत्थणम् ॥” इति”

*Page 110*—“रुक्षमाम्लं दाढिमं यत्तु तस्मिन्नाविलकोपनम्” इति खारणादि  
वचनात् ।”

*Page 113*—“भव्यं स्वादुकषायाम्लं रुक्षं गुर्वास्थशोधनम् ।

शीतं प्राह्यरुचिर्छिरक्षपित्तकफापहम् ॥” इति खारणादिना  
पृथगगुणकथनात्”

*Page 114*—“उक्तं च खारणादिना— “फलाभिलकैरावतककोशान्नकरमर्दकम् ।  
आन्नातकं दन्तशठमस्त्वाणं रक्षपित्तलम्” इति”

—“अत एव खारणादिना—“प्राह्यम्लं बदरं हृष्यं लघूणां मारुता-  
पहम् । मधुरं तदगुरुमिञ्च शीतं पित्तनिलापहम्” इत्युक्तम्”

*Page 116*—“सस्नेहं मधुरं पाके वर्णं रोचनदीपनम् ।

दोषत्रयप्तं क्षुर्ध्वं शीतं सस्वादु सैन्धवम् ॥” इति खारणादिना  
शीतमुक्तम् etc.”

“सैन्धवं सारसं पाकयं सौवर्चलमथौद्दिदम् ।

पूर्वं पूर्वं गुणोत्कृष्टमुण्णं तेषां यथोत्तरम् ॥” इति खारणादिनैवो-  
ल्लावस्योक्तव्यात्”

—“ऊर्ध्वानुलोभ्यकृद्वायोः शूलमं दीपनं विद्म् ।” इति खारणादि  
वचनात्”

*Page 117*—“ननु, “स्वादूर्म्लभावात्पवनं, कदुतिक्ततया कफम्  
कषायमधुरवाच्च पित्तं हन्ति हरीतकी ॥”  
इनि खारणादिना पित्तप्रवर्मप्युक्तम्”

*Page 118*—“खारणादिना हरीतकीलक्षणमप्युक्तम्—  
“क्षिसाम्भसि निमज्जेया गुणकृत्स्मा प्रकीर्तिता ।” इति”  
—“खारणादिरपि—“कषायमधुरं शीतं लघुपित्तकफापहम् ।  
विभीतक नस्माल्पिकला मावर्यौगिकी ॥” इति”  
—“अत एव खारणादिना कषायमधुरमुक्तम्”

*Page 119*—“यतु “रोपनं दीपनं छेदि सुगन्धिकफवातजित् ।  
नात्युणं कटुकं तीक्ष्णं मरिचं नातिपित्तलम् ॥” इति  
खारणादिना नात्युणत्वं नातिपित्तलत्वं चोक्तम्”

*Page 133*—“यदाह खारणादिः—“गुडमाषतिलक्षीरविरुद्धिसमूहकः ।  
ग्राम्यानूपौदमांसानि व्येकेनापि विरुद्ध्यते ॥” इति ।

*Page 138*—“यदाह खारणादिः—“दोषप्रकृतिदेशतुंव्याधीनां स्वगुणैः पृथक् ।  
विपरीतगुणैः सारम्यं तुल्यं चासाम्यमुच्यते ॥” इति ।

*Page 141*—“उक्तं च खारणादिना—“इन्द्रियातिश्रमाद्युक्तो वातलो जागरो  
निशि । तदालस्याद्विवास्वग्नः स्तिनग्नः पित्तकफोल्बणः ॥ आसीन-  
प्रचलस्वग्नो निरभिष्यन्ति बृहणः ।” इति

*Page 143*—“अत एवाह खारणादिः—“असुसानां तथा रात्रौ तन्मात्रं स्थपनं  
दिवा ।” इति

*Page 148*—“उक्तं च खारणादिना—“यदभ्यवहृतं सरयग्न्यथाकाळं जरा-  
ब्रजेत् । प्रकृत्यविकृतिं कृत्वा तन्मात्रालक्षणं विदुः ॥” इति ।”

*Page 150*—“उक्तं च खारणादिना—“विसूच्यलसकौ वाम्यौ पिप्पलीलवणा-  
भसा ।” इति ।”

—“स्वेदफलवर्तिद्रव्याप्युक्तानि खारणादिना—  
“शूले तु स्तिमिते सामे स्वेदः शस्तो मुहुर्युदुः ।  
रुक्षोणैः कटुकैः पांशुकरीचसिकतादिभिः ॥

पिप्पल्यौगारधूमश्च मदनं सर्पं पाञ्चवृत् ।  
हेमक्षीरीवचा किणवं कुष्ठं दन्ती यवाग्रजः ॥  
समूत्रलवणाभ्यक्ताफलवर्तिरियं हिता ।  
संस्वेच्छालसके शूलविषबन्धानाह नाशिनी ॥ ”इति”

*Page 151*—“तथा च खारणादिः—“आमाशयविशुद्धयर्थमर्थैनमुपवासयेत् । जीर्णे विरक्तवृत्तिः स्याद्या प्रोक्ता मण्डपूर्विका ॥” इति ।”

*Page 153*—“यदाह खारणादिः—“विष्टब्धे स्वेदनं वर्यो लवणोत्ताम्बु शस्यते । विदग्धे वमनं शस्तमुपवासो विरेचनम् ॥” इति”

*Page 154*—“तथा च खारणादिः—“एतान्युक्तानि लिङ्गानि त्वामजीर्णे विनिर्दिशेत् ।” इति”

—“तथा च खारणादिः—“आमे त्वामप्रशमनं विमाने द्विविधं मतम् । इति”

*Page 155*—“यदाह खारणादिः—“रसशेषे हितः स्वमो घर्माम्बु लघु-भोजनम् ।” इति ।”

*Page 158*—“यत्कृत्त्वा खारणादिना—“कदुं लवणमम्लं वा पूर्वमाहारमाहरेत् । आहारो मधुरोऽग्ने हि गुरुविष्टम्य जीर्णति ॥” इति ।”

—“यदाह खारणादिः—“कामं दोषवदप्यञ्चममात्रं वा निषेचितम् । अल्पदोषमदोषं वाऽप्यनुपानेन जीर्णति ॥” इति ।”

*Page 159*—“यदाह खारणादिः—“कृशक्षीणामयोन्मुक्तपुष्टिवर्णबलार्थिनाम् मयद्विश्रमनियानां शुष्यतां च रसो हितः ॥” इति ।”

*Page 167*—“एके खारणादिप्रभृतयः गुर्वादीन् गुणान् वीर्यं च वदन्ति ।”

*Page 188*—“यथा च खारणादिः—“पञ्चकर्माणि सर्पीषि सतिकाबस्तयस्तथा । पयः” इति ।”

*Page 189*—“खारणादिरप्याह—“रसधातोः परं धाम पच्यमानाप्रसीदति । सौम्यस्वभाव रक्ताग्ने यत्तदोजः प्रकीर्तिंतम् ॥” इति ।”

It will be seen from the foregoing extracts that Hemādri (about A. D. 1271) had before him a medical work by a writer of the name खारणादि and even though the work has been now lost, the quotations recorded above will acquaint the reader with the form and nature of its contents. It appears that in Hemādri's time and even earlier the treatise of *Khārānādi* was looked upon with authority since a writer of Hemādri's learning and literary repute quotes from it extensively as an authoritative work. From the identity of a quotation ascribed by Hemādri to खारणादि, and to खरनाद by Aruṇadatta we

have suggested above that the names खारणादि and खरनाद are identical. Let us now see if the name खारणादि uniformly used by Hemādri in his quotations from this treatise is corroborated by any contemporary usages. Fortunately for us such contemporary testimony has been forthcoming from Vopadeva and his father Keśava. Vopadeva was a protégé of Hemādri and was the author of several works<sup>1</sup>. The following verse<sup>2</sup> found at the end of the *Muktāphala* shows us the versatile productivity of Vopadeva:—

“यस्य व्याकरणे वरेण्यघटनाः स्फीताः प्रबन्धा दश । प्रख्याता नववैद्यकेऽपि तिथिनिधारार्थमेकोऽनुतः । साहित्ये त्रय एव भागवततत्त्वोक्तौत्रयस्तस्य च भूगीर्वाणशिरो-मणेरिह गुणाः के के न लोकोत्तराः ॥ ”

Farquhar<sup>3</sup> assigns Vopadeva<sup>4</sup> to ‘c. 1300 A. D.’ or ‘End of the 13th century’. Our Vopadeva should not be confounded with a late writer of the same name<sup>5</sup> who wrote a commentary on the *Rasamañjari* of Bhānudatta in A. D. 1572.

1. Vide Aufrecht, CC I, 616a —Vopadeva was son of Keśava and pupil of Dhaneśa. He was Pandit to Mahādeva, King of Devagiri. He is quoted in the *Mādhavīyadhātuvṛtti*. He composed the following works:—(1) *Kavi-Kalpadruma*, (2) *Kāvya-Kāmadhenu*, (3) *Trimśat-ślokī Āśaucasamgraha*, (4) *Dhātukośa* and *Dhātupāṭha*, (5) *Paramahāṁsapriyā*, (6) *Paraśurāmapratāpāṭikā* (*Śrāddha Kāṇḍa*), (7) *Bhāgavata-purāṇa-dvādaśaskandhānukrama*, (8) *Mahimna-stavaṭīkā*, (9) *Mugdhahodha*, (10) *Rāmavyākaraṇa* (perhaps the same as *Mugdhabodha*), (11) *Sataślokī* and its comm. *Sataślokī-Candra-kalā*, (12) *Śāringadharasamhitā-gūḍhārthadīpikā* (med.), (13) *Siddha-mantra-prakāśa* (med.), sometimes attributed to his father, (14) *Harililā*, (15) *Hṛdayadīpanighaṇṭu* (med.), (16) some anonymous work on *dharma* sometimes quoted in *Nirṇayasindhu*, in *Ācāra-mayūkha* and once in *Srāddhamayūkha*, (17) *Muktāphala*.

2. Vide P. V. Kane : *History of Dharmaśāstra*, Vol. I, 358.

3. *Outline of Religious Literature of India*, Oxford, 1920, pp. 234, 374.

4. Vide pp. 44-45 of *Life of Hemādpant* by K. H. Padhye, Bombay, February 1931.

5. Vide S. K. De : *Sanskrit Poetics*, I (1923), p. 251—Gopāla Ācārya alias Vopadeva of the Kaundinya-gotra, son of Nṛsiṁha and grandson of Gopāla of Jābālagrāma in the Mahārāshtra country. The date of this Commentary is A. D. 1572 and not A. D. 1428 (vide my note in the *Annals of the B. O. R. Institute*, Vol. XVI (1934-35) pp. 145-147.

In view of the close personal contact of Hemādri and his learned protégé Vopadeva, it is possible to suggest that the treatise of 'खारणादि' used by the one is exactly identical with that used by the other and mentioned as 'खारणादि' as the following quotations in Vopadeva's *Siddhamantraprakāśa*<sup>1</sup> will amply prove:—

Folio 5—Keśava refers to खारणादि in the following verse:—

“बातलं चरको श्रूते वातप्नं वष्टि शु(सु)श्रुतः ।  
खारणादिवंदत्यन्यदित्यकेरन्त्र निर्णयः ॥ ५ ॥”

Vopadeva comments:—“चरकसुश्रुतयोश्चरकखारणाद्योः etc.” || “चरक-सुश्रुतखारणादीनां च परस्परविरुद्धानां द्रव्यशक्तिविषयानामुक्तीनामत्रग्रंथे निर्णयो निर्णीतार्थकथनं.” This comment makes it clear that the treatise of खारणादि had assumed so much importance in the 13th century that Keśava wrote the work *Siddhamantra* to determine the mutually conflicting texts of *Caraka*, *Suśruta* and *Khāraṇādi* as stated by Keśava in the verse quoted above. It is also clear that Keśava, a contemporary of Aruṇadatta (about 1220 A. D.) uses the name खारणादि and not खरनाद used by the latter as we have seen already. This evidence shows that in the 13th century the names खरनाद and खारणादि were current in Bengal<sup>2</sup> and Mahārāṣṭra<sup>3</sup> respectively and

1. My references to this work are from MS No. 1101 of 1886–92 in the Govt. MSS Library at the B. O. R. Institute, Poona. Aufrecht records the following MSS of the text and commentary:—

CC I, 717 a—“सिद्धमन्त्र med. by Keśava K. 222. Kh. 91. Kaśin. 34  
comm. सिद्धमन्त्रप्रकाश by his son Vopadeva. K. 222.  
Kh. 91. Benn. 63. Oudh XIX, 128. Kāśin. 34.

CC II, 171 b—“सिद्धमन्त्र” med. by Keśava. Peters. 41. comm.—  
Prakāśa Devipr. 79, 54. Stein 192 (inc.).”

CC III, 148 a—“सिद्धमन्त्र med. by Keśava AK 955, Peters 5. 553.  
See also MS No. 13379 (Madras MSS Cata. Vol. XXIII,  
p. 9006).”

2. Vide Mr. N. N. Das Gupta's article on “*Vaidyaka Literature of Bengal in the early Mediaeval Period*”, *Indian Culture* (III, pp. 159–160) in which he appears to include Aruṇdaatta among Bengali writers on medicine.

3. In the *Siddhamantraprakāśa* Vopadeva gives the genealogy of his father (fol. 45) as follows:—

(Continued on next page)

perhaps owing to the love of 'taddhita' formations ascribed to the *dākṣiṇātyas* by the author of the *Mahābhāṣya* the form खारणादि became current in the Mahārāshtra as proved by the usages of the name in the works of Keśava, his son Vopadeva and Hemādri, the friend and patron of Vopadeva. As the treatise of खारणादि has been lost it is advisable to collect all quotations from it wherever found. I shall, therefore, record here the following quotations in Vopadeva's *Siddhamantraprakāśa* (B. O. R. I. MS):—

*Folio 6*—“अत एव खारणादिनापि वातन्नं न प्रोक्तं तद्वाक्यं—

“कथायात् रसं रूक्षं शीतं स्वादु गुणादिकं ।

लेखनं भग्संधानुचेदनं विशदं गुरु ॥” इति”

*Folio 7*—“किं तु माक्षिकास्थस्य मधुविशेषस्य खारणादिना स्पष्टी-  
कृतत्वात्”

(Continued from previous page)

महादेव who is styled as “महाराष्ट्रनिवासी विप्र”

केशव (learnt आयुर्वेद from भास्कर who is described as “वेदपुरास्थ-  
श्रीमद्राजधानीनिवासी विप्र”  
वोपदेव.

Keśava states that he was honoured by सिंहराज (सिंहराजात्सन्मानं लेखे). His son explains :—“सिंहराजात्सन्मानं सम्यक्पूजां लेखे लघ्वान्.....सिंहराजो दंडक महाराजाधिपो राजविशेषः :— सिंहराज the patron of Vopadeva's father is identical with सिंधण or सिंहण (II) (of the Later Yādavas of Devagiri) who ruled from 1210 to 1247 A. D. (Vide p. 189 of Padhye's *Life of Hemādpant* and Duff's *Chronology*, p. 310.) The date of सिद्धमन्त्र of Keśava may be between 1210 and 1247 A. D. It appears that the capital of सिंहराज was वेदपुर as stated by Vopadeva and that केशव was a resident of Vedapura.

Singhaṇa had in his employ an astronomer called Cangadeva the grand-son of the celebrated Bhāskarācārya. Cangadeva was contemporary of Keśava, Vopadeva's father. This Cangadeva founded a *māṭha* at Pātaṇ (10 miles from Chalisgaon in Khandesh) for the study of the works of his grandfather and others (Vide *Epi. Ind.* I, 340 ff.). The inscription by Cangadeva at this *māṭha* appears to have been written some years after Śaka 1128 (= A. D. 1206) and it describes Cangadeo as “सिंधणचक्रवर्त्तिदैवज्ञवर्यःः” In another inscription [of Śaka 1144 (= A. D. 1222)—*Epi. Ind.*, III, p. 112] we find the name of one Ananta-deva, who is called *Daivajñāgrāṇī* at Singhaṇa's Court (Vide *History of Indian Astronomy* by S. B. Dikshit, Poona, 1896, p. 248).

—“खारणादिना त्रिदोषस्तु पठितं ।  
 “चंचुर्मसूरिका पाठ वित्रागं सुनिषणकं ।  
 पत्रशाकं च संग्राहि दोषत्रय हितं लघु” इति ॥”

*Folio 8*—“खारणादिना तु वातमध्यमुक्तं —

“सस्नेहोषं लघु स्वादु पाको दोषानुलोमनं ।  
 ऊप्पं तिकं त्रिदोषस्त्रं शाकं निष्पटोलयोः ॥” इति”

—“खारणादयोग्यादुः —

“पनसं नारिकेलं च ताल सस्थं च तप्प्यं ।  
 स्वादु शीतं गुरु स्तिर्गं धृहणं कफ शुक्लं ॥” इति”

*Folio 34*—“खारणादि वर्णपक्षः लटाको ललटूपके । इति”

From the above quotations from खारणादि I have been able to identify 2 verses in the quotations from खारणादि recorded by Hemādri in *Ayurvedarasāyana*. This identity, inspite of the slight variations of readings, proves beyond doubt that the treatise of Khārañādi known to both the writers viz. Hemādri and Vopadeva, who were not only contemporaries but friends, is identical.

With the data recorded above we are in a position to sum up the results of our discussion as follows:—

- (1) Aruṇadatta (about 1220 A. D.) quotes from a medical writer of the name खरनाद.
- (2) Aruṇadatta appears to have been a contemporary of Keśava, whose patron was King Singhāna of Devagiri (A. D. 1210-1247).
- (3) Hemādri in his *Ayurvedarasāyana* (after 1270 A. D.) quotes extensively from a treatise mentioned as that of खारणादि.

1. Hemādri quotes this verse as from खारणादि. It reads as follows:—

“चञ्जुर्मसूरिका पाठ वेत्रागं सुनिषणकम् ।  
 शठो शाकं च सङ्ग्राही दोषत्रयहितं लघु ॥”

(P. 104 of N. S. P. edition).

2. Hemādri quotes this verse as from खारणादि :—

“सलेहोषं लघु स्वादु पाके दोषानुलोमनं ।  
 उर्त्तं तिकं त्रिदोषस्त्रं शाकं निष्पटोलयोः ॥”

(P. 102 of N. S. P. edition).

(4) Keśava's medical work *Siddhamantra* mentions the name of खारणादि and attaches some importance to his views even though they were at variance with those of *Caraka* and *Suśruta*.

(5) The identity of a quotation of three lines found in Aruṇadatta's commentary on the *Aṣṭāṅgahṛdaya* as from *Kharanāda* and in Hemādri's commentary on the same work as from *Khāraṇādi* makes it highly probable that *Kharanāda* and *Khāraṇādi* are identical medical writers.

(6) Vopadeva, the son of Keśava and friend of Hemādri quotes from *Khāraṇādi*'s treatise.

(7) The identity of two stanzas of *Khāraṇādi* quoted by Vopadeva with two stanzas of *Khāraṇādi* mentioned as such by Hemādri in his *Āyurvedarasāyana* proves that both these commentators are referring to an identical work of *Khāraṇādi*.

(8) *Khāraṇādi*'s treatise, judging by the quotations, appears to have been in verse. It must have been composed before say A. D. 1150 as it is quoted largely by Aruṇadatta and Keśava about A. D. 1220 and by Vopadeva and Hemādri about 1275 A. D. It would really be an achievement if this treatise of *Khāraṇādi*, the subject of this paper is discovered hereafter by any one interested in the history of the Aryan medical science. With a view to helping such discovery I note below a reference to खारनादः in the commentary of Niścalakara<sup>1</sup> on Cakrapāṇidatta's *Dravyaguṇa-Saṃgraha* (MS No. 620 of 1895-1902).

1. Aufrecht records the following MSS of the *Dravyaguṇa-Saṃgraha* and its commentaries :—

CC I, 264—"W. p. 294, L 2931, Ben. 64, Bik. 634"

—Comm. by Niścalakara Bik. 634

—Comm. by Sivadāsa, L 2932."

CC III, 57—"Bd. 889

—Comm. by Niścalakara Bd. 889 (No. 889 of 1887-91).

—Comm. by Sivadāsa, son of Anantasena, Hpr. 1189."

Hence we have 3 MSS of Niścalakara's commentary viz. (1) at Bikaner and (2) and (3) in the Govt. MSS Library at the B. O. R. Institute, Poona, one of which viz. No. 889 of 1887-91 is mentioned by Aufrecht. The other MS viz. No. 620 of 1895-1902 was acquired subsequent to Aufrecht's Catalogue.

Cakrapāṇidatta's father was Nārāyaṇa of the *Lodhravati* family and was a minister as also the Superintendent of the culinary depart-

(Continued on nextpage)

Folio 11 b— “यदाह खारनादः—

‘वहुद्वयो घनः काथः स्वच्छालपद्रवकं जलम्’ इति”

The above quotation appears to be from the work of खारणादि but I am unable to say if it is taken first-hand from the treatise in question or is a second-hand one taken from Aruṇadatta or Hemādri. This quotation gives us another variation of this author's name viz. 'खारनाद'. Hence we have the following variations of the name of one and the same medical author :—

(1) खरनाद, (2) खारनाद, (3) खरणादि, (4) खारणादि.

The MSS of Niścalakara's commentary appear to be rare. The date of Cakrapāṇidatta<sup>1</sup> is about 1060 A.D. The date of Niścalakara has not been fixed but he is earlier than Śivadāsa who professes that he has based his commentary on the *Ratnaprabhā* (of Niścalakara). Mr. N. N. Das Gupta says that Śivadāsa's date is '16th Century' because he was court physician of Bārbek Shāh of Bengal. Mr. Lane Poole<sup>2</sup> gives A. D. 1459 or A. H. 864 as the date of Bārbek Shāh of Bengal (House of Ilyās) and if this king is identical with the patron of Śivadāsa, the date of Śivadāsa's commentary would be the middle of the 15th century and consequently the *Ratnaprabhā* commentary of Niścalakara can be assigned to the period commencing about A. D. 1150 and ending with about 1400 A. D.<sup>3</sup>. These limits can be further

(Continued from previous page)

ment of Nayapāla. Cakrapāṇi's elder brother was Bhānu styled as *Antarāṅga*. The commentator Śivadāsa-sena of Mālañci in Pabna was the court physician of Barbek Shah (16th Century) of Bengal. His commentary was based upon an older commentary called रत्नप्रभा (vide N. N. Das Gupta's article in *Indian Culture*, III, p. 157.) Śivadāsa's commentary has been edited by Devendra Nath Sen (1st edn.). Evidently the commentary रत्नप्रभा mentioned by Śivadāsa is identical with Niścalakara's commentary of the same name, two MSS of which are at the B. O. R. Institute as stated above.

1. Hoernle, *Osteology*, p. 16.
2. *Muhammedan Dynasties*, London, 1925, p. 307.
3. The two MSS of *Ratnaprabhā* at the B. O. R. Institute are dated as follows :—

(Continued on next page)

narrowed down to 1250 A. D. and 1400 A. D. as our commentator refers to Vijaya Rakṣita' who is assigned to about 1240 A. D.

(Continued from previous page)

No. 889 of 1887-91—"संवत् १८८४" (= A.D. 1728) month of *Mārgaśīrṣa*, *Śuklapakṣa*, 7th tithi, *Guruvātra*—copied at Bikaner.

No. 620 of 1895-1902—"संवत् १८९४" (= A. D. 1758) month of *Caitra*, *Śukla*, 2nd tithi.

The *Ratnaprabhā* mentions among others the following works and authors :—वैद्यप्रदीपसंग्रह of भव्यदत्त (fol. 3), जातकर्ण (5), भेड (5), चरक (5), जेञ्जट (6), सुधृत (1), भद्रारः (9), भालुकि (10), चक्र (10), वागभट (11), इशानदेव (11), खारनाद (11), बृन्द (21), हरिथन्द्र (22), कलहदास (24), रविगुप्त (25), हारीत (25), आयुर्वेदसार (27), चंद्रट (31), बिंदुसार (35), पुष्कलावर्त (22), क्षारपाणि (168), विदेह (64), वराहमिहिर (70), नागार्जुनपादाः (262), नागभर्तृतंत्र (394), धरणीधर (163), रत्नसार (123), भोज (117), गोवर्द्धन (116), शालक्यतंत्र (159), दृढबल (185), वर्षीगणः (291), शब्दर्थाव (237), पृथ्वीसिंह (235), सूदशाक्र (255), रूपरत्नाकर (449), अमितप्रभ (28).

The colophon on folio 240 reads as follows :—“इत्यंतःपुरवैद्यमहामहो-  
पाद्यायश्रीनिश्चलकरकृतो चक्रसंग्रहतात्पर्यटीकायां रत्नप्रभायां वातव्याधिचिकित्सा समाप्ता॥”

1. Vijaya Rakṣita is referred to in verse 5 of the following introductory verses of the *Ratnaprabhā* :—

“पंचभूतप्रयंचेन पंचगोचरन्नारेणे ।  
पंचात्मपञ्चवक्त्राय निष्प्रपञ्चनात्मने नमः ॥ १ ॥  
सर्वसंगलसंगीतं कुर्वन्तु ज्ञानदेवताः ।  
व्यसनार्णीवतारिण्यः काश्यैकरसायनाः ॥ २ ॥  
लक्ष्मी लक्ष्मीभिव स्तौमि जनंती जननीश्रियः ।  
सदा(नं)दकरं तातं सदानंदकरं ततः ॥ ३ ॥  
भवंतु दुर्जना मूका वाचमूकाश्व सज्जनाः ।  
सर्वदा कुमुदश्रेणी वागदेवी नः प्रसीदतु ॥ ४ ॥  
आयुर्वेदगुरुं स्वर्गं गते विजयरक्षिते ।  
चक्रसंग्रहरत्नस्य कुवोधमलिनद्विषः ॥ ५ ॥  
तत्रांतरगुणाकर्षगुरुकीनां च घर्षणात् ।  
श्रीनिश्चलकरेणाथ प्रभा तस्य प्रकाश्यते ॥ ६ ॥  
अपि रत्नप्रभे पुश्ची सदाकरगुणान्वये ।  
निःशंकमकलंकेन भजस्व भिषजां वरम् ॥ ७ ॥  
योगव्याख्याप्रशंस(संगेन)लेख्य योगान्तरं मया ।  
मुरुषं च प्रसिद्धं च युक्तिसिद्धं च नाम च ॥ ८ ॥”

by Dr. Hoernle.<sup>1</sup> Niścalakara tells us that his father was Sadānan-dakara (v.3) and that he wrote this commentary रत्नप्रभा (which he calls पुत्री) to give a polish to the gem viz. the चक्रसंग्रह which was darkened on account of bad commentaries<sup>2</sup> prevailing on the demise of Vijaya Rakṣita, who is called आयुर्वेदगुरु.

The line 'आयुर्वेदगुरौ स्वर्गं गते विजयरक्षिते' if interpreted to contain a reference to the death of Vijaya Rakṣita as an occurrence within the memory of the commentator Niścalakara, would enable us to fix the date of the *Ratnaprabhā* to about 1300 A. D. In this case we have to imagine that the death of Vijaya Rakṣita (about 1240 A. D.) was looked upon in contemporary medical circles as a great loss to the science of *Ayurveda*. Our commentator being perhaps a junior contemporary of Vijaya Rakṣita and a great admirer of this *Ayurveda-guru* deplores the demise of this *guru* and himself undertakes the work of giving proper interpretation of Cakra-pāṇidatta's work by way of his tribute to the departed guru. He, therefore, asks his daughter रत्नप्रभा to serve the pre-eminent physician (भजस्व भिषजां वरम्).

If the above hypothesis gets corroborated by further internal evidence or by external evidence, the reference to खारणाद् by Niścalakara becomes almost contemporaneous with Hemādri's references to खारणादि reproduced in detail in this paper.

### 1. Osteology, p. 17.

2. Compare the following analogous metaphor used by Indu in his commentary *Śaśilekhā* on the *Aṣṭāṅga-Samgraha* of Vāgbhaṭa I :—

“दुर्व्याख्या विषसुस्त्य वाहटस्यास्मदुक्त्यः ।  
संतु संवित्तदायिन्येः सदागभपरिष्कृताः ॥ ६ ॥”

Vide edition of the *A. Samgraha* by R. D. Kinjavadekar, 1938 — *Sūtrasthāna* — (Introductory verses).

## 21. Antiquity of the Lost Medical Treatise by Khāraṇādi in the Light of the Leaf of the Khāraṇāda-Nyāsa Newly Discovered at Gilgit †

In my recent article<sup>1</sup> on the “*Nature and Contents of a Lost Medical Treatise by Kharanāda or Khāraṇādi*” I tried to record some useful data<sup>2</sup> regarding this lost medical treatise from references to it by Aruṇadatta (about 1220 A.D.), by Hemādri (between A. D. 1270 and 1300), by Keśava (the father of Vopadeva) who was patronized by King Singhaṇa of Devagiri (A. D. 1210-1247) and by Vopadeva himself, the protégé and friend of Hemādri. It was also pointed out that Niścalakara in his commentary on Cakrapāṇidatta’s *Dravya-guṇa-Saṃgraha*<sup>3</sup> refers to this author as “Khāranāda.”

† *Annals* (B. R. O. Institute), Vol. XX, pp. 97-102.

1. Vide *Poona Orientalist*, Vol. IV, pp. 49-62.

2. I have to add the following quotations from *Khāraṇādi* given by Śrīkaṇṭhadatta in his commentary called *Vyākhyākuṣumāvali* or *Siddhayoga* (Anandashram Series, Poona, 1894) :—

Page 38—“तथा च खारणादिः :—

पिप्पली पिप्पलीमूलचब्यच्चित्रकनागरम् ।  
कोलमात्रोपयोगित्वापश्चोलकसंज्ञितम् ॥ इति ”

Page 112—“यदाह खारणादिः :—

रसशेषे हितः स्वप्नो धर्माम्बु लघुभोजनम् । इति”

Śrīkaṇṭhadatta mentions अङ्गदत्, हेमाद्रि (pp. 111, 165, 17, 4). Dr. Hoernle (*Osteology*, p. 17) states that on the Pathology (निदान) of Mādhava there exists a commentary called मधुकोश which is a joint-work of विजयरक्षित (C. 1240 A. D.) and his pupil श्रीकण्ठदत्.

There is a Ms of *Vyākhyākuṣumāvali* at the B. O. R. Institute (No. 375 of 1882-83) The ख Ms used for the Anandashram Edition of this work was dated Śaka 1558 = A. D. 1636.

3. Vide folio 11<sup>b</sup> of Ms. No. 620 of 1895-1902 in the Govt. MSS Library at the B. O. R. Institute.

There is a possibility of Niścalakara being contemporaneous with Hemādri as suggested by me in my article on Khārānādī referred to above. At any rate he can be assigned to a period between A. D. 1250 and 1400.<sup>1</sup>

As regards the limit for the date of Khārānādī I suggested that he must be earlier than A. D. 1150. Since I sent the above paper to the press I received the issue of the *Journal of the Mythic Society*,<sup>2</sup> Bangalore, containing the "Report on the Gilgit Excavation in 1938" by Pt. M. S. Kaul, M. A., M. O. L. of Srinagar (Kashmir). This report contains a leaf from the MS of *Khārānādanyāsa* (Plate 1442 A and its Devanāgarī transliteration on pp. 9-10). Pt. Kaul states that this is a "Commentary on a work of Khārānāda on Medicine giving portion of a chapter relating to pregnancy. Both the text and commentary are known at present in and through quotations only, though the former seems to have been as old as the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa. The text is quoted by Arunidatta in his commentary on the *Aṣṭāṅgahṛdaya* at page 249 and by Vācaspati<sup>3</sup> in his commentary on the *Mādhavanidāna* at page 50."

1. Vide p. 61 of *Poona Orientalist*, Vol. IV.

2. Vol XXX, No. 1 (July 1939) pp. 1-12. Pt. Kaul took his Excavation Party to Nawapura in Gilgit (228 miles from Srinagar) on 4th August 1938; some mounds excavated at this place brought to light stūpas of clay, birch-bark MSS, ivory rings, brass rings, one earring, some pieces of gold, red and white pearl beads, birch-bark amulets, coral beads, a gold coin, iron and brass pieces, a gold-plated amulet with the image of the Lion-head on both sides.—The MSS excavated include (1) a work called *Saṅghātāsūtra* in Buddhist Sanskrit (about 80 leaves), containing on the inside of the top-cover paintings of Puriśa or Lord of Gilgit and his minister. There are two ladies seated in front of them, (2) MSS in fragments not yet deciphered and (3) Torn leaves from the Ms of *Khārānādanyāsa*, a leaf from a collection of fables, a leaf from the Buddhist Sanskrit Grammar and leaves of a prose composition in Sanskrit recording an incantation to protect the king of Gilgit (whose full name is "*Sāhānuśāhi Navasurendra Vikramāditya Nandideva*") and his queen *Anaṅgadevī*. According to Pt. Kaul this Manuscript hoard is "not later than the ninth century A. D.", "nor can it be earlier than the seventh century A. D.". One of the MSS records the year of copying in the "Newari Era which starts with 878 A. D."

2. Vide p. 17 of *Osteology* by Dr. Hoernle, Oxford, 1907. Dr. Hoernle assigns Vācaspati to "about 1260 A. D." Vācaspati states (v. 5 of Intro.) that his father Pramoda was chief physician of the court of Mahamada Hamira that is of Muhamad Ghori who reigned in Delhi from 1195 to 1205 A. D.

The reference to Kharanāda by Vacaspati (about 1260 A. D.) pointed out by Pt. Kaul is contemporaneous with that by Hemādri and does not help us in deciding the exact antiquity of this author. Pt. Kaul remarks that the text of Kharanāda is "as old as the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa." As the "*Aṣṭāṅgahṛdaya*" is assigned by scholars' to "eighth or ninth century" the limit for Kharanāda's date would not be earlier than say A. D. 700. Let us, however, see the effect of Pt. Kaul's discovery of the leaf of *Kharanādanyāsa* on the date of Kharanāda's text itself.

Pt. Kaul states that the Manuscript hoard found by him at Gilgit *cannot be later than 9th century A. D.* and at the same time *cannot be earlier than 7th century A. D.* If these chronological limits are based on correct data we can represent the relative chronology of the *text* and *commentary* on Kharanāda's work as follows :—

Text	As old as <i>Aṣṭāṅgahṛdaya</i> ( Pt. Kaul's view )	8th or 9th century A. D. i.e. between 700 and 900 A. D.
Ms of Nyāsa commentary	Not later than 9th cen- tury and not earlier than the 7th century	Between 600 and 900 A.D.
Date of composition of Nyāsa	Earlier than the above Ms	Earlier than or con- temporaneous with the period A. D. 600 to 900

I am not aware of the evidence, which leads Pt. Kaul to think that Kharanāda's treatise " seems to have been as old as the *Aṣṭāṅgahṛdaya*" but presuming that his statement is substantiated by reliable evidence it is likely to conflict with the date of the *Aṣṭāṅgahṛdaya* given by Dr. Hoernle if we accept the date of MS of the *Kharanāda Nyāsa* (represented only by one discovered leaf) as suggested by Pt. Kaul<sup>2</sup>.

1. Ibid, p. 16.

2. *Jour. Mythic Soc.* (July 1939) p. 8 — Pt. Kaul's arguments regarding the age of the MSS. discovered by him are :—

(1) The script of the MSS has a close affinity with the Sāradā script as used in the Avantivarman's inscription at the Mārtanda temple. Hence the MSS are *not later than the ninth century A. D.*

In the present stage of the data gathered so far I am inclined to fix A. D. 650 as the terminus before which Khārānādī may have composed his work and about 850 A. D. as the terminus before which the Nyāsa was composed.

As regards the exact name of Khārānādī we have already recorded the following forms:—

- (1) खरनाद according to Aruṇadatta
- (2) खारनाद „ „ Niścalakara
- (3) खरणादि „ „ Aruṇadatta ( in one place )
- (4) खारणादि „ „ Hemādri
- (5) Do „ „ Keśava
- (6) Do „ „ Vopadeva
- (7) Do „ „ Śrīkanthadatta

This testimony divided between the forms खरनाद and खारणाद has not much determinative force as almost all the above authors belong to the 13th century. The Gilgit fragment of खारणादन्यास furnishes a better and decisive testimony on this point as the text of this commentary uses the form खारणाद in the following 1st line of Plate 1442-A :—

“खारणादन्यासे स्तुष्टिकागर्भावक्रान्तिं शारीरं समाप्तम् ॥”

The form खारणाद used by the commentator is more akin to खरनाद used by Niścalakara and supports the uniform use of the form खारणादि adopted by Keśava, Vopadeva and Hemādri.

It is a happy coincidence that by the time my article on Khārānādī is prepared and published in Poona, Pt. Kaul should bring forth a leaf of a commentary on Khārānādī's work buried for centuries several feet under ground at Gilgit. I look forward to the day when both the text of Khārānādī's treatise which was extant, say between 600 and 1300 A. D. as also the newly discover-

(Continued from previous page)

(2) The MSS are *not earlier than 7th century A. D.* during which *Strong than-bl-sam-Sgam-po* is said to have been converted through the influence of his two wives, one Nepalese and the other Chinese, to Buddhism and to have sent his minister Thonmi to India who after studying the current Indian alphabet prepared the Tibetan character on the model of the Śāradā alphabet and introduced the same in Tibet, etc.

ed *Nyāsa* commentary represented by a single leaf would see the light of the day. For the convenience of scholars interested in this problem, I am reproducing in the appendix the contents of Plate No. 1442-A containing the portion of the *Khāraṇādanyāsa*.

### APPENDIX

( Contents of torn birch-bark leaf of *Khāraṇādanyāsa* transliterated in Devanāgarī characters by Pt. M. S. Kaul ).

1st line ..... न्धन्ति तद्विमित्तं कास्मनो मुख्यजात्यादिलभं हृति ॥ ॥

रारणादन्यासे खुण्डिकागर्भावक्रान्तिं शारीरं समाप्तम्<sup>1</sup> ॥ खुण्डिकापहति  
गर्भावक्रान्त्यरेकं प्रसंस्थितः द्वयोः

2nd line रपि गर्भाक्रान्त्याद्यस्यकस्यैवार्थस्याभिधानात् ॥ उत एता पूर्वेष्याये  
मात्रादिदंभवो गर्भं हृथेतावदुक्तं न तु युक्तिर्दिनिता कथा युक्त्येष्यत इह  
सा युक्तिर्स्थिते.....गां हि समुदयच्युगपद्मर्भसंभवः

3rd line तस्य युक्तिं प्रश्नश्यामि प्राक च तां भाषितामर्हति ॥ तस्य गर्भे धनु-  
प्रवेशो गर्भावक्रान्तिः सहस्रं चास्य गर्भावक्रान्त्यस्य विस्तरनिर्देशात् ॥ यहं  
रजम्बला भूम्बा पुराणस्थिरे खुत हृत्यादि अनिस्तुते हि पुराणे स्थिरे च<sup>2</sup>  
भवति ग

4th line गर्भापतिः खुतेषि चागुदस्ताता खीपुंसा युक्ता भूता प्रसववद्भं च  
विन्दति विकृतं वा जनयेष्यत उभयमुक्तम् मनस्वनी सौमनस्याद्गर्भमादने  
खीप्रहणं वन्ध्या निषेधकं एकान्तरनिदेशः शुक्रस्य

5th Line.....यार्थ आप्यायितं हि शुक्रं गर्भाय भवति निरन्तरगमणेन तु  
भव्यशुक्रत्वाकोत्पद्यते गर्भो विकृतो वा जायते ॥ नवाहं गर्भभागिनी  
यस्माक्षवाहानि कृतुः तस्माक्षेषु गर्भं भजते तत्रायुप्ये

6th Line एवहस्यु खी, युमेषु तु उमान् भवेत् युमायुग्मत्वं चतुर्थदिवसात्  
प्रभृति चतुर्थषष्ठाष्टमा युग्मा द्विवसाः पञ्चमसप्तमनवमा अयुग्माः हृदानी  
यथा युक्त्या पुंसा युक्ता खी गर्भं विन्दति सा यु

1. The *Carakasamhitā* (*Śārirasthāna*) has two chapters on गर्भावक्रान्तिं viz. Chap. III (खुण्डिका ग०) and Chap. IV (महती ग०) (vide N. S. Press Edn. Bombay, 1922 pp. 305 and 313 ) Cakrapāṇidatta explains the term ' खुण्डिका ' as 'अल्पा' in contrast with महती (p. 305).

2. Cf. *Carakasamhitā* (p. 313) — “गते पुराणे रजसि नवे चावस्थिते शुद्धस्ताता  
स्त्रियमव्याप्तयोनिशोणितगर्भाशयामृतमतोगाचक्षमहे”

7th Line किरभिधीयते शुद्धे स्थिते वीजभूते रक्त हृत्यादि ज्ञिया रक्ते शुद्धे  
अदोषदुष्टे वीजभूते वीजावस्थे गर्भजनन.....समये गर्भाशये शोना-  
धाराये वा दुष्टे । आशये गर्भस्थानम् तस्मिक्षितं भूते रक्ते

8th Line योन्याशये च यदा द्वीयोगात् पुंसा हर्षेच्युतं हर्षेणोद्दीरितं शुक्रमहृष्ट-  
शुद्धं युज्यते संसृज्यते हर्षः प्रतीति वि.. द्विक्षेत्रोनितसंयोगे बद्धं संयुज्यते'..

9th Line योग्यानुरूपया कृत्योपेतैः समन्वितं युक्तम् सुकर्मफलेन . . . . .  
तम् ॥ तद्रक्तं मातुः सम्बन्धात् च पितुः सम्बन्धात् च इकं सर्वं चास्मा  
वेतना धातुः

N. B.— Chapter II of the *Sānīrasthāna* of the *Aṣṭāṅgasamgraha* of Vāgbhaṭa I is devoted to गर्भावक्रान्ति and it begins :—

“अथातो गर्भावक्रान्ति शारीरं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्ययः”

Chap. I of the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II begins in an identical manner. [Vide pp. 12 and 98 of the Poona Edn. of the *Aṣṭāṅgasamgraha* edited by Pt. R. D. Kinjavadekar (1938) with Indu's Comm. *Sāsilekhā*]. Regarding “Pregnancy” vide pp. 47, 48, 96 and 152 of *History of Aryan Medical Science* by Thakore Saheb of Gondal, London, 1896.

1. Cf. *Carakasamhitā* (p. 313)—“तया सह तथा भूतया यदा पुसानव्यापञ्च-  
बीजो मिश्राभावं गच्छति, तदा तस्य हृषादुदीरितः परः शारीरधात्वात्मा शुक्रभूतोऽङ्गादङ्गात्  
सम्बवति,” etc.

## Works and Authors Mentioned By Candraṭa in his Medical Compendium Yogaratna-Samuccaya ( c. A. D. 1000 ) †

The योगरत्नसमुच्चय by Candraṭa, son of Tisata, is represented by very few MSS in our MSS Libraries. The Govt. MSS Library at the B. O. R. Institute, Poona, contains the following MSS :—

(1) No 147 of A. 1882-83 dated Samvat 1815 = A.D. 1759, folios about 229, of which some are unidentified.

(2) No. 1072 of 1886-92-folios 26 forming only the 3rd chapter of the work called the चूर्णाधिकार. Both these MSS are described by Dr. H. D. Sharma in his *Des. Catalogue* of Vaidyaka MSS. (B.O.R.I. Vol. XVI Part I (pp. 213-217), 1939, but he has not recorded the citations found in this work, which are important for the history of Indian works on medicine. I, therefore, note below the works and authors mentioned by Candraṭa according to the MSS noted above.

MS No. 147 of A. 1882-83 — *Part I* (Chapters I-V) — folios 1 to 128.

“भिषग्वरं तीसंट पितरं”—1; योगरत्नकसमुच्चये—1; भेडात्—2, 6, 11, 12, 13, 15, 19, 28, 31, 35, 37, 43, 44, 51, etc.; हारीतात्—2, 3, 4, 5, 6, 7, 8, 9, 12, 15, 17, 19, 28, 29, 32, etc.; चरकात्—4, 5, 6, 7, 8, 9, 10, 13, 14, 15, 21, 27, 33, 34, etc.

**नामनीतकात्**—(1) अग्निघृतं—5; (2) महातिक्कं घृतं 11; (3) कंटकारी घृतं-13; (4) शतावरघृतं—23; (5) त्रिफलाद्यं घृतं—24; (6) ब्राह्मीघृतं—25; (7) पंचतिक्कं घृतं—26; (8) लघुकासीसाद्यं तैलं—36; (9) प्रसारणीतैलं—46; (10) अरिमेदाद्यं तैलं—53; (11) भृगराजाद्यं तैलं—56; (12) पद्मिनुतैलं—56; (13) गुंजाद्यं तैलं—59; (14) लवंगादिचूर्णं—67; (15) अभयागुटिका—104; (26) पित्रकहरितन्त्रवलेह—25; (17) कुटजाप्रलेह—26.

**सुश्रुतात्**—5, 6, 13, 21, 22, 27, 31, 40, 42, 54, 60.

**सिद्धसारात्**—8, 46, 80, 101.

† *Prācyavāṇī*, Vol. I, pp. 151-155.

**वाग्मटात्**—(1) कुषे वज्रकं धृतं—9 ; (2) तिमिरे जीवन्त्यां धृतं—17 ; (3) कुषे महावज्रकं तैर्ल—33 ; (4) गंडमालायो काकादिनैर्ल and भद्रश्रीतैर्ल—38; (5) हिंगवायं चूर्णं, त्रिकटुकायं चूर्णं, शार्दूलं चूर्णं, नाराचं चूर्णं, पूतीकायं चूर्णं—63 ; (6) त्रिलवणायं चूर्णं—65 ; (7) कुट्रिकं चूर्णं—83 ; (8) भूनिंबायं चूर्णं—84 ; (9) बिलवसूलायं चूर्णं—84.

जातकर्णात्—9, 38. कृष्णात्रेयात्—12, 18, 23, 25, 57, 64, 68, 82, 107, 108. क्षारपणे:—13, 17, 31, 43, 71, 75, 77. तंत्रांतरात्—16, 17, 19, 20, 27, 35, 36, 39, 41, 47, 53, etc. अमितप्रभात्—17, 20. पारासरात्—18, 24. चक्षुषेणात्—19, (चक्षुष्येणात्) 24, 29, 52, 55, 66, 68, 76, 77, etc. खरनादात्—21, 26, 35, 36, 46, 67, 68, 96, 106, 108, 111, 27. अश्विनीसंहितायाः—22, 41, 24. विदेहात्—23, 45. चिकित्साकलिका—25, 26, 57, 81. बिंदुसारात्—30, 34, 103. द्रव्यावल्यां—39. वृद्धविदेहात्—56. भिरगमुषे:—57. वैतरणात्—60. शैवसिद्धांतात्—61, 90. अभिवेशात्—69, 70, 76, 77, 78, 79, 98. आर्यसमुच्चयात्—73. (See folio 13 of Ms No. 1072 of 1886-92, where this work is mentioned). भद्रसेनकात्—81. भारद्वाजोक्त—106.

### Part II (Chapters VI-VII)

जातकर्णात्—15. बिंदुसारात्—15, 17, 21, 27, 28, 33, 38, 39, 41, 44, 45 etc. शिवसिद्धांतात्—17. वाग्मटात्—17, 25, 29, 33, 34, 38, 42, 46, 54, 57, 72, etc. सुश्रुतात्—17, 18, 20, 22, 24, 34, 39, 44, 45. भद्रवर्त्मनः—17, 18, 36, 39, 41, 50, 51, 52, 53, 54. सिद्धसारात्—18, 33, 34, 37, 39, 40, 45, 46, 55, 64. अमितप्रभात्—18, 22, 33, 40, 49, 61, 72. हारीतात्—21, 48, 52, 74. भेडात्—22, 32, 41, 69. चक्षुष्येणात्—23, 37, 39, 40, 42, 69, 67. तीसटात्—24, 32, 64, 65, 67, 69, 71. तंत्रांतरात्—29, 33. खरनादात्—29, 75, 76. शौनकात्—30. चिकित्साकलिकातः—32. वृद्धविदेहात्—34. भिरगमुषे:—35, 38, 41. चरकात्—37, 39, 45, 69. अमृतकुभात्—38. अश्विनीसंहितायाः—86. अश्विनीकुमार—99. अगस्त्य—100.

### Part III — 7 unidentified folios

Folio 1 — चरकात्, खरनादात्, बिंदुसारात्, भेडात्, क्षारपणे:, हारीतात्। सुश्रुतात्। Folio 2 — भद्रवर्त्मनः, सुश्रुतात्, चरकात्, बिंदुसारात्, वाग्मटात्। Folio 3 — सुश्रुतात्, भेडात्, अमृतप्रभात्, चरकात्, बिंदुसारात्। Folio 4 — अमृतमालतः (?), चक्षुष्येणात्, चरकात्, सुश्रुतात्, बिंदुसारात्। Folio 5 — हारीतात्, सुश्रुतात्, चक्षुष्येणात्, चरकात्, जातुकर्णात्, भद्रवर्त्मनः। Folio 6 — भेडात्, सिद्धसारात्, चर+त्, कुप्राचित्। Folio 7 — भेडात्, वाग्म(टा)त्, बिंदुसारात्, चरकात्, सुश्रुतात्।

### Part IV — 5 unidentified folios :—

Folio 1—No author or work mentioned. This folio is white in appearance. Folio 2—भेडात्, हारीतात्, चरकात्, सिद्धसारात्, सुश्रुतात्. क्षारपणे:, भद्रवर्त्मनः,—This folio bears No. 7 in the margin. Folio 3—चरकात्, भद्रवर्त्मनः, बिंदुसारात्, सिद्धसारात्। Folio 4—चरकात्, सुश्रुतात्, हारीतात्, बिंदुसारात्, अमृतमालतः, योगयुक्ते:, तंत्रात्। Folio 5—सुश्रुतात्, भेडात्, चरकात्, सिद्धसारात्, हारीतात्, चक्षुष्येणात्।

*Part V—Fragments of folios*—चरकात्, असृतमालतः, भेदात्, क्षारपाणीः, हारीतात्, भद्रवर्मनः, सुश्रुतात्, सिद्धसारात्, नंत्रान्तरात्।

*Part VI—2 Folios.* Folio 1—भेदात्, अस्मिवेशात्। Folio 2—आस्मि-वेशात्, हारीतात्॥

MS No. 1072 of 1187-92 is also a fragment of the *Yogaratna-Samuccaya* and contains about 26 folios comprising चूर्णधिकार (Chapter III).

चरकात्—1, 4. योगयुक्ते(?)—2, 25. खद्गवाडवात्—2. कृष्णायेयात्—3, 7, 21. तंत्रान्तरात्—3, 4, 5, 6, 8, 9, 10, 12, 13, 14, 15, 17, 19, etc. बाहडात्—4. चक्षुप्येणात्—4, 5, 16. नामनीतकात् (लवंगादि चूर्ण) —4. (See folio 67 of MS No. 147 of A. 1882-83, where "नामनीतकात् लवंगादि चूर्ण" is mentioned). हारीतात्—5, 7, 10, 22. वाग्मटात्—6, 15, 23, 24. कुत्रिचित्—7, 14, 20, 25, 26, 27. खरनादात्—7, 8. अस्मिवेशात्—9, 10, 16, 18, 19. भेदात्—11, 14, 15. कांकायनात्—11. आर्थसमुच्चयात्—13. (Vide folio 73 of MS No. 147 of A. 1882-83 where this work is mentioned) क्षारपाणीः—15, चिकित्साकलिकात्—20. द्रव्यावस्थाः—26.

Candraṭa the author of the *Yogaratna-Samuccaya* flourished about 1000 A. D. according to Hoernle.<sup>1</sup> In view of this chrono-

1. Vide p. 100 of *Osteology*, Oxford, 1907—"The date of Candraṭa may be referred to about 1000 A. D."

Notes on works and authors mentioned in the *Yogaratna-Samuccaya* (vide list on pp. 135-136) :—

No. 11—See the following papers on this author published by me:—  
(1) Nature and Contents of a Lost Medical Treatise by Kharanāda or Khāraṇādi (*Poona Orientalist*, Vol. IV, pp. 49-62). (2) The Antiquity of the Lost Medical Treatise by Khāraṇādi in the light of the Khāraṇāda-Nyāsa newly discovered at Gilgit [*Annals* (B. O. R. I.) XX, 97-102].

The references to खरनाद by चंद्रट (c. A. D. 1000) are about 200 years earlier than those by अस्णदत्त (c. A.D. 1220) and by हेमाद्रि (c. A.D. 1260) and hence important. The date of खरनाद or खारणादि is evidently earlier than the date of the Gilgit leaf of खारणाद-न्यास discovered by Pandit M. S. Kaul in 1938. According to Pandit Kaul the date of the MS lies somewhere between A. D. 600 and 900. खरनाद is also mentioned in the शास्त्रधरसंहिता ("कथितं खरनादेन तैलसर्वविनाशनम्—See *Khaṇḍa II*, Chap. 9, verse 719, p. 121 of the शा. संहिता with Marathi translation by Y. G. Dikshit, Poona, 1917).

No. 18—इन्दु refers to "निघण्टुज्ञान" (AS, p. 57), "कौटिल्ये" (AS, p. 80).

(Continued on next page)

logy for Candrata the references to earlier medical authors and works found in his *Yogaratna-Samuccaya* are very important for the history of medical authors prior to A. D. 1000. I, therefore, give below an alphabetical list of the references to these works and authors as found by me in the fragments of the *Yogaratna-Samuccaya* analysed above:—

(1) अगस्त्य — अगस्त्यरसायन is mentioned in AH. चिकित्सितस्थान, chap. III, 132 and VI, 55 mentions आमलकलेह which is called अगस्त्य-निर्मित । (2) अग्निवेश—Mentioned in AH. अरुणदत्त mentions him (AH, pp. 4, 5,); mentioned by हंसाद्वि (AH, p.5); mentioned by इन्दु (AS, p. 2); mentioned by चरक (CS, p. 7) । (3) अमितप्रभ (Cf. Aufrecht CCI, 28—अमितप्रभ—यागशतमाप्य 10 2357. NP IX, 64) । (4) अमृतमाल(तः) । (5) अधिनीरुद्धार । (6) अधिनीर्यसंहिता or अधिनमंहिता । (7) आवेसमुच्चय । (8)

*(Continued from previous page)*

No. 19—I shall examine in a separate paper the possible identity of this work नामनीतक with नाचनीतक a medical treatise forming part of the *Bower Manuscript*.

No. 21—इन्दु quotes अष्टागहृदय (AS, p. 54—“उपतं च हृदये ‘परस्परोपसंस्कृमादाद्वातुस्नेहपरपरा’ या. अ. ३-६९”). Possibly इन्दु was a pupil of वाहट or वाहड, the author of the अष्टागहृदय, as will be seen from the following reference (AS, p. 95):—

“एतद्वास्पद्युग्मो यथापकान्तरमाद्वार्थपरगत्वात्संतरेवेति च तद्विद्वानि परमूद्रान्तौ वसनादिवृत् पूर्वे देहस्तानिंस्कृतं तपि वैश्विष्यतामिभिमन्यमानाश्वस्क्य वांद्वारो व्याख्यानमभिमन्यन्ते । भगवरकेण तु ‘तथाविशेषां द्रव्याः पूर्वमिसंस्कारः शरीरस्य’ इति अस्य वाक्यम्य व्याख्युतात्त्वं नाचनीतिक-पदर्शनपरत्वमार्जिकृत्य तथाविशेषिति च विद्वद्वान्मानि विद्वद्वरेव पूर्वसंस्कारो वा व्युत्पन्निहंगुरिति सात्म्याहारप्राप्तया द्वितीयोऽपि पक्षो य उद्भासितः साऽस्माभिस्पेक्षित एव ।”

In his Commentary on निरानस्थान (AS—नि. स्थान, 1940) p. 5, इन्दु quotes from अष्टागहृदय as follows :—“येन हृदये पठति—“तदेन व्यक्ततां याति रूपमित्यमिधायते” इति” एवं च “स्थिते गपूर्वलूपाः कफपित्तमेहाः” इति ‘यदा हृदयप्रये व्याख्यायते तत्रैव चोदयिष्यामः’ Pt. Kinjavadekar has already identified the two lines quoted by इन्दु from हृदय with निरानस्थान I, 5 and X, 41 of the अष्टागहृदय. The statement of इन्दु “दृश्यग्रन्थे व्याख्यायते तत्रैव चोदयिष्यामः” leads us to infer that he composed a commentary on the अष्टागहृदय as well.

No. 25 — On p. 84 of the मेलसंहिता (1921 Edn.) the views of early authors on medicine are mentioned. These authors are :— (1) शीनक, (2) खण्डकाप्य, (3) परावर, (4) भरद्वाज, (5) कार्यप, (6) पुनर्वसु आत्रेय.

कांकायन—mentioned by चरक (CS, p.5) | (9) कृष्णात्रेय—अरुणदत्त mentions him (AH, pp. 63, 85, 88, 111, 417); mentioned in भेलसंहिता, Chap. VI (p. 26 of Calcutta Edition by Asutosh Mookerjee, 1921); mentioned by इन्दु (AS, p.3); mentioned by चक्रपाणिदत्त (CS, p. 413) | (10) क्षारपाणि—mentioned by अरुणदत्त (AH, pp. 4,223); mentioned by चरक (CS, p. 7); mentioned by चक्रपाणिदत्त (CS, p. 112) | (11) खरनाद mentioned by चक्रपाणिदत्त (A. D. 1060) CS, pp. 402, 405, 409; mentioned by अरुणदत्त (AH, pp. 62, 69, 70, 74, 110, 113, 117, 156, 157, 159, 208, 265, 272, 273, 284, 458, 510, 525, 547, 559, 706, 933, 934); हेमाद्रि mentions खरणादि many times (AH, pp. 8, 38, 40 etc.); खरनाद and खरनाद-संहिता are mentioned by इन्दु (AS. pp. 3) | (12) चक्षुर्येण—mentioned by चक्रपाणिदत्त (CS, p. 447) | (13) चरक—mentioned by इन्दु (AS, p.3); mentioned by हेमाद्रि many times (AH, pp. 2, 12, 13 etc.) ; mentioned in AH (Sūtra, IX, 13 ; Uttara. Chap. 40, St. 84, 88) ; mentioned by अरुणदत्त many times (AH, pp. 1, 2, 12, 50 etc.) | (14) चिकित्साकलिका mentioned by हेमाद्रि (AH, pp. 119, 243) | (15) जातूकर्णी—mentioned by अरुणदत्त (AH, p. 4); mentioned by चरक (CS, p. 7) | (16) तंत्रात्, तंत्रान्तरात् | (17) तीसट (Son of Vāgbhaṭa, father of Candraṭa. See Aufrecht CCI, 232) | (18) द्रव्यावली | (19) नामनांतक—most probably identical with नावनीतिक represented in the *Bower MS.* | (20) पाराशार—अरुणदत्त mentions पराशार (AH, pp. 4, 85, 400,570); —हेमाद्रि mentions पराशार (AH, 169, 214); mentioned in भेलसंहिता (p. 84); इन्दु mentions पराशार (AS, p. 3); mentioned by चरक (CS, p. 7) | (21) बाहृ—इन्दु mentions बाहृ (AS, p. 5) | (22) बिंदुसार | (23) भद्रवर्तमन् | (24) भद्रसेनक | (25) भारद्वाज—The भेलसंहिता mentions भरद्वाज (p. 85); भरद्वाज is mentioned in चरकसंहिता (CS, p. 5) | (26) मिषगमुष्टि | (27) भेद—mentioned in AH (चि, ch. 21, 72 ; उ, ch, 40, 59 and 88); mentioned by अरुणदत्त (AH, pp. 141, 143, 144, 154); भेद is mentioned by चरक (CS, p. 7) | (28) योगयुक्ति | (29) योगरत्नसमुच्चय—हेमाद्रि (c. A. D. 1260) quotes from a work called योगरत्न (AH, pp. 588, 591, 592, 593, 600, 601, 603, 612, 617, 624, 629, 630, 642) | (30) वागभट—mentioned by अरुणदत्त (AH, p. 935); हेमाद्रि mentions वागभटाचार्य (AH, pp. 2, 38, 85, 102); mentioned by चक्रपाणिदत्त (CS, p. 414) | (31) विदेह—विदेहपति is mentioned in AH (उत्तरस्थान, Chap. 13, 27 and विदेहाधिपति in उत्तरस्थान, Chap. 22, 83); हेमाद्रि mentions विदेहाधिप (AH, p. 131) | (32) शृङ्खलाडव | (33) वृद्धविदेह | (34) वैतरण | (35) शिवसिद्धांत | (36) शैवसिद्धांत | (37) जौनक—mentioned in भेलसंहिता (p.34); mentioned by हेमाद्रि (AH, p. 446); mentioned in AH (कल्पस्थान, Ch, 6,15 ) mentioned by चरक (CS p. 689) | (38) सिद्धसार—mentioned by अरुणदत्त (AH, pp. 5, 69, 94, 137) | (39) सुश्रुत—mentioned in AH (उ, 30, 31 ; उ, 40, 84 and 88); mentioned by अरुणदत्त (AH, pp. 5,24,45 etc) ; mentioned by हेमाद्रि many times (AH, pp. 2, 8, 9, 13 etc.); mentioned by इन्दु (AS, p. 3) | (40) हारीत—mentioned in AH (नि. 2,62); mentioned

by अरुणदत्त (AH, pp. 4, 98, 465) ; mentioned by हेमाद्रि (AH, pp. 2, 98, 102) ; mentioned by चरक (CS, p. 7)

I have given the foregoing citations in Candraāa's Compendium of c. A. D. 1000 as they have a direct bearing on the history of medical literature in India prior to A. D. 1000, which is still shrouded in mystery. Authors and works mentioned by Candraāa cannot all be traced as some of them are not known even by citation. It is hoped, however, that the above list would enable scholars to trace these authors and works in sources earlier than A. D. 1000. I have added to this list only a few notes which I could pick up during the course of my study of ancient medical texts, which is still not very deep. I trust, however, that expert students of this subject will easily exploit the material laid bare in this paper and oblige me by throwing some new light on the works and authors mentioned by Candraāa.

*Abbreviations :—*

AH = Aṣṭāṅgahṛdaya, ed. by Paradkar Shastri, N. S. Press Bombay, 1939.

AS = Aṣṭāṅga-saṃgraha with Indu's commentary, ed. by Pt R. D. Kinjavadekar, Poona, 1940—सूत्रस्थान.

CS = Caraka-Saṃhitā with Cakrapāṇidatta's Commentary ed. by V. K. Datar, N. S. Press, Bombay 1922.



22. Jayadeva, a writer on Prosody referred to by Abhinavagupta in his *Abhinavabhārati*, Commentary on Bharata's *Nāṭyaśāstra* †

Aufrecht<sup>1</sup> refers to only one MS of a श्लोक by जयदेव in the following entries:—

- (1) “Kh. 87,” commentary “by हर्ष Kh. 87”.
- (2) “Quoted by Nami, 1, 18”.
- (3) „ by जनार्दन. Oxf. 198 a.

The only MS represented by the entry “Kh. 87” was acquired by Prof. Kielhorn<sup>2</sup> and is deposited in the Govt. MSS Library at the B. O. R. Institute, Poona, under No. 72 of 1873-74. Nami or Namisādhu wrote his commentary on Rudrata in 1069 A. D.<sup>3</sup> जनार्दन विद्युथ quotes जयदेव in his commentary called भावार्थदीपिका on the वृत्तरस्त्रानकर. नारायणभट्ट composed his commentary on the वृत्तरस्त्रानकर in 1545 A. D.<sup>4</sup>

Abhinavagupta in his *Abhinavabhārati* commentary on Bharata's *Nāṭyaśāstra* refers to जयदेव as follows:—

p. 244—“सर्वेषां वृत्तानामित्यादावर्थः समासेन जयदेवोऽभ्यधात्—“सर्वादि-  
मध्यान्तं गलां त्रिको न्नौ म्नौ ज्ञौ स्तौ” इति (अ. १-२)”

Evidently M. R. Kavi has identified<sup>5</sup> this quotation as the bracketed reference “अ १-२” shows. I have also identified this

† *Poona Orientalist*, Vol. I, pp. 33-38.

1. *Cata. Catalogorum*, Part I, pp. 190, 191.

2. Kielhorn : *Report for 1880-81*.

3. S. K. De: *Sanskrit Poetics*, Vol. I, p. 98.

4. *Cata. Catalo.* Part I, 597 a.

5. M. R. Kavi's Edition of *Nāṭyaśāstra*, Vol II, p. 244, (G. O. S., Vol. LXVIII—1934, Baroda).

reference in the MS of जयदेव's छंदःशास्त्र referred to above viz. No. 72 of 1873-74, where it occurs on folio 1 at the commencement of the work. This identification shows that जयदेव's छंदःशास्त्र was written much earlier than Abhinava's commentary.

Since writing the above note I received from my friend Mr. V. Raghavan of Madras off-prints of his articles<sup>1</sup> on "Writers Quoted in Abhinavabhāratī". Mr. Raghavan observes with reference to our जयदेव as under :—

p. 222. "जयदेव is quoted on p. 370, Vol. II."<sup>2</sup>

सर्वेषां वृत्तानाम् द्रष्ट्यादौ अर्थसमासेन जयदेवोऽभ्यधात् ।

*Who this Jayadeva is, is not known.* He is twice mentioned as a writer on Prosody by Nāmīśādhu in his Tīkā on Rudraṭa. Nārāyaṇabhaṭṭa in his commentary on the Vṛttaratnākara quotes Jayadeva and his definition of the Upacitrā metre. Jayadeva is twice quoted in Rāmacandra Budhendra's commentary, Pañcikā, on the *Vṛttaratnākara*.<sup>3</sup>"

We have shown above that this जयदेव is the author of छंदःशास्त्र, a manuscript of which, with हर्षट's commentary, viz. No. 72 of 1873-74, is available in the Govt. MSS Library at the B. O. R. Institute. Presumably this work on prosody must have attained authoritative character since a polymath like Abhinavagupta quotes this work as authority.

As Abhinavagupta flourished about 1000 A. D.<sup>4</sup> and as he refers to the छंदःशास्त्र of जयदेव as authority, जयदेव must have flourished before 910 A. D. which may, therefore, be looked upon as one terminus to जयदेव's date. Our जयदेव, the author of छंदःशास्त्र, is of course distinct from जयदेव, the author of the *Gītagovinda* who flourished in the 13th century.<sup>5</sup>

1. *Journal of Oriental Research*, Madras, Vol. VI, Part II, pp. 149-170, and Vol. VI, pp. 199-223.

2. This reference is to the MS of *Abhinavabhāratī* in the Govt. Ori. MSS Library, Madras. Our reference to जयदेव is taken from p. 244 of Vol. II of *Nātyaśāstra*, while Mr. Raghavan refers to the Madras MS of *Abhinavabhāratī*. Both these references to जयदेव are, however, identical.

3. S. K. De.: *Sanskrit Poetics*, Vol. I, p. 119 —Abhinava flourished "at the end of the 10th and beginning of the 11th century."

4. *Ibid*, p. 219.

I shall now give a brief description of MS of the छंदःशास्त्र of जयदेव viz. No. 72 of 1873-74 as Kielhorn has not apparently studied this MS. This MS consists of two parts with different numbering of folios as under:—

(1) Folios 1- 5 — जयदेव's छंदःशास्त्र or छंदस्.

(2) Folios 1- 33 — हर्षट's commentary on the above, called जयदेव-छंदोविवृत्ति.

जयदेव's छंदस् consists of eight small chapters or sections. The colophons of these chapters appear as under:—

Folio 1—इति जयदेवछंदसि प्रथमोऽध्यायः

„ „—द्वितीयोऽध्यायः

„ „—तृतीयोऽध्यायः

„ 2—इति जयदेवछंदसि चतुर्थोऽध्यायः

„ 3— „ „ पञ्चमोऽध्यायः

„ 4— „ „ षष्ठोऽध्यायः

„ 5— „ „ सप्तमोऽध्यायः

„ „— „ „ अष्टमोऽध्यायः

" सं. ११९० मार्गं शुदि १४ सामादने श्री सीसर्वादेवाषार्यांष शिष्यस्य  
देवचंद्रस्थथ्य श्रीधरेण जयदेवछंदमूलसूत्रमलिखि "

This MS appears to be a copy made in 1873 for Kielhorn from an old original bearing the date of copying viz. Samvat 1190 (= A. D. 1133). As this is comparatively a very old date I have tried to verify it, as the colophon fortunately furnishes all particulars necessary for verification in the *Ephemeris* viz.

(1) सं. ११९० = Vikram Samvat 1190.

(2) मार्गं = Mārgaśīrṣa month.

(3) शुदि = Śuklapakṣa.

(4) १४ = 14th Tithi.

(5) सामादने = सोमदिने (I take this to be the correct reading).

Looking to the *Ephemeris*' I find that the above particulars of the date of copying exactly correspond to Monday, 13th November 1133. The reading 'सामादने' of the MS has been taken by me to be

wrongly copied for the correct reading 'सोमदिने' and my guess has been corroborated by the *Ephemeris* as in Samvat 1190, the 14th *tithi* of the Suklapakṣa in the month of Mārgaśīrṣa was सोमवार or सोमदिन only. This date of the copy of Jayadeva's Chandaḥśāstra harmonizes with our conclusion viz. that he must have flourished before about 950 A. D. in view of Abhinava's reference to this work in his Abhinavabhbāratī as pointed out above.

The other MS in No. 72 of 1873-74 is a commentary by हर्षट on जयदेव's छदःशास्त्र described above. The colophon of this MS does not record the date of the original MS as in the case of the MS of Jayadeva's work and hence I am unable to say whether the text of Jayadeva and that of the commentary were copied in the same year viz. A. D. 1133. Perhaps these two separate MSS were put together and kept in one bundle when Kielhorn got them copied and stitched together under No. 72 of 1873-74, as they were allied to each other.

The MS of the commentary by हर्षट or हर्षद, as some of the colophons record, consists of 33 sheets written on one side of the sheet only. It begins as follows:—

॥ श्रीगणेशाय नमः ॥

संकरं सास्वतं सौरिं प्रणम्य विवृणोम्यहं ।  
जयदेवानि सूत्राणि स्वरूपविधिना स्फुर्तं ॥ १ ॥  
गायत्रिं छन्दसां पूर्वां वर्द्धमानाक्षरं परं ।  
विश्व(?)ण् नकरं नौमि चित्रवृत्तप्रभिद्ये ॥ २ ॥”

The colophons of the different chapters appear as under:—

Folio 3—"भद्रमुकुलकात्मजविरचितायां जयदेवछंदोविवृत्तौ प्रथमो-  
ध्यायः"

Folio 4—"भद्रमुकुलकात्मजहर्षटविरचितायां जयदेवछंदोविवृत्तौ  
द्वितीयोऽध्यायः"

Folio 10—"भद्रमुकुलकात्मज हर्षटविरचितायां जयदेवछंदोविवृत्तौ  
तृतीयोऽध्यायः"

Folio 16—"भद्रमुकुलात्मजविरचितायां जयदेवछंदोविवृत्तौ चतु-  
र्थोऽध्यायः"

Folio 23—"भद्रमुकुलकात्मजहर्षटविरचितायां जयदेवछंदोविवृत्तौ  
पञ्चमोऽध्यायः"

Folio 30—“सप्तमोध्यायः”

Folio 31—“भट्टमुकुलकामजहर्षटविरचितायां जयदेवछंदोविवृत्तौ अष्टमोध्यायः”। गमासं जयदेवछंदविनश्च ॥”

In the body of the text of the Commentary, I do not find any references to earlier works or authors with the exception of the following :—

Folio 1—“जयदेवस्य या अचलशृण्यमंगकीहातिश्चिरास्ताथथाक्षम महिपते: भगवतः पिंगलस्य गीत्यार्याशिखामूलिकामता-ग्रस्तारः”

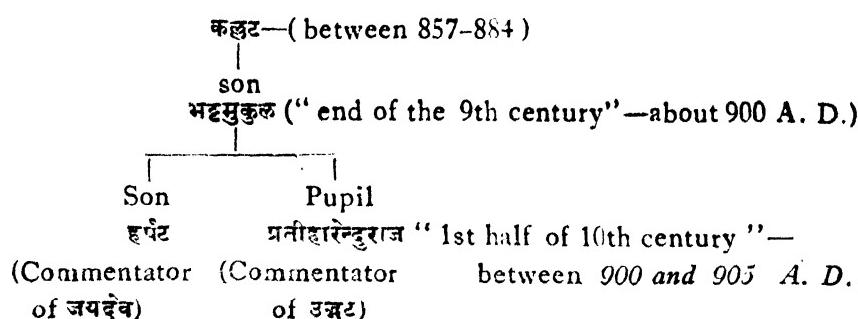
Folio 8—“तथा च उक्तं भगवता पिंगलेन”

Folio 17—“भगवतः पिंगलस्य”

It appears from the colophons quoted above that हर्षट was the son of भट्टमुकुल. If this भट्टमुकुल is identical with the भट्टमुकुल, the guru of Pratihārendurāja, Udbhaṭa's commentator, we can gather some information about him and his age. In this connection we quote from Dr.S.K.De's *History of Sanskrit Poetics*, Vol.I, p. 77:—

“Pratihārendurāja, Udbhaṭa's Commentator was, as he himself tells us, a native of Koṅkāna and a pupil of *Mukula*. *Mukula* is known to us, as the author of *Abhidhāvṛttimāṭrakā*, a work on the grammatico-rhetorical question of *abhidhā*.....*Mukula* should be placed towards the end of the 9th century and the beginning of the 10th. His pupil *Pratihārendurāja*, therefore, belongs approximately to the 1st half of the 10th century.”

If the identity of हर्षट's father भट्टमुकुल with मुकुल the guru of Pratihārendurāja as presumed by us is correct the chronological relation of these three persons can be represented as follows on the strength of Dr. De's remarks quoted above:—



It would, therefore, be possible to regard इपेट as contemporaneous with प्रतीक्षित्वराज, the commentator of उद्धर or we may roughly say that इपेट flourished about the middle of the 10th country i.e. about 950 A. D. As we have put जयदेव's छदःशास्त्र prior to 950 A. D. our assigning of इपेट his commentator to about 950 A. D. agrees with any date prior to 950 A. D. that may be assigned to जयदेव's छदःशास्त्र.

Mukula in the last Kārikā of *Abhidhāvṛttimātrikā* mentions कल्लट as the name of his father. Mr. Banhatti identifies this कल्लट with कल्लट mentioned by Kalhaṇa in his Rājataraṅgiṇī as living in the reign of Avantivarman (A.D. 857 to 884) and fixes the beginning of the 10th Century as the date of Mukula.

1. Intro. p. XXI to *Kāvyālamkāra-Sārasamgraha*, B. S. S.  
No. LXXIX.

## 23. Manuscripts of Commentaries on the Kauṭaliya Arthaśāstra †

In the recently published Catalogue<sup>1</sup> of MSS in the Jain Bhandars at Pattan I find the following entries regarding MSS of the celebrated *Kauṭaliya Arthaśāstra* :—

“Polity—*Kauṭaliya-Arthaśāstra* : (on palm-leaf) only a fragment containing the first Adhikarāṇa and the second incomplete with some portion of Yogghama’s commentary *Niti-Nirṇaya*.<sup>2</sup>”<sup>3</sup>

The MSS of the text and commentary of the *Arthaśāstra* are described in the above catalogue as follows:—<sup>3</sup>

“२९२ (१) कौटलीय अर्थशास्त्र (अधि. १-२ अपूर्ण) प० ६४; १३"×२५"”  
damaged (\*५५-६३ पत्राणि विनष्टानि) End :—

शिरीषपुष्पकं गोमूत्रकं गोमेदकं शुद्धस्फटिकं etc.

(2) कौटलीय टीका (अधि. २ अपूर्ण) by योगधम. प. १८ End :—

इति सुग्धविलासांकयोग्यमविरचनीतिनीर्णीत्यभिधानायां कौटलीयराज-  
सिद्धांतटीकायामध्यक्षप्रचारे प्रथमोद्यायः ॥.”

The merit of the discovery, publication and translation of the *Arthaśāstra* goes to Dr. Shama Sastri<sup>4</sup> of Mysore. Dr. Shama Sastri

† *Poona Orientalist*, Vol. III, pp. 176–182.

1. *Descriptive Catalogue of MSS* in the Jain Bhandars at Pattan, Compiled from the Notes of the late Mr. C. D. Dalal with Introduction, Indices and Appendices by L. B. Gandhi, Jain Pandit, Oriental Institute, Baroda, (in two vols.) Vol. I—Palm-leaf Ms. Oriental Institute, Baroda, 1937.

2. Ibid. *Report on the Search for MSS*. p. 54.

3. Ibid, pp. 172- 178—MSS in Saṅghavī Pāḍā Bhandar at Pattan. This Collection belongs to the Lāghupośālika branch of the Tapā-gaccha. It contains many Sanskrit and Prākṛt Works both Jain and Brahmanical and an enormous bulk of works on Apabhraṃśa literature.

4. Vide p. 5 of Dr. Jolly’s Introduction to the Edition of the *Arthaśāstra* (Punjab Sans. Series No. IV), Lahore, 1923.

first used a Ms of the text of the *Arthaśāstra* together with the fragment of a commentary by Bhaṭṭa Svāmin.<sup>1</sup> In the second edition of the *Arthaśāstra* Dr. Shama Sastri utilised two more commentaries of the work called the *Nayacandrikā* of Mādhavayajvan<sup>2</sup> and the other, a translation or rather paraphrase by an unknown author in a mixture of Tāmil and Malayālam languages. Dr. Shama Sastri states that both of these commentaries are incomplete as Bhaṭṭa Svāmi's commentary.<sup>3</sup>

M. M. T. Ganapati Sastri who has composed and published his own commentary<sup>4</sup> on the *Arthaśāstra* deals in his Introduction with the necessity of adding a commentary to the text and also describes the fragments of ancient commentaries secured by him. He obtained Mss of two commentaries from the Madras Government Oriental Library. One of these was a fragmentary copy of a learned Sanskrit commentary called *Pratipadapañcikā* by Bhaṭṭa Svāmin. The other contained a portion of a commentary known as *Nayacandrikā* by Mādhavayajvan. The source of these Mss was apparently a palm-leaf Ms belonging to the Kerala country. These fragments were "full of errors and gaps." Ganapati Sastri also made use of a palm-leaf Ms of an ancient Malayālam version

1. Vide p. vi of J. F. Fleet's Introductory Note to the Second Edition of the *Arthaśāstra* by Dr. Shama Sastri, Mysore, 1923.

2. Ibid, Preface to the Second Edition (10th July 1923), p. xxv.

3. *Arthaśāstra* (Second Edition, 1923), Preface, p. xxv - Dr. Shama Sastri's estimate of the commentaries used by him is as follows :—"The first extends from the seventh chapter of the Seventh Book to the end of the third chapter of the Twelfth Book. It is neither a word-by-word commentary like Bhaṭṭasvāmi's nor a paraphrase like the Tāmil-Malayālam commentary. Mādhava Yajvan, its author, satisfies himself by supplying some connecting links between successive chapters and successive paragraphs in each chapter. The Tāmil-Malayālam paraphrase is, on the other hand, very copious, but omits to notice obscure passages here and there. It extends from the beginning to the end of the seventh Book. Written as it is in a mixture of dialects it is not very easy to understand it. It seems to be quite recent and is not free from misinterpretation of a few words."

4. *Arthaśāstra* (*Trivendrum Sans. Series* No. LXXIX) 1923, English Introduction (dated 4th June 1923), pp. 2-3.

of the *Arthaśāstra* on the line of Bhaṭṭasvāmin's commentary. This version was found in the Palace Library at Trivandrum. A similar copy of this version was found in the Madras Government Oriental MSS. Library. But both these copies were defective. "Since no ancient commentary in its publishable shape is available" states M. M. T. Ganapati Sastri, "I thought of writing one of my own."

In the foregoing paragraphs I have tried to record the available commentarial material regarding the *Kauṭaliya Arthaśāstra* as known to and utilised by the two great scholars viz. Dr. Shama Sastri and M. M. Ganapati Sastri. In view of the fragmentary and unsatisfactory nature of the MSS material of the extant commentaries on the *Arthaśāstra* every newly discovered fragment of the known commentaries or the discovery of an entirely new commentary on the *Arthaśāstra* must be looked upon as a gain to this important branch of scholarship viz., the improvement of the text of the *Arthaśāstra* and its final stabilising in a strictly critical manner. For this purpose the Pattan Ms of Yogghama's commentary as described by Mr. Dalal should be examined by scholars interested in this branch of research. Though the Pattan Bhandars were inaccessible to Dr. Bühler and Peterson when they carried out their search for MSS in Gujarat more than sixty years ago, it is now possible for responsible Jain scholars trained on modern lines to get access to these Bhandars by persuading the authorities in charge of them to allow at least their co-religionists to make proper use of the valuable MSS material locked up for centuries in these rich treasures of ancient learning.

It will thus be seen that the total number of commentaries so far brought to light, are four only, viz.:—

- (1) Bhaṭṭasvāmin: *Pratipadapañcikā*.
- (2) Mādhavayajvan : *Nayacandrikā*.
- (3) Yogghama : *Nitinirṇīti*.
- (4) Anonymous : *Tāmil-Ma'ayālam* version on the line of Bhaṭṭa Svāmin's commentary.

1. About Ganapati Sastri's self-composed commentary, Dr. Shama Sastri remarks:—"It will be a great boon to the readers of the *Arthaśāstra* if Mahāmahopādhyāya T. Ganapati Sāstri, Curator of the Oriental Library in Trivandram publishes the long-advertised Sanskrit Commentary which he is said to have been writing with the aid of the three Commentaries." (P. XXV of Preface to the Second Edition, dated 10th July 1923).

We know nothing about the chronology of the above commentaries or the personal history of their authors.

The source of the Ms of the commentaries of Bhāṭṭasvāmin and Mādhavayajvan was the Kerala country as we are informed by M. M. Ganapati Sastri (Preface, 1923). There is a Ms<sup>1</sup> of a commentary on the *Setubandha*,<sup>2</sup> a Prākṛta poem ascribed to Pravarasena dealing with the destruction of Rāvaṇa by Rāma. This commentary is ascribed to a commentator called Mādhavayavamiśa.<sup>3</sup> Is it possible to identify this commentator Mādhavayajvan with his namesake, the author of the commentary *Nayacandrikā*<sup>4</sup> on the *Arthaśāstra* of Kauṭalya? The Madras Ms of the *Setubandha vyākhyā* was transcribed in 1918-19 from the original Ms belonging to an owner of Nareri in Malabar District. The Ms of the *Nayacandrikā* on which Jolly's edition of this commentary was based was transcribed in 1917-18 from the original in the possession of an owner, resident of Chelapuram (Calicut).<sup>5</sup> There is, therefore, some possibility of the two commentators of the same name "Mādhavayajvan" styled in the colophons of their respective works by identical titles viz.

1. *Triennial Cata. of Madras MSS (1916-1919)* Vol. III, Part 1, 1932, R. No. 2772, pp. 3976-78).

2. Ed. in *Kāvyamālā Series*, - the text as printed in this edition consists of 15 āśvāsas.

3. The colophon of the Madras Ms reads as follows :—

" हृति वैदिकचूडामणिमहोपाध्यायमाधवयज्वमिश्रविरचितायां सेतुनाम्नि सेतुताप्यर्थीकायां षोडश आश्वासः।"

The text of the *Setubandha* in the *Kāvyamālā* edition has 15 āśvāsas only but in the Madras Ms the 16th āśvāsa is also found though the 12th āśvāsa is missing.

Colophon of the 1st āśvāsa :—

" वादिकविचूडामणिमहोपाध्याय etc."

4. Vide edition of *Arthaśāstra* by J. Jolly and R. Schmidt (Punjab Sans. Series, Lahore, 1923, 1924) Vol. II — Notes with Comm. of Mādhavayajvan.

5. *Triennial Catalogue of Madras MSS* Vol. III, Part I — Sanskrit, B., 1922, p. 3320.

“*Vādikavi-Cūḍāmani*” and “*Mahopādhyāya*.<sup>1</sup> Pt. Udayavīraśāstri is of opinion that Mādhavayajvan may have been a *dākṣiṇātya* ( i.e. Southerner ).<sup>2</sup> He also thinks that he is an ancient commentator born in the South about 500 years after the demolition of the Mauryan Empire<sup>3</sup> but the grounds put forward in support of this belief are not convincing.<sup>4</sup> Perhaps a comparison of the *Naya-candrikā* and the *Setubandhavyākhyā* referred to above may give us a few more facts bearing on the chronology of Mādhavayajvan. In the Madras Ms of the *Setubandhavyākhyā* (extract) we find a definition of the figure विभावना<sup>5</sup> quoted by its author as follows :—

“यथोक्तम्—

प्रसिद्धहेतुव्यावृत्या यक्षिक्षित्कारणान्तरम् ।  
यत्र स्वाभाविकत्वं वा विभाव्यं सा विभावना”

This definition of विभावना is exactly identical with Daṇḍin's definition as quoted by Prof. Kane.<sup>6</sup> It is clear, therefore, from this identification that Mādhavayajvan, the author of the *Setubandhavyākhyā* is later than Daṇḍin, the author of the *Kāvyādarśa*. According to Dr. S. K. De<sup>7</sup> Daṇḍin flourished “probably in the

1. Vide Sanskrit Intro. (p. 6) of Jolly's Edition of the *Arthaśāstra*, Vol. II, by Pt. Udayavīra Śāstri :—

“कदाचिदुभयोराग्नयोव्याख्याप्रन्थयोर्निर्माता अयमेक एव माधवयज्वा स्यात् ।”

2. Ibid, p. 3 — “परं माधवयज्वेति नामविधया वयमनुभीमहे - कदानिदं दाक्षिणात्य एव स्यादिति ”

3. Ibid, p. 5 — “मौर्ये राजनि दिवंगते संति तदनुसम्भवतः  
पश्चशतवषेष्वतीतेषु अयं दक्षिणेषु जनि लेभे इति ।”

4. Ibid, p. 4 — Cf. “एव आस्य भरतवाक्यस्येव वाक्यान्तराण्यपि प्राचीनतम-  
प्रन्थातरनिविष्टान्येव स्मृतिः, तानि समुद्दरन् अयं माधवयज्वा कथ्रन् सुतरां प्राचीन  
एवाचार्य इति संभावयामः ”

This argument has no value historically as even a modern commentator can mention and quote from very ancient works.

5. Vide P. V. Kane : Edition of *Sāhityadarpana*, Bombay, 1923, Notes, pp. 20, 235-237.

6. *Sāhityadarpana*, Notes, p. 236.—“Daṇḍin's definition of विभावना is very clear 'प्रसिद्धहेतुव्यावृत्या यक्षिक्षित्कारणान्तरम् । यत्र स्वाभाविकत्वं वा विभाव्यं सा विभावना ॥' ( K. D. II, 199:).”

7. *History of Sanskrit Poetics*, Vol. I, 1923, p. 70.

beginning of the first half of the 18th century." According to Prof. Kane the date of Dandin is "6th century."<sup>1</sup> Prof. Keith<sup>2</sup> regards the date of Dandin as "open to dispute" and states "if... we place the *Kāvyādarśa* definitely before Bhāmaha (c. A. D. 700) there is no reason to assert that he wrote much earlier." His date may be "anterior to the empire of Harṣavardhana and also anterior to the work of Subandhu and Bāṇa." Inspite of the disputable character of Dandin's exact date we shall not be wrong if we state that Mādhavayajvan, the author of the *Setubandhavyākhyā* is later than at least the 6th century and if his identity<sup>3</sup> with his namesake, the author of *Nayacandrikā* on the *Arthaśāstra* could be proved on valid evidence we would be in a position to put a definite limit to the date of *Nayacandrikā*. As, however, the Ms of the *Setubanbhavyākhyā* is not before me at present the question must await investigation at some future time.

As regards the commentary of Bhaṭṭasvāmin reference has already been made above to the Ms of this commentary availed of by Dr. Shama Sāstri and T. Ganapati Sastri. The available

1. *Sāhityadarpaṇa*, Index of Works, No. 274, p. CLXVII. Prof. Kane observes :—"The 6th century has been accepted by many scholars as the date of Dandin. Vide Max Muller (*India ; what can it teach us?* 1st edition, p. 332, Weber (H. S. L.p. 232n.) Prof. Macdonell (H. S. L. p. 434) and Col. Jacob (JRAS 1897, p. 284)."

2. H. S. L. 1928, p. 296-97.

3. With a view to deciding the question of this identity I may mention here a Brahmin of the name माधव सोमयाजी, the father of Viddamayya to whom Cālukya Bhīma (II) — A.D. 934-945 — granted a field at the village of Ākulamannaṇḍu (Vide *Epi. Indica*, Vol. V, 135). Mādhava was devoted to Janārdana (Viṣṇu). Viddamayya was a student of the *Kramapāṭha* and was eminent in religious learning. His sons and grandsons were youths eloquent at Committee Assemblies and were honoured by people. He engaged himself in holy performances, followed Manu's guidance and was not weary of repeating the Vedas and the syllable *om*. The father of Mādhava Somayājī was also a student of *Kramapāṭha* and belonged to *Gautama* lineage. Viddamayya's sons and grandsons are styled as "वारगेष्टिषु चरिमनः" an expression which reminds us of the title 'वादिकविचूडामणि' applied to माधवयज्वन्. I am unable at present to establish any connection of this माधव सोमयाजी with माधवयज्वन् (later than 6th cent.) author of सेतुबधव्याख्या or his namesake the author of नयचंद्रिका.

fragments of this commentary have also been published by Dr. K. P. Jayaswal in the *Journal of the Bihar and Orissa Research Society*.<sup>1</sup>

The object of the present paper being to attract the attention of the scholars to the Pattan Bhandar Ms of Gogghama's commentary on the *Arthaśāstra*, I have tried in the foregoing lines to indicate the importance of this yet unexploited Ms of a rare commentary from North India on the *Arthaśāstra*. It is hoped that interested scholars will not fail to exploit this material by persuading the authorities of the Sanghavi Pāḍā Jain Bhandar to make this Ms accessible to them for editing purposes so that we shall have before long in print the available fragments of Commentaries of (1) Bhṛitasvāmin, (2) Mādhavayajvan and (3) Gogghama. In the absence of any one commentary on the entire text of the *Arthaśāstra* the value of these fragments for the exposition of this important text of antiquity must be very great. It is still possible to discover other commentaries on the *Arthaśāstra*, because their existence is indicated by Mādhavayajvan himself in his occasional references to earlier commentators.<sup>2</sup>

1. *Prātipadapāñcikā*, ed. by K. P. Jayaswal and A. Banerji Sastri J. B. O. R. S. Vol. XI, Part 1—March 1925 — Pp. 1 to 24, June 1925—Pp. 25–54, Sept. and Dec. 1925—Pp. 55–92; Vol. XII, Part 1—March 1926—Pp. 93–130, June 1926—Pp. 131–168, September 1926—Pp. 169–214 (“समाप्तेयं जायस्वाल्-वन्द्योपाध्याययोः संस्करणशोधिका पादटीका”). This edition has made use of the following publications:—*Arthaśāstra* ed. by Shama Sastry, Mysore, 1909, (2) *Notes on the Adhyakṣa-Pracāra Book of the Arthaśāstra*, Allahabad, 1914, (3) *Arthaśāstra* ed. by Jolly, Lahore, 1923, (Vol. 1), and (4) *Arthaśāstra* ed. by Ganapati Sastri, Trivandrum, 1924.

2. Vide p. 6 of Udayavira Sāstri's Sanskrit Introduction to the *Arthaśāstra*, Lahore, 1924 — “माधवयज्वा स्वव्याख्यायां केचिदित्याहुः, अपरे तु इत्याहुः, केचिदेव व्याख्याकर्त्तारस्तु इत्येवं रूपेणान्यानपि बहून् पूर्वोचायर्थन् कौटलीयार्थसाक्ष-व्याख्यातृन् निर्दिशन् स्वप्राङ्गनिर्मितान् बहून् व्याख्याप्रथानयं ददर्शेति स्पष्टयत्येव” — These remarks were made in 1924 but they are borne out by the discovery of Gogghama's commentary mentioned in the Baroda Catalogue of Pattan MSS published in 1938. It remains to be seen if Gogghama refers to any commentators on the *Arthaśāstra* by name.

## Chronological Limits for the Commentary of Indu on the *Aṣṭāṅgasamgraha* of Vāgbhaṭa I —Between A. D. 750 and 1050 †

In the edition of the *Aṣṭāṅgasamgraha*<sup>1</sup> with a commentary of Indu called *Saśilekhā* published 31 years ago we are told that “*Saśilekhā* is a commentary of *Aṣṭāṅgasamgraha* by Indu one of the renowned and learned pupils of Vāgbhaṭa.”<sup>2</sup> Evidently this statement is based on the following verse<sup>3</sup> quoted by the editor in his Sanskrit Introduction to the edition:—

“लंबइमश्रुकलापमंसुजनिभच्छायाद्युति वैद्यका-  
मन्तेवामिन् इन्दुजज्ञटमुखानध्यापयन्तं सदा।।  
आगुल्कामलकञ्चुकाङ्गितदरालक्ष्योपवीतोऽवलन्  
कण्ठस्थागहसारमञ्जितदशं ध्यायेहृदं वाग्भटम् ॥”

The Editor in making his observation about the versatile intellect of the author of the *Aṣṭāṅgasamgraha* remarks:—

† *Annals* (B. O. R. Institute), Vol. XXV, pp. 225-238.

1. Ed. by T. Rudrapāraśava, Trichur, 1913. H. H. Sir Rama Varma, G. C. S. I., G. C. I. E. of Cochin in his letter of 20th July 1914 published as a foreword to this edition observes :—

“A copy of the commentary (*Saśilekhā*) could not be had in full anywhere. He (Editor) had to go to different places and hunt in several old manuscript libraries, and to collect lists from here and there. Several of such lists were worn out by old age and full of mistakes. It took several years for him to get a clear and complete copy and the labour and the trouble (with which) he had to compare and correct it were not ordinary. Even now it is doubtful whether the copy now prepared is quite free from errors. But I have no hesitation in saying that it is difficult to get a more correct copy of the book anywhere. But for the pains and troubles he has taken in publishing it this important work would have been completely lost.”

2. Ibid.

3. Ibid. *Upodghāṭa*, p. IV — The editor calls this verse as “ध्यान-  
शोक” and states that it is “लोकप्रसिद्ध”. He does not say anything  
about its authorship and chronology.

“ द्वादशसाहस्रपरपर्यायः श्रीमद्बृंगसंग्रहः, ततोऽपि सारतरोष्ट्रौगृह्याल्प-  
ग्रन्थः । रसशास्कसर्वभूतो रसरत्नसमुच्चयश्च यदीयधिषणविलासे परं साक्षिणः॥१४॥

Evidently in making the above observation the Editor is attributing common authorship to the three works viz.

- (1) the *Aṣṭāṅgasamgraha* of Vāgbhaṭa I
- (2) the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II

and (3) *Rasaratnasamuccaya* of Vāgbhaṭa, who according to Sir P. C. Ray was a contemporary of Roger Bacon ( died A.D. 1294 )—Vide *History of Hindu Chemistry*, p. lvi of Vol. 1 ( Calcutta, 1902 ).

I have already recorded elsewhere<sup>1</sup> the correct views about the authorship<sup>2</sup> of the three works, by three different authors of the same name Vāgbhaṭa and hence need not deal with the question in this paper.

Our Editor on the basis of the common authorship of the three works further states:—

“श्रीमद्बृंगसंग्रहार्थस्तु कामपि समीचीनां दीपिकामन्तरा परिज्ञातुं हुःशक्त इति  
स्थिते अथमिन्द्रोः उदयः परमप्रमोद एव निखिलप्रपञ्चस्य ॥ ”

We agree that as the *Aṣṭāṅgasamgraha* of Vāgbhaṭa I was difficult to be understood a commentator has come into being in the form of Indu, the author of the *Saśilekhā* but it is difficult to make Indu, a contemporary of Vāgbhaṭa I as the Editor does in the following remarks on no solid evidence except the proverbial व्याजश्वोक already quoted by him and reproduced above:—

1. Vide p. 4 of my Introduction to the *Aṣṭāṅgahṛdaya*, edited by Vaidya Harishastri Paradkar of Akola (N. S. Press, Bombay, 1938).

2. The identity of authorship for the *A. samgraha* and *A. hrdaya* has been taken for granted by many responsible writers on the history of Indian medicine. H. H. the Thakore Saheb of Gondal ( pp. 34-35 of his *Aryan Medical Science*, London, 1896) states :— “In his work called “*Ashtāṅgahṛdaya*” he (Vāgbhaṭa) acknowledges the assistance derived from the writings of Charaka, Sushruta, Agnivesha, Bhela and others who had gone before him. He also wrote another work called “*Ashtāṅgasamgraha*,” on which Pandit Arunadatta wrote a commentary.”

“हृदयः भृत्याग्नभट्टशिष्येषु प्रधानः तदुत्तम् ध्यानक्षोके । “इन्दुजज्जट-  
मुखानध्यापयम्” मिति । अनेन अष्टांगसंग्रहस्य हृदयस्य च शासिलेखेति ध्यारुद्यातन्यत  
इन्दुनाम्नापि सा व्यपदिश्यते ॥”

This is confusion worse confounded as the editor makes Vāgbhaṭa I, Indu and Jajjāṭa' contemporaries without any historical evidence and secondly he states that Śāsilekhā is a commentary on the अष्टांगसंग्रह as also on the (अष्टांग) हृदय,<sup>2</sup> a statement which is clearly refuted by Indu's own statement at the beginning of his own commentary on the *Sūtrasthāna* that Śāsilekhā is a commentary on the *Samgraha* and not on the *Hṛdaya*.<sup>3</sup>

1. Aufrecht makes the following entry about जैज्जट :—

CC I, p. 209—“जैज्जट wrote a commentary on सुश्रुत. Quoted by Hemādri in *Ayurvedarasāyana* B. P. 373, in *Bhāvaprakāśa* Oxf. 311<sup>b</sup>, in *Ataikadarpaṇa* Oxf. 314b, by Candraṭa Oxf. 357b, in *Todarānanda* W. p. 289.”

If Candraṭa (about A. D. 1000 according to Hoernle) quotes जैज्जट, he is earlier than 1000 A. D. but I have no evidence to prove that इन्दु and जैज्जट were contemporaries.

Vopadeva, contemporary of Hemādri, quotes जैज्जट many times in his commentary प्रकाश on his father's सिद्धमन्त्र (see Ms of सिद्धमन्त्रप्रकाश in the Govt. MSS Library at the B. O. R. Institute, Poona, folios 11, 12, 17 etc.). Vopadeva also quotes खारणादि, हरिश्चन्द्र (fol. 8) and बाष्पचन्द्र (fol. 8 and 34). खारणादि is quoted many times by Hemādri in *Ayurvedarasāyana*. Possibly खारणादि mentioned and quoted by हेमाद्रि and वोपदेव may be identical with खारनाद but this possibility needs to be examined separately.

2. Vide p. 188 of *Aryan Medical Science*, London, 1896 :—

“Some are of opinion that Vāgbhaṭa, the celebrated author of “Ashtanga-hṛidaya” flourished in the time of the Mahabharata and that he was the family physician of the Pandavas.”

3. Vide verse 2 in the following 6 introductory verses of Indu's commentary on the *Sūtrasthāna* of the *Asṭāṅga-samgraha* which I reproduce from the Edition of the work by Pandit R. D. Kinjavadekar (Chitrashala Press, Poona, 1938) :—

“प्रोद्धासिस्वच्छंखस्फुटशशिकलोहामौशश्यहृदय-  
प्रोद्यत्सौदर्यवर्यप्रकटितवपुषं नौमि वागीश्वरी ताम् ।

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This lotus in the form of *Samgraha* blooms at the sight of the moon's digit viz. the *Sasilekhā vyākhyā* or commentary composed by Indu.

(Continued from previous page)

कलोलासशान्तिप्रतसितरक्षीरसेन्धन्तराल-  
मिथ्यत्पीयूषरेखा स्मरयति विबुधान्धायतो या दयाष्टः ॥ १ ॥

सरसि सुविपुलायुर्वेदरूपे कृतास्यं  
मुनिवरवनौचे दीर्घनाले निबद्धम् ।  
रचितदलभिवाङ्गः संग्रहार्थं सरोजं  
विकसति शशिलेखा व्याख्ययेन्दोर्यथावत् ॥ २ ॥

अनालोचिततन्त्रार्थः पदादावकृतश्रमः ।  
यत्रावभाषते मूर्खस्तत्रावाच्या विपश्चितः ॥ ३ ॥

बन्धच्छायाविशेषज्ञः सृक्षमप्यधिगच्छति ।  
सुक्वेरपि या वाचः कुण्ठास्ता जल[ड]रंसदि ॥ ४ ॥

किंद्रा कथयिष्यामि यत्सततैर्न बुध्यते ।  
प्रमाणं च तदेवात्र यदस्माभिनिरूप्यते ॥ ५ ॥

दुर्व्याख्याविषसुस्य वाहटस्यास्मदुक्त्यः ।  
सन्तु संवित्तदायिन्यः सदागमपरिष्कृताः ॥ ६ ॥ ”

Pt. Kinjavadekar's edition of the *Aṣṭāṅga-samgraha* with Indu's commentary is based on the following printed editions and MSS:—

- (1) *Text only* — Ms procured by me from Rajavaidya Jagtap of Kolhapur through the B. O. R. Institute, Poona.
- (2) *Text only* — Ms in the possession of Vaidya Gopalshastri Godbole of Bombay.
- (3) *Text only* — Printed edition of Śaka 1810 = A. D. 1888 by Ganesh Sakharam Tarte of Nasik and Vaidya Krishna-shastri Devadhar.
4. *Text with Indu's commentary* — Edited at Trichur in 1913.

On 6th January 1939 I brought to the notice of Pt. Kinjavadekar a Ms of Indu's commentary in the Adyar Library described in their *Catalogue of Sanskrit Manuscripts*, Part II (1928) p. 69 as follows :—

“ अष्टांगहृदयव्याख्या ( शशिलेखा ) इन्दुकृता 39 B 19 दे 657 ”

If this Ms turns out on examination to be Indu's commentary it should prove very useful to Pt. Kinjavadekar as he has failed to

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The date of Vāgbhaṭa I is “*early seventh century*” according to Dr. Hoernle<sup>1</sup> and as Indu commented on the *A. Saṃgraha*<sup>2</sup> of Vāgbhaṭa I, his date must be posterior to early seventh century. We may, therefore, safely fix about 625 A. D. as one terminus to the date of Indu. Let us now see if we can push forward this limit on the strength of evidence from Indu’s commentary.

In chapter VI of the *Sūtrasthāna*, Indu makes the following comment:— [‘गुणशब्दश्च भागपर्यायः’। ‘संख्याया गुणस्य निमने’ हृत्यादिना] (पा. सू. ५-२-४७) The Editor has identified the above quotation in the *Kāśikā*<sup>3</sup> commentary of the Sūtras of Pāṇini, which was composed

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procure any Ms of this important commentary for his edition. The catalogue statement “अष्टांगहृदयव्याख्या” is again misleading because “शशिलेखा is Indu’s commentary on अष्टांगसंग्रह and not on अष्टांगहृदय. Indu describes वाहट as “दुर्ब्यास्थाचिपसुम्” i.e. lying in a state of unconsciousness produced by the effects of the poison of bad commentaries. This statement leads us to suppose that there were some commentaries on the *Aṣṭāṅgasamgraha* preceding the *Śāsilekhā* of Indu.

1. *Osteology*, Oxford, 1907, Intro. p. 11.
2. Aufrecht makes the following entries about Vāgbhaṭa I and his work :—

CC I, 35 — “अष्टांगसंग्रह med. quoted by Aruṇadatta.”

CC III, 8 — “अष्टांगसंग्रह med. by Vṛddha-Vāgbhaṭa RL 222-227

Do, 125 “शुद्ध वारभट med. BL. 2, 222-227” (BL = Bhandarkar’s lists of private libraries in the Bombay Presidency, Part I, Bombay 1893 ).

The *Des. Cat. of Madras MSS* Vol. XXII (Medicine) contains the following MSS :— No. 13070-*Aṣṭāṅgasamgraha* in Canarese characters on palm-leaf, pp. 122, contains 15 stanzas of the 4th *adhyāya*, some stanzas of the 4th *adhyāya*, some stanzas of the first *adhyāya* and from the 4th to the 37th *adhyāya*, excepting *adhyāyas* 6 and 7. Breaks off in 38th *adhyāya* of the *Sūtrasthāna*. No. 13071-*Aṣṭāṅga-Saṃgrahavyākhyā* in Canarese characters on palm-leaf pp. 158. Reference is herein made to Hariścandra’s commentary on the *Caraka-Saṃhitā* :— “हरिश्चन्द्रकृतां व्याख्यां विनाचरकसंमतम् यस्तृणोत्कृतप्रश्नः वातुमीहति सोऽस्मुयिम् ॥” .....“सोयं वाहटनामा शाब्दकारश्च”.....तस्मादष्टांगसंग्रहे.....“It is difficult to identify the portion contained in this work.”

about 650 A. D. This reference would push forward the limit of Indu's date to about 700 A. D. if the Editor's identification is correct.

Another quotation, which, if identified in the extant late lexicons would enable us to push forward the date of Indu is found in his comment on verse 17 of chapter II of the *Sūtrasthāna*. It reads as follows;—

[ “आमिषं भोग्यवस्तुनि” इति कोषः ]

The *Medinī* lexicon assigned to about the 13th century<sup>1</sup> has a similar quotation which reads as follows;—

“आमिषं पुनपुंसकम्। भोग्यवस्तुनि संभोगे”

It is difficult, however, to say if this quotation has a direct relation with Indu's quotation because it has often been found that some of the late lexicons have drawn freely on the earlier lexicons and at times we find two different lexicons borrowing from a common source.

A better criterion for pushing forward the date of Indu after 700 A. D. is the following quotation from the *Asṭāṅgahṛdaya* of Vāgbhaṭa II, who has been assigned to 8th or 9th century A. D. by Prof. Jolly (vide p. 16 of *Osteology*).

*Sūtrasthāna* comm. on verse 108 of chap. VII (p. 54 of Kinjavadekar's edition) —

“उक्तं च हृदये—‘परस्परोपसंस्तम्भाधातुस्नेहपरंपरा’” (शा. अ. ३-१५)

As Pandit Kinjavadekar has identified the above quotation in the *A. hṛdaya* of Vāgbhaṭa II we have no doubt that Indu was acquainted with the *A. hṛdaya* and it is possible to find more references<sup>2</sup>

1. Vide *Kalpadrukośa*, Baroda, 1928, Introduction. p. xl, “Padmanābhadatta who wrote his *Pr̄śodarāddivṛtti* in A. C. 1375 quotes *Medinī* in his *Bhūriprayoga* (CC I, 467a”). “The *Mankhaṭikā* in Zacharie's edition contains also a quotation from *Medinī*, which if genuine would push back *Medinī*'s date to the 12th century for that commentary was most probably written before the last quarter of the 12th century.”

2. In chapter I of *Nidānasthāna* (p. 5 of Kinjavdekar's Edition) we find the following reference :—

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to the *A. hradya* in his commentary. This reference, therefore, would justify us in concluding that Indu flourished after Vāgbhata II, say after about 900 A. D. and consequently it is absurd to make him a pupil of Vāgbhata I as the ध्यानश्लोक does according to the statement of the Editor of the Trichur Edition of Indu's commentary.

In dealing with the properties of the different vegetables (p. 61 of *Sūtrasthāna*) Indu observes:—

“ अग्रशाकानां हरितकानां च येषां नामानि नोक्तानि तेषां देशभाषादिविद्भ्योऽ-  
धिगम्यापभूंशसंस्कारादुपयोगविशेषाऽच्च ज्ञातव्यानि ”

(Continued from previous page)

“ येन हृदये पठति — “तदेव व्यक्ततां यातं रूपमित्यभिधीयते” इति । एवं च ‘स्थिते  
स्ति पूर्वरूपाः कफपित्तमेहाः’ इति यदा हृदयग्रन्थे व्याख्यायते तत्रैव चोदयिष्यामः”

On p. 25 (chap. V of *Sūtrasthāna*) Indu observes :—

“ कमश्च ‘पादेनापथ्यमभ्यस्तम्’ इत्यादिना वक्ष्यते ” The Editor points out  
that the line “कमश्च.....अभ्यस्तम्” is only a part of the following  
whole stanza of the अष्टांगहृदय (*Sūtrasthāna*, VII, 48)—

“ पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत् ।  
निषेवैत हितं तद्वेकद्वित्यन्तरीकृतम् ॥ ”

These references leave no doubt that Indu was conversant with the अष्टांगहृदयसंहिता of Vāgbhata II and perhaps he wrote a commentary on it (“यदा हृदयग्रन्थे व्याख्यायते तत्रैव चोदयिष्यामः”). We shall have to investigate if any MSS of Indu's commentary on the हृदयग्रन्थ can be traced anywhere in India. The *Triennial Catalogue of Madras MSS*, Vol. IV, Part I, Sanskrit B, describes a Ms of अष्टांगहृदयव्याख्या called शशिलेखा. It is No. R 3447 (p. 5142) and consists of folios 176 in Malayalam characters. It was transcribed in 1920-21 from a Ms in the possession of Mr. M. N. Nambiar, Kaimur village, Trichur, Cochin State. The Ms begins in 141st stanza of the *Sūtrasthāna* and contains the *Sārīrasthāna* and the *Nidānasthāna* complete. Judging by the colophons the Ms appears to be Indu's commentary on the *Aṣṭāṅgahṛdaya*. These colophons as recorded in the catalogue read as follows :—

“ इति इन्दुविरचितायामष्टांगहृदयव्याख्यायां शशिलेखायां त्रिशोध्यायः ॥ इति सूत्र-  
स्थानं समाप्तम् ॥ ”

“ इतीन्दुविरचितायामष्टांगहृदयव्याख्यायां (शशिलेखायाम्) निदानस्थाने षोडशोऽ-  
प्यायः ॥ ”

In accordance with this statement we find him recording terms current in Kashmir for particular plants:—

- p. 56 — “काइमरिषु महोयकः”
- p. 57 — “काइमरिषु केशुकमन्यत्र कनादिकम्”  
— “काइमरिषु शिलः”  
— “काइमरिषु लोनारा”  
— “पर्याया: निघण्टु शानात् देशभाषासंस्करणाच्च किञ्चित् ज्ञायन्ते”
- p. 58 — “काइमरिषु कोणीकः”
- p. 60 — “काइमरिषु तुम्बुरः”
- p. 63 — “काइमरिषु वृक्षबदरी”
- p. 66 — “अत्रापि फलानामप्रसिद्धानां च येषां नामानि नोक्तानि तानि नामा-  
देशकुलेभ्योऽपभ्रंशसंस्कारादिनाधिगन्तव्यानि”

As Indu has taken the trouble of noting the terms current in Kashmir for particular plants etc., I am inclined to believe that he either hailed from Kashmir<sup>2</sup> or was acquainted with a physician in Kashmir through whom he may have obtained the terminology recorded above.

Indu in chapter VIII (*Sārirasthāna*, p. 61) gives the following definition of *gāmbhīrya* guṇa:—

“यस्य प्रसादादाकारात् ऋधशोकभयादयः ।  
भावस्था नोपलक्ष्यन्ते तद् गाम्भीर्यमिति स्मृतम् ॥”

1. Vide Introduction, p. xl ix of *Kalpadru-Kośa*, Vol. I (Baroda, 1928). The oldest of medical and botanical glossaries or Nighaṇṭus is *Dhanvantarinighaṇṭu*, which according to Kṣīrasvāmin is earlier than Amara. Other nighaṇṭus are:— *Paryāyaratnamālā* or Ratnamālā of Mādhavakara, author of *Rugviniscaya* – 8th or 9th cent. A. C. (Winternitz III, 550). *Paryāya-Muktāvalī* or *Muktāvalī* is based on the above work.—*Nighaṇṭuśeṣa* of Hemacandra, *Abhidhānaratnamālā*, *Madanavinoda* (1374 A. D.). *Rājanighaṇṭu*, *Sivakośa* of Sivadatta (A. D. 1677), *Śabdacandrikā* of Cakrapāṇidatta, *Dakṣiṇāmūrti-nighaṇṭu*, *Dravyamuktāvalī* and *Paryāyārṇava*.

2. In the शारीरस्थान (chap. XIII, p. 87) under evil dreams reference is made to “द्रविडान्प्रब्राह्मचिण्डालादैः:” Indu explains:— “आन्ध्र-द्रविडौ दाक्षिणात्यजनपदनामनी” i. e. the terms ‘आन्ध्र’ and ‘द्रविड’ are the names of Southern people or kingdoms. Can this explanation confirm our suggestion that Indu was a Northerner?

I have not been able to trace this definition in this form though the definitions of the *gāmbhīrya* guna are found in the *Nātyaśāstra*<sup>1</sup> of Bharata, the *Daśarūpaka*<sup>2</sup>, the *Agnipurāṇa*<sup>3</sup> and other works. Indu gives the definition of the word स्थूललक्ष<sup>4</sup> as follows:— ( p. 61 )

“योल्यं दातुं न शक्नोति स्थूललक्षः स उच्यते”

These definitions show the critical nature of his commentary and justify to a certain extent the boastful statement of verse 6 in the beginning of the *Sūtrasthāna* viz. “अस्मदुक्तयः सदागमपरिष्कृताः दुर्ब्यास्या—विषसुस्त्वा वाहटस्य संवित्तिदायिभ्यः सन्तु”

We have pointed out above that in commenting on the contents of the शाकवर्ग of the *Sūtrasthāna* ( p. 57 ) Indu states that *paryāyas* or synonyms of the names of different plants may be found in the *Nighaṇṭus* (पर्यायाः निघण्टुज्ञानात्...ज्ञायन्ते). This statement shows that he was conversant with some medical glossaries containing the names of the different plants and their synonyms. The question now arises whether Indu compiled any *Nighaṇṭu* himself. We try to record the following evidence for the consideration of scholars according to which it seems possible that Indu, the author of the *Śāsilekhā* commentary on the *Aṣṭāṅgasamgraha* and Indu, the author of a medical *Nighaṇṭu* frequently quoted by Kṣirasvāmin<sup>5</sup> in his commentary on the *Amarakośa* may be identical:—

1. Benares Edn. by Batuknath Sharma, 1929, chapter 24, p. 272 --

“ यस्य प्रभावादाकारा रोमहर्षभयादिषु ।  
भावस्था नोपलभ्यन्ते गाम्भीर्यमिति शंसितम् ॥ ”

2. Ed. by Haas. p. 47.

“ गाम्भीर्य यत्प्रभावेन विकारो नोपलक्ष्यते । ”

3. Ed. in *Bib. Indica*, Calcutta, 1878, p. 230

“ विशिष्टलक्षणोऽलेखलेख्यमुत्तानशब्दकम् ।  
गाम्भीर्य कथयन्त्यार्यास्तदेवान्येषु शब्दताम् ॥ ”

4. Mr. Apte in his Dictionary explains स्थूललक्ष as “Munificent, liberal, generous ; Wise, learned ; Inclined to recollect both benefits and injuries ; Taking careless aim”.

5. Vide Introduction, p. 4 of *Nāmalinigānuśāsana* (Amarakośa) with Kṣirasvāmin’s commentary ed. by K. G. Oka, Poona, 1913.

(Continued on next page)

(1) Both the authors have the same name Indu.

(2) While Indu quoted by Kṣīrasvāmin is the author of a Medical Nighaṇṭu , our Indu is the author of the commentary on a medical work viz the *Aṣṭāṅgasamgraha* and appears to be conversant with medical Nighaṇṭus, which he says contain the *paryāyas* or synonyms of the names of plants.

(3) Indu quoted by Kṣīrasvāmin is evidently earlier than about 1050 A. D. as Kṣīrasvāmin is assigned to the 2nd half of the 11th century. Our Indu is also likely to be earlier than A. D. 1050 as we propose to indicate below.

In chapter II of *Nidānasthāna* ( p. 9 of Kinjavadekar's edition Indu refers to *Bhaṭṭāra Haricandra* as follows:—

(Continued from previous page )

Kṣīrasvāmin belongs to the 2nd half of the 11th century (*Between 1050 and 1100 A. D.*) as he quotes Bhoja and is quoted by Vardhamāna in the *Gaṇaratna-mahodadhi*. Medical authorities quoted by Kṣīrasvāmin are (1) *Suśruta* and *Sauśrutāḥ*, (2) *Vaidyāḥ* (chiefly *Caraka*), (3) *Dhanvantari* and his Nighaṇṭu (medical), (4) *Vāhata* or *Vāgbhaṭa*, (5) *Candra*, (6) *Indu*, (7) *Candranandana*, (8) *Dhātuvidāḥ*, (9) *Nimih*, (10) *Haramekhalam*. *Indu* and *Candranandana* are very frequently quoted by Kṣīrasvāmin especially in his comments on the वैदीषिकिंवर्गं. *Indu* is quoted on pp. 56, 57, 58, 59, 61, 63, 65, 67, 68, 69, 71, 75, 76, 77, 79, 80, 81 etc. (Pages 53 to 84 contain 170 verses of the वैदीषिकिंवर्गं of the *Amarakośa*). The following quotations will show the nature and contents of Indu's *Nighaṇṭu* :—

P. 56 — “ आहेन्दुः :—उदुम्बरस्तु यज्ञाङ्गः सुचक्षुः शेतवत्कलः ।  
हेमदुधधः कृमिफलः क्षीरवृक्षः स काचनः ॥ ”

P. 57 — “ आहेन्दुः :—तुङ्गः पुष्टकसंज्ञः स्यात् पुंनामा रक्तकेसरः ।  
पुनागः पुष्टशहश्र केषां चित्पद्मकेसरः ॥ ”

P. 59 — “ इन्दुश्च :—रौप्रः कपायकृद्भ्रश्चिल्लको मधुपुष्टकः ।  
ब्रणीषधं कालहीनो हिमपुष्टोक्षिभेषजम् ॥  
उत्सादनो घनस्वकस्तरः शबरपादपः ।  
रौप्रः शाबरकः शेतत्वगती सारभेषजम् ॥  
द्वितीयः पट्टिकारोप्रो बृहत्पत्रस्तिरीटकः ।  
उत्तालक स्तित्वकश्च पट्टी लाक्षा प्रसादनः ॥ ”

“ एतदेव हृदि कृत्वा भट्टारहरिचन्द्रेण वा शब्दस्य निर्दिष्टस्याप्राधान्यं लङ्घनस्थाप्राधान्यं व्याख्यातम् तत्त्वं भिषक्तास्त्रनिष्ठाता नाञ्जीकुर्वन्ति...भट्टारकेण तु पूर्वमर्खेषु सकलदोषसाधारणत्वाल्लघ्वशनस्य प्राधान्यमुक्तम् ॥ ”

( p. 95 )— भट्टारकेण तु ‘ तथाविधैर्दृष्ट्यैः पूर्वमभिसंस्कारः शारीरस्य ’ इत्यस्य वाक्यस्य” etc.

भट्टार हरिचन्द्र ( or हरिश्चन्द्र )<sup>1</sup> referred to in the above extract by Indu is the author of चरकसंहिताभाष्य. He is quoted by महेश्वर in his lexicon विश्वप्रकाश composed in A. D. 1111, by चन्द्रट ( about 1000 A. D.) and by हेमाद्रि in his commentary on the अष्टागहदय of Vāgbhaṭa II. He is also quoted by अरुणदत्त in his commentary on the अष्टांगहदय<sup>2</sup> composed about 1220 A. D.<sup>3</sup>. It appears, therefore, that भट्टार हरिचन्द्र is earlier than A.D. 1000 and hence Indu’s reference to him does not conflict with our suggestion that Indu, the author of *Sāsilekhā* may be earlier than 1050 A. D. like his namesake, the author of a medical Nighaṇṭu<sup>4</sup> quoted by Kṣirasvāmin about 1050 A. D.

The references to Bhāṭṭāraka Haricandra made by Indu show that he had not much respect for the views of Haricandra. This inference is warranted as Indu observes ( p. 95 – *Sūtrasthāna*.)— “ भट्टारकेण.....द्वितीयोऽपि पक्षो य उच्चासितः सोऽस्माभिरूपेक्षित एव ” and “ भट्टारहरिचन्द्रेण.....व्याख्याते.....भिषक्तास्त्रनिष्ठाता नाञ्जीकुर्वन्ति.” This criticism of Haricandra by Indu is likely to lead one to suppose that Indu and Haricandra might have been contemporaries, but we have at present no evidence either to prove or disprove this suggestion.

In the Madras MSS Library Ms No. 13071 is a commentary on the *Ashtāngasāmigraha* but the description of this MS given in the catalogue<sup>5</sup> this commentary has not been identified. Judging by the verse<sup>6</sup>

1. *Catalogus Cata.* of Aufrecht, I, 756<sup>b</sup>.
2. Do. I, 761.
3. Hoernle : *Osteology*, Oxford, 1907, pp. 17, 100.
4. Vide *Catalogue of Nepal Mss* by Haraprasad Shastri and Bendall, Calcutta, 1905, Preface p. xxiii—A Ms of *Sārottara Nighaṇṭu*, a work on synonyms in medical science, bears the date of copy viz. N. S. 200 = A. D. 1080.
5. *Madras Mss*, Vol. xxiii.
6. — “ हरिश्चन्द्रकृतां व्याख्यां विना घरकसंमतम् । यस्तृणोत्यकृतप्रज्ञःशातुमीहति सोऽम्बुधिम् ॥ ”

which appears in the extract from this commentary given in the catalogue and which contains a contemptuous criticism of Haricandra' (vide Indu's criticism of Haricandra noted above) it appears that this unidentified commentary may be Indu's *Sāsilekhā* itself. As, however, the Madras Ms is not before me I am unable to say anything definitely about this identity, for the question needs to be settled by a comparison of the Madras Ms with the published text of the *Sāsilekhā* commentary.

In the following passage Indu appears to refer to his Guru ("अस्मद्गुरवः") :—

*Page 95 (Sūtrasthāna, Chap. IX) —*

" एतच्चास्मद्गुरवो यथा प्रक्रान्तशब्दार्थपरतन्त्रास्तैरेवेति च तद्विरुद्धानि परामृशन्तौ वमनादिवत् पूर्वं देहस्थाभिसंस्कृतेरपि वैद्यविधेयतामभिमन्यमानाश्चरकस्य बोद्धारो व्याख्यानभिमन्यन्ते । भट्टारकण तु 'तथाविधैर्वा द्रव्यैः पूर्वमभिसंस्कारः शरीरस्य' इत्यस्य वाक्यस्य व्याधयुत्पथनैकान्तिकप्रदर्शनपरत्वमङ्गीकृत्य तथाविधैरिति च विरुद्धसमानि परामृश्य विरुद्धेरेव पूर्वसंस्कारो व्याधयनुत्पत्तिहेतुरिति साम्याहारप्रायतया द्वितीयोऽपि पक्षो य उद्दासितः सोऽस्माभिस्वेक्षित एव "

The expression "अस्मद्गुरवः" contains possibly a reference to Vāgbhaṭa II, the author of the *Aṣṭāṅgahṛdaya* but we must await more decisive evidence on this possibility.<sup>2</sup>

1. There is a Ms No. 13092 of *Carakasamhitāvyaākhyā* by Hariścandra in the Govt. Ori. MSS Library, Madras, (Vide Catalogue Vol. XXIII, 1918, p. 8801). It consists of 151 pages and contains the 3rd *adhyāya* of the *Sūtrasthāna*. It begins :—

“ स्वयम्भुवे प्राणभृदन्तरात्मने जगत्प्रदीपाय महद्वितैषिणे ।  
विवस्वते दीपसहस्ररमये सुरोत्तमायामिततेजसे नमः ॥ ”

*Colophon of Chap. I —*

“ इति आचार्यहरिश्चन्द्रकृतौ प(प्र)शिष्योपायायकीयन्यासे भेषजत्रतुष्के दीर्घजीवितीयः प्रथमोऽयायः । ”

2. Pt. Kinjavadekar has drawn my attention to the following passage in Indu's comment on *Sārīrasthāna*, Chapter III, (p. 24a) of his Edition :—

“ तथा च आचार्य एव हृदये केवलं महत्याः प्रतिषेवं करोति ।  
यतः साहोरात्रेण जीर्यते । न तु मात्रान्तरस्य विधानम् । ”

*(Continued on next page)*

References to Indu by subsequent medical writers<sup>1</sup> have not

(Continued from previous page)

‘सृतिका शुद्धती तेलादू धृताहा महतो पिवेत्’  
इति स्मै हे काय वा पाते यमकाभ्यक्तदेहाया वस्त्रणोदर्दं वेष्टयेत्’

This passage connects आचार्य and अष्टांगहृदय because the line “सृतिका शुद्धती.....पिवेत्” quoted by Indu is found in the following verse of the अष्टांगहृदय of Vāgbhaṭa II (शारीरस्थान, chapter I) (p. 100 of Kinjavdekar's Edition, where the text of शारीरस्थान of the अ.हृदय is reproduced for reference):—

“सृतिका शुद्धती तेलादधृताहा महतो पिवेत्।  
पश्चकोलकिनो मात्रां मनु चोषणं गुडोदकम् ॥ ९४ ॥”

This identification appears to indicate that Indu claimed Vāgbhaṭa II, the author of अष्टांगहृदय, as his “आचार्य” and hence by the expression “अस्मद्गुरवः” mentioned above he refers possibly to Vāgbhaṭa II.

If our interpretation of the above passages is correct Indu becomes a direct pupil of Vāgbhaṭa II and hence a junior contemporary of his आचार्य or “गुरवः” as he respectfully refers to him.

In addition to the references made by Indu to Vāgbhaṭa II in the words आचार्य and गुरवः the following reference to वाहटग्रन्थ appears to refer to अष्टांगहृदय of Vāgbhaṭa II (P. 1023 of Sūtrasthāna, chap. IX):—

Vāgbhaṭa I—A. Samgraha—

“द्युद्धाद्रसन्ते तस्यान्ते पक्षात्तद्रदनोदये।  
सेवेत कामतः कामं हेमन्ते शिशिरे बली ॥ ९७ ॥”

Indu's comment :— “वसन्त द्युद्धाक्षारा व्रजेत्। तस्य वसन्तस्यान्ते ग्राम्भे प्राचात्तद्रत् घनोदये वर्षांसु हेमन्ते शिशिरे च, बली बलवान्, कामतो यथेच्छं सेवेत। शरद्दि त्वनुक्तावपि वसन्तसद्गवलादिमत्त्वाद्याहादेव नारी व्रजेत्। तथा च श्रीवाहटग्रन्थ एव ‘द्युहा’द्वसन्तशरदोः इति”

Vāgbhaṭa I has omitted शरद् or autumn in his list of seasons mentioned in verse 97 quoted above. Indu suggests that the omission is not intentional and quotes in his support the line “द्युहाद्रसन्तशरदो” from वाहटग्रन्थ which appears to be identical with हृदयग्रन्थ or अष्टांगहृदय of Vāgbhaṭa II who has included the शरद् in his list of seasons congenial for sexual intercourse. By वाहट in the above comment Indu possibly means Vāgbhaṭa II and not Vāgbhaṭa I. The two वाहटs are here distinguished as one is quoted in support of another.

1. One इन्दु is quoted in the केर्लीव्याध्या on the अष्टांगहृदय in the following:—

(Continued on next page.)

yet been recorded and consequently it is difficult to fix the lower limit for Indu's date in a definite manner. That Indu flourished after Vāgbhata II (8th or 9th century) is amply proved by his references to हृदयप्रथ in the *Śāsilekhā*. If, however, his identity with Indu, the author of the medical Nighaṇṭu quoted by Kṣīrasvāmin (1050 A. D.) as suggested tentatively by me<sup>1</sup> in the present paper is proved conclusively we may be able to assign him to a period say between A. D. 750 and 1050.

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“अलर्जी अलर्जीसंज्ञः क्षुद्ररोगः । शृन्तादिकच्छपोन्नतान्तं कन्दर्पा विशेषणम् इति इन्दुः ॥”

Vide p. 403 of the Edition of the *Aṣṭāṅgahṛdaya* with the *Kairalīvyākhyā* which is being published in the journal *Vaidya Sārathi* (Kottayani, South India) August 1938, III, 5. This commentary quotes (p. 402) from वैजयन्ती lexicon (middle of 11th century) “क्षुद्रः स्वल्पेऽधर्मे करे” इति वैजयन्ती । and from भाज (p. 403), “कण्ठयोद्धरिष्टाच्च कण्ठयोश्च समन्ततः । पिटकां कुइते राजन् शालूकगदशां स्थिराम ।” and hence is later than about 1100 A. D. This commentary also quotes from श्रेष्ठदत्त (p. 402 — “आयुर्वेदस्य तस्याष्टो प्राहुरङ्गानि तद्विदः । सर्वेभ्यः प्रायशस्तेभ्यः क्षुद्ररोगाः समुच्चिताः” इति श्रेष्ठदत्तेऽपि ), from जातकर्ण (p. 405), धन्वन्तरि (p. 407), सुश्रुत, सौश्रुत (p. 407), मञ्जरी (pp. 413, 401), केशव (p. 416).

1. I am happy to find that my friend Mr. Nalininath Das Gupta (*Indian Culture*, Vol. III, p. 434) has already suggested this identity :—“An author of a medical Nighaṇṭu or glossary, Indu by name is quoted not a few times by Kṣīrasvāmi attributed to the 2nd half of the 11th century in his reputed commentary on the *Amara-kośa*. The Nighaṇṭu appears to have been lost but the name Indu is found to have been borne by a commentator of the *Aṣṭāṅgahṛdaya* of Vāgbhāṭa II. A Ms of Indu's commentary entitled *Śāsilekhā*, and perhaps the only one preserved, is in the Madras Government Collection (*Triennial Catalogue*, Madras, Vol. IV, Part I, Sanskrit B, p. 5142). That both the books are medical and that Indu is not a commonplace name amongst the Vaidyaka writers of ancient and early mediæval India tend to suggest that Indu, the author of the Nighaṇṭu is the same as the Commentator of the *Aṣṭāṅgahṛdaya*. But Indu is after all, a familiar name to us as being that of the father of Mādhabavakara, the celebrated author of the *Nidāna-saṁgraha* and it may not improbably be that the writer of the above two works was but Indu, the father of Mādhava-Kara”. As Mr. Das Gupta assigns Māhava-Kara to the “Seventh Century” his father

(Continued on next page)

Prof. Keith<sup>1</sup> regards the *Aṣṭāṅgahṛdaya Saṃhitā* of Vāgbhaṭa II as probably the work of a Buddhist. We have suggested earlier in this paper that Indu was most probably the disciple of Vāgbhaṭa II as he refers to him as “आचार्य” and “गुरुः.” If this position is accepted it is easy to understand the following passage in Indu’s commentary:—

Vāgbhaṭa I in the *Sūtrasthāna* (chap. IV, p. 20) gives the following salutary advice:—

“ सत्त्वाद्यवस्था विविधाश्च तास्तः ।

सम्यक् समीक्ष्यात्महितं विदध्यात् ।

अन्योऽपि यः कश्चिद्दिहास्ति मार्गः ।

हितोपदेशेषु भजेत तं च ॥ ”

Indu explains the above verse as follows:—

“सत्त्ववरजस्तमसा नानाविधानवस्थाविशेषात् परीक्ष्यात्महितं करणीयम् । दुस्तरा हि धर्मप्रतिबन्धका रजस्तमोविकाराः । तथा मनुवृद्धादिप्रणीतेषु हितोपदेशशास्त्रेषु यो मार्गोऽस्ति तमपि सेवेत् ”

It will be seen from the above text and its explanation by Indu that though in the text there is no suggestion of Buddhist philosophy or religion Indu specifies the text reference to अन्य मार्ग by explaining it to refer to मनुप्रणीतशास्त्र or वृद्धप्रणीतशास्त्र. This specification can be properly explained if we regard Indu as the pupil of a Buddhist, though himself embracing the Hindu faith. This tolerance to Buddhism engendered by his reverence towards a Buddhist guru looks quite natural. Vāgbhaṭa I, however, includes धर्मशास्त्राणि among 108 auspicious things<sup>2</sup> which have nothing to do with Buddhist religion.

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Indu, (as suggested by Mr. Das Gupta above) will have to be assigned to the 7th Century. As against 8th or 9th Century for Vāgbhaṭa II suggested by Dr. Hoernle Mr. Das Gupta suggests 7th Century at the latest for Vāgbhaṭa II [Vide Vol. III (1929) p. 795 of *History of Indian Medicine* by Girindranath Mukharjee]. This line of argument will make Indu, his son Mādhava-Kara and Vāgbhaṭa II as contemporary writers of the 7th Century. Further as Indu criticizes *Bhaṭṭādraka Haricandra* in his *Śaśilekhā* Haricandra also may be a contemporary of Indu or some-what earlier than Indu. All these are, however, probabilities, which need to be verified by specialists in the field.

1. Vide p. 510 of *Sanskrit Literature*, Oxford, 1928.

2. Vide p. 84 of *Sārīrasthāna*, Chapt. XII — “ ज्योतिषं, धर्मशास्त्राणि, तीर्थानि, काव्यं, धर्मार्थकामामृतं वालखित्यादयः वेदवाक्यं.... उँकार पुण्याद्धर्मकियाद्यैत-दष्टोत्तरं मङ्गलानां शतं दर्शनात् स्पर्शनात् कीर्तनाच्चाशुभानि व्यपौद्वार्थसिद्धिं दिशन्त्युत्तमाम् ”

## 25. Date of Kedārabhaṭṭa's *Vṛttaratnākara*— Before A. D. 1297 ‡

Dr. Keith states in his *History of Sanskrit Literature* that Kedārabhaṭṭa's *Vṛttaratnākara* which describes 136 metres was written before the 15th century<sup>1</sup> and that Mallinātha uses this work.<sup>2</sup> Aufrecht states<sup>3</sup> that a commentary on the *Vṛttaratnākara* by Nārāyaṇabhaṭṭa was composed in A. D. 1545.

The date of Mallinātha, according to Prof. Handiqui is “the 15th century or the latter portion of the 14th as he wrote a commentary on Vidyādhara's *Ekāvali* in the first quarter of the 14th century.”<sup>4</sup>

As Mallinātha uses the *Vṛttaratnākara* we shall have to put the date of *Vṛttaratnākara* earlier than the “latter portion of the 14th century” i. e. earlier than A. D. 1375.

It is proposed in the present note to push the date of the *Vṛttaratnākara* as far back as the 1st half of the 13th century i.e. by about 125 years or so on the basis of the following evidence:—

Candūpaṇḍita, one of the earliest commentators on the *Naiṣadharacita* mentions *Vṛttaratnākara* in commenting on verse 76 of Canto X. His comment reads—

“ वृत्तरत्नाकरे च द्वितीयाऽयायोक्त्या जाया तृतीयचतुर्थपञ्चमोक्तेन शृणेन  
भिधमानं द्विधाऽभवत् । ”<sup>5</sup>

‡ *Annals* (B. O. R. Institute), Vol. XVI, pp. 143–144.

1. *History of Sanskrit Literature* (1928), p. 417.

2. Ibid, footnote 2. See also Aufrecht's *Catalogus Catalogorum*, Part I, p. 124 b.

3. *Cata. Cata.* Part I, p. 597a.

4. *Naiṣadha* (Punjab Ori. Series No. XXIII) 1934 — Intro. page XVIII.

5. Ibid, extract on p. 410.

Caṇḍūpāṇḍita gives his own date viz. Saṁvat 1353 or A. D. 1297.<sup>1</sup> This reference enables us to push back the date of *Vṛttaratnākara* as far back as A. D. 1250 or roughly the 1st half of the 13th century. The popularity of this work will be apparent from the fact that not less than 20 commentaries have been written on it<sup>2</sup> and that numerous copies of the work are extant in a manuscript form in different Manuscript libraries of the world.

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1. See my note in the *Journal of the Mythic Society* (April 1928) where I have corrected Bühler's error as he gave A. D. 1456-7 as the date of composition of Caṇḍū's commentary.

2. Aufrecht : *Cata. Catalogorum*, Part I, p. 495.

## 26. Date of Kedārabhaṭṭa's *Vṛttaratnākara* — Before A. D. 1000 †

In my note on the Date of Kedārabhaṭṭa's *Vṛttaratnākara*,<sup>1</sup> a popular work on Sanskrit prosody, I tried to prove that the work was composed before A. D. 1250 in view of its being mentioned in Caṇḍūpaṇḍita's commentary on the *Naiṣadhadharita* (A. D. 1297). Subsequent to the publication of my note I have come across the following quotation from the work in Aruṇadatta's commentary called *Sarvāṅgasundarā*<sup>2</sup> on the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II :—

*Page 235* — “ मात्रासमकं नवमोल्गान्तम् ( मो लगोन्तयः ) ”<sup>3</sup> ( वृत्त-रथाकरे अ. २।३२ ) ।

*Page 236* — “ द्रुतिं विलम्बितमाह नभौ भरौ ” ( वृत्तरथाकरे<sup>4</sup> अ. ३।४९ ) ।

If the identification of these references as given by the learned Shastri is correct, we can push back the date of Kedārabhaṭṭa's *Vṛttaratnākara* to 1200 A. D., if not earlier.

According to Dr. Hoernle<sup>5</sup> Aruṇadatta flourished *about* 1220 A. D. and if we presume his reference to the *Vṛttaratnākara* as identified by the editor of the *Sarvāṅgasundarā* commentary as

† *Annals* ( B. O. R. Institute ), Vol. XVII, pp. 397-399.

1. *Annals*, Vol. XVI, pp. 143-144.

2. *Aṣṭāṅgahṛdaya* with the commentaries of Aruṇadatta and Hemādri, ed. by Paradkar Shastri of Akola, N. S. Press, Bombay ( forms kindly supplied by the Editor ) — pages 235, 236.

3. The bracketed variant is found in the Calcutta edition (1915) of the *Vṛttaratnākara*, p. 8.

4. Ibid, p. 14 — line 6 is exactly identical with the line quoted by Aruṇadatta.

5. Hoernle : *Osteology*, p. 17 of *Introduction*—The dates of Aruṇadatta and two of his successors as fixed by Dr. Hoernle are :—

- (1) Aruṇadatta — about 1220 A. D.
- (2) Vijayarakṣita — „ 1240 A. D.
- (3) Vācaspati — „ 1260 A. D.

correct we may safely conclude that this work on prosody was composed earlier than 1150 A. D. Prof. Keith<sup>1</sup> states that the *Vṛttaratnākara* of Kedārbhaṭṭā was composed *before 15th century*, while according to the evidence recorded in the present and earlier notes of mine it appears that the work must have been composed *before 12th century*, if not earlier. This work deals with 136 metres and is commented on by not less than 20 commentators as pointed out by me in my previous note on the subject.

Further evidence on the date of the *Vṛttaratnākara* is furnished by the commentary of Somacandra, which was composed in Sarivat 1329 (= A. D. 1273)<sup>2</sup> as recorded by the author in a verse at the close of his commentary. The Govt. MSS Library at B. O. R. Institute, Poona, possesses a Ms of this commentary (No. 349 of 1884-86) but it does not contain the date of composition found recorded in the Ulwar Ms described by Peterson. Somacandra mentions Hemacandra on folio 17 of the B. O. R. I. Ms referred to above:—

“ श्रुतिसुखकृदियमपि जगति  
निजशिरउपगतवतिसति भवति खजा ।

शिखालक्षणे व्यरथयरचिते खजा नाम छंदो भवतीति समासार्थः ॥

श्री हेमसूरयस्त्वदं छंदोद्धयं पादचतुष्कलितं वदति । यथा प्रसुमरमरितरपतिवल-  
तिमिर निकरमतनुमपिगुरुणि . . . . . किरणतत्यह्व विदधति चिरतरमघनिपति-  
निलकतववरविशिखाः ॥ १ ॥ etc.”

It appears from the above extract that Hemasūri or Hemacandra has in one of his works dealt with the two lines of the *Vṛttaratnākara* viz. “श्रुतिसुख etc.” and “निजशिर etc.” as stated by

1. *History of Sanskrit Literature* ( 1928 ), p. 417.

2. Vide Extract 245 in Peterson's *Catalogue of Ulwar MSS*, p. 89. Somacandra records the date of his work in the following verse :—

“ श्रीविक्रमनृपकाले नन्दकरकृपाययोनिभूसंस्थे संवत् १३२९ समजनिरजोत्सवदिने  
वृत्तिरियं मुद्राबोधकरा ॥ ५ ॥ ”

The above date of Somacandra's commentary on the *Vṛttaratnākara* has been included in the *Chronology of Indian Authors* by Nilamani Chakravarti published in the *Journal of the Asiatic Society of Bengal*, Vol. III ( 1907 ), pp. 204-220. This is a supplement to M. Duff's *Chronology of India* and will be found very useful to students interested in Indian Chronology.

Somacandra. If this statement proves true on identification we may be in a position to push back the date of the *Vṛttaratnākara* before 1000 A. D., for the reason that Hemacandra<sup>1</sup> flourished between 1088 and 1172 A. D.

Later references to the *Vṛttaratnākara* especially in works, the chronology of which has been settled, will be found useful as they will show the authoritative character of the work. Hemādri, the author of a commentary on the *Raghuvanśa*, who is different from his namesake the author of *Ayurvedarasāyana* and *Caturvargacintāmaṇi*, quotes the *Vṛttartanākara*<sup>2</sup> while commenting upon *Raghuvanśa* VI, 6. I have proved elsewhere<sup>3</sup> that Hemādri, the author of the *Raghuvanśadarpaṇa*, flourished in the 1st half of the 15th century. Mr. Nilamani Chakravarti in this *Chronology of Indian Authors*<sup>4</sup> records the following information about Rāmacandra Bhāratī's commentary on the *Vṛttaratnākara* composed in A. D. 1455 :—

"A. D. 1455 — One thousand nine hundred and ninety-nine years after the Nirvāna of Buddha ( according to Ceylonese calculation ) Rāmacandra Bhāratī composed a commentary on the *Vṛttaratnākara*. The author, who was a Bengal Brāhmaṇa, went to Ceylon ; converted by Parākrama Vāhu VI ( A. D. 1410-1462 ) and was surnamed Bauddhāgama Cakravartin. He was an adept to the Mahāyāna School, a form of Buddhism, says Prof. Bendal, almost unknown in Ceylon, B. M. C. No. 429."

1. Keith : *History of Sanskrit Literature*, p. 464.
2. Vide List I, p. 17 of S. P. Pandit's Edn. of the *Raghuvanśa*.
3. *Annals*, Vol. XIV, p. 126.
4. *Journ. A. S. B.* Vol. III, ( 1907 ) p. 208.

## 27. Vāgbhaṭa, the author of the Aṣṭāṅgahṛdaya and his Commentators †

In response to the request of the learned editor (Vaidya Hari Shastri Paradkar Bhiṣagacārya of Akola) of the present edition of the *Aṣṭāṅgahṛdaya Saṃhitā* I have collected in this short introduction some information about Vāgbhaṭa the author of this popular work on medicine. Incidentally I have recorded all possible information in a brief manner about the commentators of this work to enable the reader to understand the work of this author in its proper historical perspective. In the preparation of this introduction my outlook has been mainly historical rather than technical as I don't claim any knowledge of the practical side of Indian Medicine as represented in the present work. Further, my introduction is intended to indicate the present stage of research connected with the authorship, history and chronology of the *Aṣṭāṅgahṛdaya* and its commentators and consequently I have consistently refused to be dogmatic on these matters, some of which are still in an unsettled state. With these preliminary remarks about the method adopted by me in the following study I proceed with the subject proper.

### I — AṢṬĀṄGAHṛDAYA AND ITS AUTHOR VĀGBHĀṬA

The name वाग्भट is very commonly met with in the history of Sanskrit literature.<sup>1</sup> We are here concerned with वाग्भट the

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† Introduction to the *Aṣṭāṅgahṛdaya*, N. S. Press, Bombay, 1938, pp. 1-12.

1. Aufrecht in his *Catalogus Catalogorum* records the following names :—

*Part I, p. 559* — (1) वाग्भट father of तामर (author of चिकित्साकलिका);

(2) वाग्भट minister of मालवेन्द्र, father of देवेशर (author of कविकल्पलता).

(3) वाग्भट author of a glossary of medical words called बाहटनिघण्टु.

(Continued on next page)

author of the अष्टांगहृदयसंहिता, which Dr. Hoernle<sup>1</sup> calls the "compendium of the Essence of the Octopartite science" and which may be distinguished<sup>2</sup> from the अष्टांगसंग्रह or the *summary*,

(Continued from previous page)

(4) वाग्भट, son of नेमिकुमार, the Jain author of works अलंकारतिलक, छंदोनुशासन and its commentary, वाग्भटालंकार, शंगारतिलककाव्य;

(5) वाग्भट, son of सिंहगुप्त, grandson of वाग्भट, author of अष्टांगहृदयसंहिता, वसनकल्प, वाग्भटीय (on medicine).

(6) The following works are ascribed to वाग्भट but they may not be by the same author:— पदार्थचंद्रिका, भावप्रकाश, रसरत्नसमुच्चय (Ed. by Bapat, Anandashram Press, Poona, 1890 — 2nd edition, 1905) and शास्त्रदर्पण.

वृद्धवाग्भट is quoted in टोडरानंद and भावप्रकाश. A lexicon called वाग्भटकोश is quoted in मेदिनीकर.

(7) वाग्भट, author of वाग्भटालंकार.

There is also a work called वाग्भटसंडन (on न्याय) by नरद्विभट, son of सहदेवभट.

*Part II, p. 132* — a work called वाग्भटस्मृतिसंग्रह is quoted by अपरार्क on याज्ञवल्क्य.

Duff's *Chronology of India* (p. 136) has the following remarks about a वाग्भट who flourished in A. D. 1160:—"The author वाग्भट, ज्यैर्मंगल, author of the कविशिक्षा and श्रीपाल author of वैरोचनपराजय flourished under Jayasimha Siddharāja, श्रीपाल being poet-laureate to him and his successor कुमारपाल"—Peterson *Report*, i, 68; Bhandarkar's *Report 1883-84*, 155-6; *Epigraphia Indica*, i, 295.

Further on page 201 *Vāgbhaṭa* is mentioned in the following entry:—

"1260 A. D.—The आयुर्वेदरसायन, a commentary on a medical work by वाग्भट and a commentary on बोपदेव's मुक्ताफल, a work on Vaishnava doctrines are also ascribed to him" i.e. हेमार्दि, the author of the चतुर्वर्गचिन्तामणि, who was श्रीकरणाधिप (chief secretary) to महोदेव, the Yādava king of Devagiri.

1. *Osteology (Studies in the Medicine of Ancient India, Part I)* Oxford, 1907, p. 7.

2. Prof. Keith in his *History of Sanskrit Literature*, p. 510, accepts this distinction between the two writers of the same name वाग्भट.

author of which is another वाग्भट, sometimes called by the Indian commentators as “वृद्धवाग्भट” or वाग्भट, the elder. Dr. Hoernle names वृद्धवाग्भट as वाग्भट I, while the author of the अष्टांगहृदयसंहिता is styled by him as वाग्भट II. The अष्टांगहृदयसंहिता is based on the अष्टांगसंग्रह<sup>1</sup> and reproduces it copiously.

In the latter work वाग्भट I has tried to gather and amalgamate the more or less conflicting medical systems current in his time, especially those of चरक and सुश्रुत.<sup>2</sup>

1. अष्टांगहृदय, उत्तरस्थान, chapter 40, verse 82 (1st ed. vol. ii, p. 826) :-

“ एतत्प्रयत्नं संघटयोधशः स्वम्यस्तद्मा भिषगप्रकाशः ।  
आकंपयत्यन्यविशालान्तरकृतामयोगान् यदि तत्र चित्रम् ॥ ८२ ॥ ”

2. Dr. P. C. Ray : *History of Hindu Chemistry*, Vol. I, Calcutta (1902), Introduction p. XIII.—“Vāgbhaṭa, the epitomiser of Charaka and Suśruta mentions the works of Harita and Bhela, which were probably extant in his days.” Burnell’s *Tanjore Catalogue*, pt. I, pp. 63-65, contains a full analysis of *Bhelasamhitā*. Dr. Burnell remarks : “The most superficial comparison shows how much Vāgbhaṭa was indebted to this ancient work.” *Page* xvi — “The Charaka, the Suśruta and the Bower MS and even the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa have more or less a common basis or substratum.”

*Page* xviii — “Vāgbhaṭa in his *Aṣṭāṅgahṛdaya* makes copious extracts both from the Charaka and the Suśruta. The latter must, therefore, have existed prior to the 9th century A. D. .... The Vāgbhaṭa and the Nidāna ( of Mādhabavakara ) are simply summaries of Charaka and Suśruta and were written at a time when the latter had become very old and were, therefore, studied by few experts and their abstracts were likely to be prized by the general practitioners.”

In the *Z. D. M. G.*, Vol. 49, p. 184, Roth observes— “Udoj Chand Dutt in his *Mate. Medica* describes the work as a methodical and orderly compilation from Charaka and Suśruta. I believe he is unjust to him ; Vāgbhaṭa, who, of course, draws upon Suśruta more is not so dependent ” ( trans. from German by my friend Dr. Hara Datta Sharma, M. A. ph. D.).

Though वाग्भट II is known to all the medical men of India and his compendium of medicine and surgery (the अष्टांगहृदय) is widely studied by well-known medical practitioners, yet, not much information is available about his time, place and personality.

Some say that he is धन्तंतरि himself. He is identified by some with one of the fourteen gems obtained when the ocean was churned. In the आत्रेयसंहिता he is described as the great sage of the Kaliyuga.<sup>1</sup> Others regard him as the incarnation of गौतमधुर. There is also a story current which describes him as a voluptuous Brahmin given to all sorts of revelries and lost in love with a low-caste woman. The medical writers like माधव, शार्ङ्खर, चक्रदत्त and भाविमिश्र look upon वाग्भट II as a great authority.<sup>2</sup>

Mr. Kunte records the following evidence to prove that वाग्भट II was not a Buddhist:—

(1). Though some of the opening salutations to the divisions of the अष्टांगहृदयसंहिता are addressed either to Buddha or some Buddhistic emblem we need not infer therefrom that वाग्भट II was of Buddhistic persuasion because three-fourths of these opening salutations are addressed to गजानन.

(2). In one place वाग्भट II shows his aversion to Buddhas and says—“न चत्यं गच्छत्”, where the meaning of चत्य is explained by the commentators as “Buddha temple” or the “place of worship of the Buddhas.”

(3). In his precepts for the preservation of health वाग्भट II is a thorough Vedic Āryan and the मन्त्रas he recites are also Vedic.

For all the foregoing reasons Mr. Kunte thinks that वाग्भट II lived more under the *Vedic* than under *Buddhistic* or Brahmanical polity.

“Though a Vedic Ārya, Vāgbhaṭa was influenced considerably by the teachings of Gautama Buddha. He seems to have flourished when Buddhism had asserted its power while that of the Vedas had not totally declined.”

1. “अत्रिः कृतयुगे चैव द्वापरे सुश्रुतो मतः।  
कलौ वाग्भटासामा च etc.”

2. *Aṣṭāṅgahṛdaya* with Arunadatta's Comm., Ed. by A. M. Kunte, Bombay, 1830, Intro. pp. 5-6.

Mr. Ganesh Sharma in the उपोद्घाता to his edition of the अष्टांग-संग्रह of वृद्धवाग्भट ( p. 1 ) observes:—

“ बुद्धाय तस्मै नमः । इत्याशुक्तवाद्वाग्भटो बौद्धमतानुयायासीदिति केषाचिन्मतम् तत्तु न सम्यक् यतः “ अर्चयेद्वेषोविप्रवृद्धवैद्यनृपातिर्थान् ॥ अथर्वचिह्निता शांतिः प्रतिकूलग्राहार्चनम् ॥ मातरं पितरं देवान् वैद्यान्विप्रान् हरं हरिं । पूजयेच्छील-येद्वान्दमसत्यद्यार्जन्वान् ” ॥ इत्यादिवाग्भटवचनानुरोधात् बुद्धशब्दस्य ज्ञानवानिति अर्थपरवाच्च वाग्भटो वैदिकधर्मनुयायी ब्राह्मण आयीक्ष बौद्धमतानुयायीत्यधिगम्यते ॥ ”

As regards the parentage of वाग्भट II Mr. Kunte says it will be found in the last chapter of the उत्तरसंत्र of the अष्टांगसंग्रहसंहिता. The pertinent verse reads as under:—

“ भिषग्वरो वाग्भट इत्यभूत्मे  
पितामहो नामधरोऽस्मि यस्य ।  
मुतोऽभवत्स्य च सिंहगुप्त-  
स्तस्याप्यहं सिंधुषु जातजन्मा ॥ ”<sup>2</sup>

“ My grand-father's name was वाग्भट, I was given his name, my father was सिंहगुप्त, I was born in this country of the Sindhuses.”

Evidently in assigning the above parentage to the author of the अष्टांगहृदयसंहिता Mr. Kunte has presumed the identity of the author of the अष्टांगसंग्रह viz. वाग्भट I, and the author of the अष्टांगहृदयसंहिता viz. वाग्भट II. This identity may be wrong in view of the fact pointed out by Dr. Hoernle that वाग्भट II has based his work (अष्टांगहृदय-संहिता) on that of वाग्भट I or वृद्धवाग्भट (अष्टांगसंग्रह). Then again on p. 8 of his Introduction which contains Marathi translation of his remarks in English about वाग्भट's parentage he has wrongly substituted the words “अष्टांगहृदयसंहिता” instead of “अष्टांगसंग्रहसंहिता” the last chapter of which contains the verse “भिषग्वरो वाग्भट इत्यभूत.....सिंधुषु जातजन्मा” as verified by us in the reference given by us in the foot-note from the edition of the अष्टांगसंग्रह of 1888. No edition of the अष्टांगहृदयसंहिता contains the verse in question.

1. Is this in अष्टांगसंग्रह or अष्टांगहृदय? Mr. Kunte says it is in the अष्टांगहृदय. Perhaps Mr. Ganesh Sharma (1888) has based his remarks on Kunte's remarks of 1880.

2. *Aṣṭāṅgasamgraha*, Ed. by Ganesh Sharma, Bombay, 1888, p. 420.

Mr. Kunte also quotes the popular couplet describing Vāgbhaṭa's power and proficiency:—

“ निदाने माधवः श्रेष्ठः सूत्रस्थाने तु वाग्भटः ।  
शारीरे सुश्रुतः प्रोक्तः चरकस्तुचिकित्सिते ॥ ८ ॥ ”

As Mr. Kunte has presumed the identity of the two वाग्भटs he apparently makes the above verse applicable to वाग्भट, the author of the अष्टांगहृदयसंहिता. The couplet, however, is not clear on this point and it is doubtful whether by “वाग्भट” the couplet means वाग्भट I (or बृद्धवाग्भट) or वाग्भट II, who has based his treatise on that of वाग्भट I. This question can be solved if we can prove the antiquity of the couplet quoted by Mr. Kunte.

The colophons to the different chapters of the अष्टांगहृदयसंहिता of वाग्भट II are also misleading as regards the parentage of the author. For instance the colophon to the निदानस्थान on p. 850 of Vol. I of Kunte's edition of 1880 reads as under:—

“ हृति श्रीसिंहगुप्तसूनुवाग्भटविरचितायां अष्टांगहृदयसंहितायां तृतीयं निदान-स्थानं समाप्तम् । ”

The “सिंहगुप्तसूनुवाग्भट” is evidently identical with बृद्धवाग्भट, the author of the अष्टांगसंग्रह and not of the अष्टांगहृदयसंहिता and the copyists in copying the MSS of the two works by authors of the name वाग्भट may have indiscriminately added the expression ‘सिंहगुप्तसूनु’ to the name of वाग्भट II, while in fact there is no verse in the body of the अष्टांगहृदयसंहिता supporting this parentage<sup>1</sup> for वाग्भट II.

1 This parentage (सिंहगुप्तसूनु) is also found in the case of the author of the रसरत्नसमूच्य which is also ascribed to वाग्भट in the Colophons of MSS of this work (cf. India Office MS. No. 2175 — *Des. Cata.* Part V, p. 967). In the introductory verses of this work verse 9 clearly states that the author of the रसरत्नसमूच्य is the son of Simhagupta (सिंहगुप्तसूनु) :—

“ रसानामामयज्ञानां चिकित्सार्थोपयोगिनां ।  
सूनुना सिंहगुप्तस्य रसरत्नसमूच्यः ॥ ९ ॥ ”

( Vide p. 967 of Part V *Ind. Office Cata.* ). . .

If the above verse is a genuine part of the text we get three वाग्भटs with the same parentage (सिंहगुप्तसूनु) — a circumstance which  
(Continued on next page)

Prof. Keith,<sup>1</sup> however, makes the following remarks about these two वाग्भटः :—

(1) "Both claim the same parentage in their works."

(2) "बृद्धवाग्भट is the son of सिंहगुप्त and grand-son of वाग्भट and his teacher was the Buddhist *Avalokita*."

(3) The work of बृद्धवाग्भट was clearly used by the younger writer ( author of अष्टांगहृदयसंहिता ) whose *Metrical form* as contrasted with the prose mixed with verses of his predecessor (बृद्धवाग्भट) confirms his later date.

(4) बृद्धवाग्भट was clearly a Buddhist and he may reasonably be identified with a man referred to by I-tsing as the author of a compendium of the eight topics of medicine.

(5) बाहट is the Prākṛta form of वाग्भट and संघगुप्त is the Prākṛta form for सिंहगुप्त.

(6) The younger वाग्भट was very possibly a descendant of the older (बृद्धवाग्भट) though we have no proof for such a conjecture beyond the fact that it might explain their confusion.

(7) The अष्टांगहृदयसंहिता was probably the work of a Buddhist. It was translated into Tibetan and it could not be put more than a century after the अष्टांगसंग्रह.

(8) Both the वाग्भटः agree in citing चरक and सुश्रुत.

(Continued from previous page)

in itself is highly suspicious and raises doubts about the authenticity of this parentage ascribed to no less than three authors of the same name. According to Sir P. C. Ray the रसरत्नसमूच्य is contemporaneous with Roger Bacon who died in A. D. 1294 ( Vide p. lvi of *History of Hindu Chemistry*, Vol. I, Calcutta, 1902 ). If this view is correct the author of the रसरत्नसमूच्य cannot be identical with the author of the अष्टांगहृदय inspite of the alleged identity of name and parentage.

Mr. Durgashankar Kevalaram Shastri expresses the same view as above against the traditionally accepted view about the identity of the three Vāgbhaṭas ( Vide foot-note 31 on p. 258 of *Prabandha Chintāmani*, Gujarati Trans. Bombay, 1934 ).

1. *History of Sanskrit Literature*, p. 510.

Dr. P. C. Ray<sup>1</sup> regards Vāgbhaṭa, the author of the *Aṣṭāṅgahṛdaya* as the highest medical authority next to Caraka and Suśruta. "In many parts of the Deccan the very names of Caraka and Suśruta were forgotten and Vāgbhaṭa is looked upon as a revealed author and this is one of the reasons which led Haas to conclude that the former succeeded and owed their inspiration to the latter."<sup>2</sup>

The *Aṣṭāṅgahṛdaya* contains little or nothing that is original. It is merely an epitome of the Caraka and the Suśruta with some gleanings from the works of Bhela and Hārita. In surgery alone the author introduces certain modifications and additions. Mineral and natural salts chiefly figure in the prescriptions along with vegetable drugs; mercury is incidentally mentioned but in such a perfunctory manner that it would not be safe to conclude that any compounds thereof are referred to. There are, however, a few metallic preparations recommended in it which would presuppose an advanced knowledge of chemical processes."<sup>3</sup>

Regarding the religious faith of Vāgbhaṭa Dr. Ray observes :— "There is a tradition current among the learned Pandits of Southern India that Vāgbhaṭa, formerly a Brahmin, was persuaded by a Buddha priest to adopt his religion which he embraced in the latter part of his life."<sup>4</sup>

The internal evidence also fully supports our author's proclivities towards Buddhism."

### Date of Vāgbhaṭa II

The Chinese pilgrim I' tsing speaks of a compiler of the eight divisions of the Āyurveda :—"These eight parts formerly existed in eight books, but lately a man epitomised them and made them into one bundle."<sup>5</sup>

This reference may give us some idea about the date of

1. *History of Hindu Chemistry*, Vol. I (1902), Intro. pp. xvi.-xvii.
2. Z. D. M. G. Vol. 31, p. 649.
3. Preface to *Vaidyakaśabdāśindhu*, p. 6.
4. I'Tsing: *Records of the Buddhist Religion*, Trans. by Takakusu, p. 128.

Vāgbhaṭā, the author of the *Aṣṭāṅgahṛdaya*, presuming that I'tsing alludes to Vāgbhaṭā II in the foregoing lines.

Dr. P. Cordier thinks that Vāgbhaṭā lived at the time of king Jayasimha (1196-1218 A. D.) on the authority of the *Rājatarangini* but this view is untenable as observed by Dr. Ray because Kalhaṇa's dates are not always reliable.

"Cosma de koros was the first to announce that the Thibetan Tanjur contains among others, translations of the Charaka, the Suśruta and the Vāgbhaṭā."<sup>1</sup>

"George Huth who has critically examined the contents of the Tanjur concludes that the most recent date at which this Tanjur can be placed is 8th century A. D.<sup>2</sup> This is in agreement with the fact that the Vāgbhaṭā was one of the medical works translated by order of the Caliphs. But no positive information as regards the most distant date is yet available.<sup>3</sup> Kunte from internal evidence is inclined to place him at least as early as the second century before Christ."

According to Dr. Hoernle<sup>4</sup> Vāgbhaṭā II or the author of the *Aṣṭāṅgahṛdaya* belongs to 8th or 9th century A. D. At any rate he is not later than 1060 A. D., the date of Cakrapāṇidatta.

The grounds on which Dr. Hoernle bases his chronology for Vāgbhaṭā II may be briefly stated as under:—

(1) Vāgbhaṭā I, according to Dr. Hoernle may be assigned to early seventh century or about 625 A. D.<sup>5</sup>

(2) Mādhava, Dṛḍhabala and Vāgbhaṭā II are all of them posterior to Vāgbhaṭā I.

1. *Journal of the Asiatic Society*, xxxvii, (1835).

2. Z. D. M. G., T. lxis, pp. 279-284.

3. Regarding the bibliography of Vāgbhaṭā see two short monographs by Dr. Palmyr Cordier; also Julius Jolly; *Zur Quellenkunde der Indischen Medicin*, I. 'Vāgbhaṭā,' Zeit. Deut. Morg. Ges. LIV pp. 260-74.

4. *Osteology*, Oxford, 1907, Intro. p. 16.

5. *Ibid*, Intro. p. 11.

(3) *Mādhava* cites *Vāgbhaṭa* by name<sup>1</sup> and also quotes from him anonymously. *Dṛḍhabala*, though he does not name *Vāgbhaṭa* I as his authority, quotes from him very frequently.<sup>2</sup>

(4) *Mādhava*, *Dṛḍhabala* and *Vāgbhaṭa* II are anterior to *Cakrapāṇidatta* whose date is about 1060 A. D.

*Cakrapāṇidatta* names *Dṛḍhabala* and<sup>3</sup> quotes him as the author of the last section (सिद्धिस्थान) of Caraka's compendium<sup>4</sup>. *Vāgbhaṭa* II is quoted many times by name in *Cakrapāṇidatta*'s commentary on Caraka's compendium.<sup>5</sup>

*Mādhava* is anterior to *Cakrapāṇidatta* as he precedes<sup>6</sup> both *Dṛḍhabala* and *Vāgbhaṭa* II. These three authors, according to Dr. Hoernle, must be placed somewhere between the 7th and 11th centuries A. D.

(5) According to evidence collected by Prof. Jolly<sup>7</sup> the Arabic sources point to 7th or 8th century for *Mādhava* and the Tibetan and other sources point to 8th or 9th century for *Vāgbhaṭa* II.<sup>8</sup> *Dṛḍhabala* takes his place between *Mādhava* and *Vāgbhaṭa* II. In any case none of these authors (*Mādhava*, *Dṛḍhabala* and *Vāgbhaṭa* II) can be later than c. 1060 A. D., the date of *Cakrapāṇidatta*.

1. By name in *Siddhayoga* i, 27. Cf. *Samgraha* vol. ii. p. 1, line 8. Quoted in *Nidāna* (ed. Jiv.) ii, 22, 23; cf. *Samgraha* vol. i p. 266, lines 2-5.

2. See *Osteology*, Intro. p. 12, foot-note 2.

3. See *Cakrapāṇidatta*'s Comm. in Tübingen MS No. 463, fol. 534.<sup>b</sup>

4. See *Osteology*, Intro. p. 12, foot-note 5.

5. *Ibid*, foot-note 6.

6. See *Osteology*, p. 13.

7. Indian Medicine, § 5, 6, pp. 7-9.

8. *Osteology*, Intro. p. 16.

## II ··· COMMENTARIES ON THE ASTĀNGAHRDAYA OF VĀGBHATA

The popularity of the *Aṣṭāṅgahṛdaya* as a work of highest medical authority next to *Caraka* and *Suśruta* found for it many commentators of repute. Many MSS of their commentaries are now available in several public libraries in India and outside. It would, however, be useful to record here a complete list of these commentaries and the MS material available with regard to each of them in the different libraries :—

- (1) Aruṇadatta's *Sarvāṅgasundari*.<sup>1</sup>  
 (2) Hemādri's *Ayurvedarasāyaṇa*.<sup>2</sup>  
 (3) Commentary by Aśādhara.<sup>3</sup>

1. Aufrecht records the following MSS. in his *Catalogus Catalogorum* :—

*Part I*, 35-36 — Comm. on *Sūtrasthāna* I. O. 985; on *Śārira-*  
*sthāna* B. 4, 218; on *Nidānasthāna* B. 4, 218; on *Cikitsāsthāna* B. 4.  
218; on *Kalpasthāna*—B. 4. 218 and I. O. 2445; W. p, 280, 281; Oxf.,  
303<sup>b</sup>; K. 222; Bik 629; Rādh 32; Burnell 65<sup>a</sup>; P. 15.; Taylor 1. 254;  
Oppert I, 2730, 8328, II, 6493; Peters 3, 399; I. O. 985.

*Part II, p. 7* — Stein 181 (adhyāyas 1–30, and *Uttarasthāna* 8–16).

Part III p. 8 — BC. 12 ; Tb. 150 (*Uttarasthāna*).

Aufrecht records the name of the commentary as *Sarvāṅga-sundari* while in the present edition Pt. Paradkar Shastri adopts the name *Sundarā*. Presumably this reading must have some MS basis.

2. Aufrecht in his *Cata. Catalogorum* records the following MSS.:—

*Part I*, p. 36 — W. p. 280; K. 210; Bik 632; Rādh. 32; and p. 773  
NP. I, 14; Bhr'366; Oppert 2758; Peters 2, 196; BP. 86, 274, 373;  
Oppert 4092.

*Part II*, p. 7—BL 245 (*Sūtrasthāna*) ; IO 927—(-Do-) Stein 181 (*Sūtrasthāna* 1-7).

*Part III*, p. 9 — Hpr. 2, 266 ; Tb. 151 (*Sūtrasthāna*).

3. Aufrecht makes the following entry in his *Cata. Catalogorum* re. Asadharma :—

(Continued on next page)

- (4) *Candracandana's Padārthacandrikā*.<sup>1</sup>
- (5) Commentary by *Rāmanātha*<sup>2</sup>
- (6) Commentary by *Todaramalla*<sup>3</sup>
- (7) A Commentary called *Pathya*.<sup>4</sup>

(Continued from previous page)

*Part I, p. 36* — Peters. 2, 86 — Peterson does not record any MS but only mentions that Āśādhara wrote a commentary called *Uddyota* on Vāgbhaṭa's *Aṣṭāṅgahṛdaya*. This commentary is one of the eleven works of Āśādhara recorded by Peterson. Ā. was a Jain teacher who lived in A. D. 1240 (= Samvat 1296). His native country was *Sapādalakshaya*. Owing to this country being overrun by Mlecchā King, Ā. ran for safety to Mālavā and took refuge in Dhārā, where he was received with enthusiasm by (the lord of poets) Bilhaṇa, the chief minister of Vijayavarma, the king of Mālavā. The foregoing information is recorded in a valuable praśasti to the *Dharmāmrta* of Āśādhara, 2 MSS of which are available in the Govt. MSS library at the B.O.R. Institute. Peterson calls Āśādhara as "Jain admirable Crichton."

As Āśādhara was a very learned commentator and was apparently a senior contemporary of Hemādri (about 1260 A. D.) his commentary on the *Aṣṭāṅgahṛdaya* must have been a valuable one. Aufrecht, however, records no MSS of this commentary. If any MSS are found they will prove a valuable addition to the commentarial literature on the *Aṣṭāṅgahṛdaya*.

I See Aufrecht : *Cata Catalogo*. Part III, p. 9. The correct name of this commentator is चंद्रनंदन (see Cordier in *Journ. Asia*. 1901, p. 185).

Aufrecht records the following MSS. in his *Cata Catalogorum* :—

*Part I, p. 36*—K. 214; Peters. 1. 113.

2. *Cata. Catalogorum*, Part I, p. 36 — I, O. 985 ; N.W. 584.

3. Todaramalla was the Hindu financier of Emperor Akbar (1556-1605)—See *Imp. Gaze*. (1928-New Edition) vol. II, p. 399.

*Cata. Catalogorum*, Part II, p. 7 — Nidānasthāna and comm. by Todaramalla, Peters. 3, 39.

4. See *Cata. Catalogorum*. Part III, p. 8 — BC. 395.

(8) A Commentary called *Hṛdayaprabodhikā*.<sup>1</sup>

(9) A Commentary by *Bhaṭṭa Narahari*<sup>2</sup> or *Nṛsiṁhakavi*.

(10) *Samketa manjari* by Dāmodara.<sup>3</sup>

Of the ten commentaries mentioned above we are concerned at present with those of *Aruṇadatta* and *Hemādri* which have been printed in this edition along with the text of the *Aṣṭāṅgahṛdaya*. Several editions<sup>4</sup> of the text have been published but the commentaries on the same with the exception of that of Aruṇadatta have not been published so far. In the present edition Pt. Paradkar Shastri of Akola has included the unpublished commentary of *Hemādri* with different readings of the text and both the commentaries from 20/25 MSS procured from different places. The readings of the text (*Aṣṭāṅgahṛdayasamhitā*) have been carefully checked and verified by him with reference to the text of the *Carakasamhitā*, *Suśrutasamhitā* and *Aṣṭāṅgasamigraha*. The text of Hemādri's commentary on the *Nidānasthāna* and the *Cikitsāsthāna* of the *Aṣṭāṅgahṛdaya* has been based only on a single rare MS procured with great difficulty by Pt. Paradkar Shastri. A close student of the present edition will also find in the elaborate footnotes, extracts

1. See *Cata. Catalogorum*, Part III, p. 8—BC. 279 (inc) Part I, p. 36 — The *Bālaprabodhikā* and *Hṛdayaprabodhikā* commentaries are mentioned — Burnell 65<sup>a</sup>.

2. *Cata. Catalogorum*, Part III, p. 8—*Vāgbhaṭa Khaṇḍanamāṇḍana* by Bhaṭṭa Narahari or Nṛsiṁhakavi, son of Bhaṭṭa Śivadeva (Cordier in *Journal Asiatique*, 1901, p. 187).

3. *Cata. Catalogorum*, Part I, p. 773 — W. p. 281 (fr.).

4. The following editions of the *Aṣṭāṅgahṛdaya* have been published so far :—

(i) By *Pandit Jīvānanda Vidyāsāgara*, Calcutta, Sarasvati Press, 1882.

(ii) — Do — 2nd edition, 1890.

(iii) By *Ganesh Sakharam Sarma*, Bombay, 1889, (Ganpat Krishnaji Press).

(iv) By *Shankar Daji Shastri Pade*, N. S. Press 1900, Bombay.

(v) By *Anna Moreshwar Kunte* — text with comm. of Aruṇadatta, 2 vols. Ganpat Krishnaji Press, Bombay, 1880.

(vi) Fourth Edition, 1st vol. — Bombay, 1912, N. S. Press.

from the MSS of the unpublished commentaries of the *Aṣṭāṅga-hṛdaya* like the *Padārtha-candrikā* of Candranandana and the commentary by Todarmalla etc.

Pt. Paradkar Shatri has tried his best to make the present edition as much scholarly as possible. All students of the history of Indian Medicine should, therefore, be grateful to him and the N. S. press for bringing out the present edition involving much scholarly labour and expense.

### Aruṇadatta

Arunadatta was the son of Mṛgāṅkadatta.<sup>1</sup> Mr. Nalini Nath Das Gupta<sup>2</sup> includes this commentary on the *Aṣṭāṅga-hṛdaya* among the *Vaidyaka* works of Bengal in the Early Mediaeval period and observes :— “ Probably to the early part of the thirteenth century belonged Aruṇadatta, son of Mṛgāṅkadatta and the author of a learned commentary on the *Aṣṭāṅga-hṛdaya* of Vāgbhaṭa II. A commentary on the *Suśruta Saṃhitā* is also ascribed to him (*Cata. of Sans. MSS in the Private Libraries* of the N. W. Prov. part I, Benares, 1874, 586). An Aruṇadatta is found quoted, as a lexicographer and grammarian in Br̥haspati Rāyamukuta’s commentary on the *Amarakośa* (1431 A. D.) (*R. G. Bhandarkar’s Report on Search of Sanskrit MSS*, 1883–84, p. 467) as also in the *Tīkāsarvasva* commentary on the same by Sarvānanda-Vandyaghaṭiya (1159 A.D.), but whether he is not different from the physician Aruṇadatta is very difficult to divine at present. One of the theories of the latter, however, regarding the structure of the eye is controverted by Vijaya-Rakṣita (c. 1240 A.D.) whence Dr. Hoernle assigns him to about 1220 A. D. (*Hoernle: Studies in the Medicine of Ancient India*, Part I (*Osteology*), p. 17). ”

Aufrecht<sup>3</sup> records the following namesakes of Aruṇadatta:—

1. The colophons of the different chapters of the commentary record the name मृगाङ्कदत्त (cf. श्रीमृगाङ्कदत्तपुत्रश्चामदशणदत्तविरचितायां अष्टांग हृदयटीकायां) while in verse 3 of chapter I of his commentary he gives his father’s name as मृगाङ्कः:—

“ श्रीमन्मृगाङ्कतनयष्टीकामष्टाङ्गहृदयस्य ।

श्रीमानरुणः कुरुते सम्प्रदष्टुः पदर्थबोधाय ॥ ३ ॥ ”

2. See his article on “*The Vaidyaka Works of Bengal in the early Medieval Period*” (*Indian Culture*, Vol. II, No. 1, page 159).

3. *Cata. Catalogorum*, Part I, p. 30.

"अरुणदत्त — lexicographer and grammarian. Quoted by Ujjvaladatta and Rāyamukuta. See *Gāṇaratnamahodadhi*, p. 119.

अरुणदत्त — *Manuṣyālaya Candrikā*, archi. Oppert 2658, 2942, 6108."

As Ujjvaladatta's *Vṛtti* on the *Unādisūtras* of Pāṇini has been assigned by Aufrecht<sup>1</sup> to *circa 1250*, Aruṇadatta, the lexicographer and grammarian must have flourished before A. D. 1250.

The question of the identity of the namesakes of Aruṇadatta is still a matter for investigation and the only fact about which we are certain is that three persons of the same name viz. Aruṇadatta, wrote on four different subjects viz. Medicine, Lexicography, grammar and architecture.

The relative chronology of Aruṇadatta and two of his successors who were not far removed from him in point of time has been given by Dr. Hoernle<sup>2</sup> on evidence which is as follows:—

(1) *Vācaspati* wrote a commentary called *Ataṅka Darpaṇa* ( i.e. Mirror of Diseases ) on the *Nidāna* ( Pathology ) of Mādhava.

(2) *Vijayarakṣita* and his pupil *Śrīkaṇṭhadatta* jointly wrote a commentary called *Madhukoṣa* ( Receptacle of Honey ) on the *Nidāna* of Mādhava.

(3) *Vācaspati* states in verse 4 of his Introduction to the *Ataṅkadarpaṇa* that he consulted the *Madhukoṣa* for the purpose of writing his own commentary.

(4) *Vijayarakṣita* controverts a certain doctrine of Aruṇadatta regarding the structure of the eye (see *Ataṅkadarpaṇa*, *Uttarasthāna*, chapter xii, verse 1 of 1st Ed. Vol. ii, p. 516 ).

(5) *Vācaspati* states in verse 5 of his Introduction that his father Pramoda was chief physician at the court of Muhammad Hammīra, who is identical with the celebrated Muhamad Ghori who reigned in Delhi from 1193 to 1205 A. D.

(6) *Vijayarakṣita* quotes Guṇākara<sup>3</sup> who wrote the *Yogaratnamālā* in 1239 A. D. ( See verse 7 on page 68 of Jivānanda's Ed. ).

1. Belvalkar : *Systems of Sanskrit Grammar*, Poona, 1915, p. 54.
2. *Osteology*, Intro. p. 17.
3. *Peterson's Report* 1886-92, p. xxvi.

On the basis of the above evidence Dr. Hoernle concludes that—

- ( i ) Aruṇadatta flourished about 1220 A. D.
- ( ii ) Vijayarakṣita   ,,   ,,   1240 A. D.
- ( iii ) Vācaspati       ,,   ,,   1260 A. D.

### Hemādri

Hemādri's name is familiar to us on account of his *magnum opus* viz. the *Caturvargacintāmaṇi* which Prof. Keith<sup>1</sup> describes as "written between 1260 and 1309 for Yādava princes." In this book Hemādri "sets out in enormous detail rules of vows and offerings, pilgrimages, the attainment of release, and offerings to the dead. This text is exceptionally rich in Smṛti citations in extenso..."

Aufrecht<sup>2</sup> makes the following entries about Hemādri and his works in his Catalogue:—

"हेमाद्रि - Son of Kāmadeva, son of Vāsudeva, son of Vāmana, lived under king Mahādeva (1260-71) of Devagiri, son of Caitrapāla and under his successor Rāmacandra (1271-1309). See *Parīṣeṣakhaṇḍa*, 1, p. 4. He is quoted for the first time by Vopadeva, then in the *Kālamādhava* and *Madanapārijāta*."

His works :— ( 1 ) *Āyurvedarasāyana*.

- ( 2 ) *Kaivalyadīpikā* (*Muktāphalaṭīkā*).
- ( 3 ) *Caturvargacintāmaṇi*.
- ( 4 ) Comm. on Saunaka's *Praṇavakalpa*.
- ( 5 ) *Śrāddhapaddhati*.
- ( 6 ) *HemādripRAYOGA*.
- ( 7 ) *Nānāśāntayāḥ* (from *Sāntikhaṇḍa*).

1. *History of Sanskrit Literature*, Oxford, 1928, p. 448.

2. *Catalogus Catalogorum*, Part I, p. 768 and Part III, p. 52.

2 Mr. K. A. Padhye gives the following works as Hemādri's :—

- ( 1 ) *Caturvargacintāmaṇi*.
- ( 2 ) *Kālanirṇaya*.
- ( 3 ) *Kālanirṇaya Saṅkṣepa*.

This Hemādri is different from भद्रेमादि, son of ईश्वरसूरि, author of *Raghuvamśadarapraṇa* (commentary on the *Raghuvamśa*).<sup>1</sup>

A work called त्रिस्थलीविधि on *dharma* by Hemādri (A.K. 437) has also been recorded by Aufrecht.

In the commentary on the *Aṣṭāṅgahṛdaya* viz. the *Ayurvedarasāyana*, Hemādri gives in the first nine verses some information<sup>2</sup> about himself. He calls himself Hemādri, the author of the *Caturvargacintāmaṇi* (v. 2). For the proper performance of the vows etc. mentioned in the *Caturvargacintāmaṇi* good health is necessary and the commentary *Ayurvedarasāyana* has been written with a view to facilitate the attainment of such good health. This commentary

(Continued from previous page)

- (4) *Tithinirṇaya.*
- (5) *Kaivalyadīpikā.*
- (6) *Ayurvedarasāyana.*
- (7) *Dānavākyāvali.*
- (8) *Parjanyaprayoga.*
- (9) *Pratiṣṭhā.*
- (10) *Lakṣaṇasamuccaya.*
- (11) *Hemādrinibandha.*
- (12) *Tristhalavidhi.*
- (13) *Arthakāṇḍa.*

Vide *Life of Hemādri* (Bombay 1931), p. 33.

1. See my note XV on the *Date of Hemādri's commentary on the Raghuvamśa* in the *Annals of the Bhandarkar Institute*, Vol. XIV, pp. 126-28. Bhaṭṭa Hemādri in his commentary on Canto XIII, 52 and Canto VII, 37, 51 of the *Raghuvamśa*, mentions the चतुर्वर्गचत्तामणि. As Bhaṭṭa Hemādri quotes from the *Prakriyākaumudī* of Rāmacandra (between 1350 and 1400) his commentary has been assigned by me to the *first half of the 15th century*.

2. See also *Early History of India* by V. A. Smith (1924), p. 452—"The celebrated Sanskrit writer Hemādri popularly known as Hemādрапाणि flourished during the reigns of Rāmacandra and his predecessor Mahādeva. He devoted himself chiefly to the systematic redaction of Hindu religious practices and observances and with this object compiled important works upon Hindu sacred law. He is alleged although erroneously to have introduced a form of current script, the Modī, from Ceylon and has given a valuable historical sketch of his patron's dynasty in the introduction to one of his books."

follows the views of earlier medical writers viz. चरक, हारीत, सुभृत and others (v. 3). It does not repeat what has already been said by commentators like हरिचन्द्र and others on Caraka and जेजट and others on Suśruta (v 4). Hemādri also mentions his relation with his patron king Rāmacandra of Devagiri (verses 5 and 6).

It appears from the above account that Hemādri's *Ayurvedarasāyana* is later than his work *Caturvargacintāmaṇi* as the latter is referred to in the former. This reference gives us the relative chronology of the two works. Prof. P. V. Kane<sup>1</sup> assigns the composition of the *Caturvargacintāmaṇi* to a period of ten years (1260 to 1270 A. D.) because in the *Caturvargacintāmaṇi* Hemādri is said to be the keeper of the state records of Mahādeva, who reigned from 1260-1271 A. D. Prof. Kane further observes:—"There are contemporary records available showing that Hemādri was in high favour not only with Mahādeva but also with his successor Rāmacandra."

These remarks receive additional corroboration from the following two verses in the beginning of the *Ayurvedarasāyana*:

“देशभ्रंशभयाद्विचाल्य लथिनः स्नेहैः प्रतापैः परं  
प्रदाव्य प्रसूतान् प्रवेश्य परितो दुर्गोदरं द्राक्तः ।  
उद्धर्वाधोगति निर्गमय्य मदनैदन्त्यादिभिर्विद्विषो  
दोषानद्रिः रामराज्यमगदङ्करेण हेमाद्रिणा ॥ ५ ॥  
हेमाद्रिनामं रामस्य राज्ञः श्रीकरणेष्वधि ।  
ननूभौ भगवञ्जिष्ठाहृगुण्यकरणेष्वधि ॥ ६ ॥”

The above verses clearly refer to the eminent position Hemādri held under King Rāmacandra of Devagiri (1271-1309 A.D.). Evidently the *Ayurvedarasāyana* must have been composed between 1271-1309 A. D. when as a minister of Rāmacandra he strived for the solidarity of the kingdom. The exact date of composition of the *Ayurvedarasāyana* must, however, await further investigation, because no MSS of the complete commentary of Hemādri on all

1. *History of Dharmasāstra Literature*, Vol. I, 1930, p. 357 — “The Thana plate of Rāmacandra (dated Śaka 1194 i.e. 1272 A. D.) ...describes Hemādri as one who had attained a pre-eminent position in the government through the favour of Rāmacandra and as one who was in charge of all state records and was the foremost minister” (समस्तकरणाधिपत्यमङ्गीकुर्वाणे च निर्जितशाडिमण्डले मन्त्रचूडामणौ गुणस्त्वरूपणात्रौ हेमाद्रौ etc.”)

the *sthānas* of the *Aṣṭāṅgahṛdaya* have yet been made available to the editor of the present edition of the *Aṣṭāṅgahṛdaya*.

For more information about Hemādri and the Yādavas of Devagiri we have to invite the attention of our readers to section 87 of Prof. Kane's *History of Dharmasāstra*, Vol. I ( pp. 354-59 ) from which the following lines are noteworthy :—

"Hemādri also wrote a commentary called *Ayurvedarasāyana*. ... Altogether Hemādri was a towering personality. His name is associated throughout the Maratha country with the construction of numerous temples having a peculiar style of architecture. He is also credited with having invented the Modī script."

Mr. K. A. Padhye has also published a *Life of Hemādri*<sup>1</sup> ( in Marathi ) which is replete with information about Hemādri and his times and can, therefore, be read with profit. In particular chapter II, which deals with Hemādri's literary productions will be found interesting. In his remarks about *Ayurvedarasāyana* ( 1 ) Mr. Padhye refers to Mr. Kunte's statement that Hemādri wrote a commentary on the *Sūtrasthāna* and *Kalpasthāna* and then ( 2 ) throws out a suggestion that some contemporary learned physician patronized by Hemādri may have written the *Ayurvedarasāyana*. ( 3 ) Mr. Padhye also states that Aruṇadatta in his commentary on the *Aṣṭāṅgahṛdaya* does not refer to Hemādri. With regard to these remarks of Mr. Padhye we have to observe as follows :—

( 1 ) The present editition of the *Aṣṭāṅgahṛdaya* contains Hemādri's commentary not only on the *Sūtrasthāna* and *Kalpasthāna* but on some portion of the *Cikitsāsthāna* and *Nidānsthāna* also, though it is difficult to find MSS of the commentary for other *sthānas*. Perhaps a thorough search for these MSS will have to be made before concluding that Hemādri did not complete his commentary on all the parts of the *Aṣṭāṅgahṛdaya*. Mr. Kunte's statement was obviously made in 1880 on a partial survey of MSS material for this commentary, when Aufrecht's *Catalogus Catalogorum* ( 1891-1903 ) was not available to him.

( 2 ) As Aruṇadatta has been assigned to about 1220 A. D. and as Hemādri flourished between 1260 and 1309 A. D. the absence of any reference to Hemādri in Aruṇadatta's commentary pointed out by Mr. Padhye is easily explained. On the contrary Hemādri men-

1. *Life of Hemādri*, February 1931 ( Bombay ).

tions Aruṇadatta (vide p. 136—“मधु-श्री॒इम् ‘माद्वीकम्’ इति अरुणदत्तः” and “मेरेयो... खंजुरासवः” इति अरुणदत्तः”).

(3) The hypothesis of a learned physician writing the *Ayurvedarasāyana* for his patron Hemādri is contradicted by Hemādri's own statement in the introductory verses of *Ayurvedarasāyana* published in the present edition (verses 2 and 8) wherein he clearly states that Hemādri, the author of\* the *Caturvarga-cintāmaṇi* composed this commentary on the *Aṣṭāṅgahṛdaya* and if Mr. Padhye does not doubt Hemādri's authorship of his work on Dharmasāstra he cannot in fairness to the versatile intellect of Hemādri doubt his authorship of a work on Vaidyaka. In addition to the statement regarding authorship made in the introductory verses we find the following verse at the end of his commentary on verse 105 of chapter 6 of the *Sūstrasthāna* wherein two readings in the text are discussed quite in the style of a modern textual critic (page 108):—

“बहुभिः पठ्यमानस्य पाठस्येयं समर्थना ।  
हेमाद्रिणा कृता किन्तु तुष्टालुरिति पठगताम् ॥”

Then again at the end of his commentary on different chapters of the text we find the following statement repeated:—

“इति हेमाद्रिटीकायामायुर्वेदरसायने etc.”

Since this Introduction was written two publications pertaining to the *Aṣṭāṅgahṛdaya* have been published. One of these is a German Translation of the *Aṣṭāṅgahṛdaya Saṁhitā* by Luise Hilgenburg and Wilibald Kirsch, which is being published in fascicles by the firm of E. J. Brill of Leiden (Holland). Up to now four fascicules (pp. 1 to 256) have been published. The Translators have given at times some Text-Critical notes which may be useful for a subsequent Critical edition of the Saṁhitā.—The other work is The *Ashtanga Hridaya Kosha* by K. M. Vaidya of Valapad (South Malabar) 1936. This is a Dictionary of technical terms used in the text of the *Aṣṭāṅgahṛdaya Saṁhitā*. (For a detailed notice of this Kośa vide The *Oriental Literary Digest*, Poona (May 1938 issue), Columns 5-7).

## 28. The Chronology of Brahmaṇadeva's Commentary on the Siddhayoga of Vṛṇḍā— Between c. A. D. 900 and 1100 †

Aufrecht makes the following entries about a *dharmaśāstra* author of the name Brahmaṇadeva:—

*CC I, 83*—‘कर्मविपाक *dh* by ब्रह्मदेव B. 3. 74.’

He also mentions a work on medicine called the कर्मविपाक in the following entry:—

*CC I, 83*—‘कर्मविपाक *med* B. 4. 220. Radh 31.’

In the above entry the author of the कर्मविपाक is not indicated but it is possible that it may be the work of a medical author of the name ब्रह्मदेव about whom I want to record the following information:—

Śrīkaṇṭhadatta (*c. A. D. 1275-1300*) pupil of विजयरक्षित (*c. 1240 A. D.*)<sup>1</sup> refers to an author ब्रह्मदेव in his व्याख्याकुसुमावली<sup>2</sup> on वृन्दमाधव or भिन्द्योग in the following quotations:—

*P. 9*—“अथ श्रीब्रह्मदेवव्याख्या—लङ्घनशब्द उपवासपर्यायो नतु वमनविरेचनानुवासनादिपर्यायः ।”

*P. 12*—“यः सामावस्थायां मास्तुवरो यक्षमञ्चवरश्च स लङ्घनीय इति ब्रह्मदेवडल्पौ ॥ ३२ ॥”

*P. 18*—“अत्र शुण्ठतिन्काऽप्यामाशयसमुद्धे ज्वरे पाचनत्वाद्विहितेति श्री-ब्रह्मदेवः ॥”

† *Indian Culture*, Vol. XI, pp. 36-39.

1. Vide p. 17 of Hoernle : *Osteology*, London, 1907.

2. Pub. Ānandaśrama Series No. 27, Poona, 1894. One नारायण भिषज completed the व्याख्याकुसुमावली of Śrīkaṇṭhadatta as stated by him in the three verses at the end of the edition. I shall prove in a special paper that नारायण भिषज flourished between *c. A. D. 1350* and *1400*. It is difficult to say whether the references to ब्रह्मदेव in the व्याख्याकुसुमावली are made by श्रीकण्ठदत्त or by नारायण भिषज.

P. 30 — “ यथाप्येवं सथाऽपि शृङ्खलैषा गुणप्रक्षेपं न मन्यत्त इति ब्रह्मदेव-  
व्याख्या ॥ ”

P. 73 — “ श्रीब्रह्मदेवस्तु व्याख्यानयति —

“ संग्राहि स्तम्भनाद्विजं यथा तदभिदध्महे ॥  
आप्नेयगुणभूयिष्ठं तोयं संपरिशोपयेत् ॥  
संगृह्णाति मलं तस्याद्ग्राहि शुण्ठयादयो यथा ॥  
समीरगुणभूयिष्ठं शीतखाचान्नभस्वतः ॥  
विधाय वृद्धं स्तम्भनाति स्तम्भनं तथथा वटः ॥ २३ ॥ ”

P. 272 — “ षडंशमिति पाठे पठंशा यस्मिन्यृते तथंडंशं घृतं पटूपलमिति श्री-  
ब्रह्मदेवः ”

P. 309 — “ उक्तं च —

‘ नववाससुरपुराणाश्च संख्याविभागयोजनैः ।  
परिमाणाकृतिभ्यां च विशिष्टा शक्तिरित्यते ॥ ’  
इति ब्रह्मदेवः ”

P. 360 — “ हुष्टवणविहितं तैलं राजमृक्षादि सुरसादिकपाथे हृतं तैलमिति  
ब्रह्मदेवः ”

P. 501 — “ लता दूर्वा मञ्जिष्ठा वा । प्रियंगुरिति ब्रह्मदेवः । ”

P. 516 — “ अत्र श्रीब्रह्मदेवव्याख्यानम् — श्रेष्ठानां रसादीनां श्रुकान्तानां  
धातूनामयनमाप्यायनम् । अथवा भेषजात्रितानां रसवीर्यविपाक-  
प्रभावाणामायुर्वर्णवीर्यदादर्थवयः स्थैर्यकराणामयनं लाभोपाथो रसा-  
यनं वर्धकं स्थापकमप्राप्तप्रायकं चेति । ”

P. 522 — “ ब्रह्मदेवस्वेवं वक्ति — वाजीकरणं त्रिविधं जनकं प्रवर्तकं जनक-  
प्रवर्तकं चेति । तत्र जनकं मांसघृतादिकं यद्रसादिधातुकमेण परि-  
णतं प्रधानधातुपुष्टिं करोति । प्रवर्तकमुच्चिटाचृणिदिकं शुकविवेचन-  
कम् । न च तस्य वैरेचनिकोक्त्या शुकवयकारित्वं स्याद्यतो  
विरेचनं शुकस्य पातनायाभिमुखीभावमात्रकरणम् । जनकप्रवर्तकं  
तु गच्छधूतगोधूममाषकाकाण्डफलादिकम् । ”

P. 566 — “ अत्र श्रीब्रह्मदेवव्याख्या — दोषाञ्जिरहति इति निरुहः । etc.”

P. 573 — “ अथ श्रीब्रह्मदेवव्याख्यानम् — दर्वाऽऽदौ सैन्धवस्याक्षं मधुनः  
प्रसृतद्वयमित्यादिके द्वादशप्रसृते बस्तै सामान्येन भेषजमभिधाय  
तन्मान्तरार्थतो व्याख्याकारो विशेषमाह । etc.”

P. 574 — “ ब्रह्मदेवाचार्यस्तु पृथ्या इदमैणेयं न पुनरेणस्येदं तत्रैषेयमिति  
प्रथोगो न स्यात् । ”

P. 583 — “ मान्धं हाणपत्तमभिप्रेतं न पुनः श्लेष्मोपहतस्येव मान्धमिति । हति श्रीब्रह्मदेवः ॥ ”

P. 599 — “ तर्जन्यङ्गुष्टाग्रमात्रं ग्राहं चूर्णं सुच्चटीमात्रमिति ब्रह्मदेवः ॥ ”

It appears from the foregoing quotations that a commentary on the सिद्धयोग by a writer of the name ब्रह्मदेव was in existence, say, between A. D. 1250 and 1350 as it is mentioned and quoted from by either Śrīkaṇṭhadatta or Nārāyaṇabhiṣaj in the कुसुमावलीव्याख्या on सिद्धयोग. This commentary has not been mentioned by Aufrecht and hence it would be worth while tracing quotations from it in sources prior to Śrīkaṇṭhadatta's time.

Hemādri, the minister of King Rāmacandra of Devagiri (A. D. 1271-1309), composed a commentary on the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II called the *Ayurvedarasāyana*,<sup>1</sup> in which we find the following reference<sup>2</sup> to ब्रह्मदेवः—

“ आसवस्य सुरायाश्च द्वयोरप्येकभाजने ।  
सन्धानं तद्विजानीयान्मरेयमुभयात्मकम् ॥  
हति जंजटो ब्रह्मदेवश्च । ”

Possibly the author of the name ब्रह्मदेव quoted from and mentioned by Hemādri is identical with his namesake, the author of a commentary on the सिद्धयोग mentioned by the authors of the *Kusumāvalīvyākhyā*. If this suggestion is accepted we are warranted in concluding that ब्रह्मदेव<sup>3</sup> is earlier than A. D. 1200 or so.

Dallāṇa in his commentary on the *Suśrutasaṁhitā* refers to ब्रह्मदेव in the following extracts<sup>4</sup>—

1. Edited by Hari Shastri Paradkar in his edition of *Aṣṭāṅgahṛdaya*, N. S. Press, Bombay, 1939.

2. *Ibid.*, p. 136.

3. An author of the name ब्रह्मदेव composed a work on astronomy called करणप्रकाश c. A. D. 1092 (Saka 1014) (vide p. 240 of *History of Indian Astronomy* by S. B. Dikshit, Poona, 1896). I cannot say if he is identical with the medical author ब्रह्मदेव, the subject of the present paper. Another author ब्रह्मदेव wrote a commentary on the द्रव्यसंप्रह of नेमिचन्द्र, tenth century (A. D.). Vide H. D. Velankar's *Jinaratnakosa* (B. O. R. I.) under “ द्रव्यसंप्रह ॥ ”

4. Vide p. 1 of *Suśrutasaṁhitā* with Dallāṇa's commentary ed. by A. C. Kabiratna and C. C. Goopta, Calcutta, 1885.

*Page 1* — “ . . . श्री हुल्नः समभूत । तेन श्रीजैज्ञानं टीकाकारं श्रीगण्य-दास-भास्करौ च पञ्चिकाकारौ श्रीमाधवब्रह्मदेवादीन् टीपनक-कारांश्रोपजीव्यायुवेदशास्त्रसुश्रुत-व्याख्यानाय निबन्धसंप्रहः क्रियते । ”

*Page 617* — “ गर्भपातनादिभेदेन संख्यातिरेकात् श्रीब्रह्मदेवस्तु । ”

*Page 549* — “ श्रीब्रह्मदेवस्तु चतुर्दलमाह ”

The foregoing references make it clear that Brahmadeva is prior to Dallana. Hoernle<sup>1</sup> assigns Dallana to 'twelfth century', i. e. to a period between 1100 and 1200 A. D. We may, therefore, assign *Brahmadeva* to a period *prior to A. D. 1100*. As Brahmadeva commented the *Siddhayoga* of Vṛnda he is later than Vṛnda, whom Sir P. C. Ray<sup>2</sup> assigns to *circa* 900 A. D. We may, therefore, assign Brahmadeva to a period *between c. A. D. 900 and 1100*.

1. Vide p. 16 of *Osteology*, Part I, 1907 — डल्ण is quoted by Hemādri (*c.* 1260 A. D.) and quotes Cakrapāṇidatta (*c.* 1060 A. D.). He also quotes भोज.

2. Vide p. 32 of *History of Hindu Chemistry*, Vol. I, Calcutta, 1902. Vide also p. xxiii of Introduction.

## 29. Date of Rākṣasa Kāvya or Kāvyarākṣasa — Before A. D. 1000 †

Prof. A. B. Keith<sup>1</sup>, speaking of the poems *Nalodaya* and *Rākṣasa Kāvya*<sup>2</sup>, observes as follows:—

“ Still more ludicrous is the suggestion that *Nalodaya* is his ( Kālidāsa’s ) ; that rimed poem of intolerable affectation is perhaps not the production of Ravideva author of the *Rākṣasa Kāvya* of equal demerit, before the 17th century but the work of Vāsudeva, protégé of Kulaśekhara and Rāma.”

† *Journal of Indian History, Madras*, Vol.XIX, Pt.3, pp.312-319

1. Vide, pp. 97-98 of *Sanskrit Literature*, 1928.

2. Aufrecht records the following MSS of the *Rākṣasa Kāvya*, CC I, 498 — “ राक्षसकाव्य or काव्यराक्षस a poem in 20 stanzas. Katm. 7 ( and Comm. ). Oudh XVI, 54. Burnell 161a. Peters 2. 189 ( and Comm. ), SB. 313 ( and Comm. ). This production has the honour of being attributed to three different authors :—

To Kālidāsa. K. 64. B. 2, 102 ( and Comm. ).

To Ravideva. W. p. 169 ( and Comm. ).

To Vararuci. L. 782 ( and Comm. ).

Comm. *Subodhinī* by Kavirāja L. 2821.

Comm. by *Kṛṣṇacandra*, Oudh XIX, 28.

Comm. by *Premadhara*, L. 3151. B. 2. 102.

Comm. by *Vidyākaramiśra*, L. 2389.

CC II, 117 — “ Rgb 399.”

— attributed to Kālidāsa. BL. 282 ( and Comm. ) Govt. Ori. Libr. Madras.

— attributed to Ravideva, Stein 72 ( with his own and anonymous Comm. )

— Comm. by Bālakṛṣṇa Pāyagundā, Stein 72.

CC III, 106 — “ B. C. 487. Bel, 454. 455., 14, I. O. 2238 ( and Comm. ), Lz. ( and Comm. )

— ascribed to a Kālidāsa. Ak. 556. C. Ak. 556. 557.

— attributed to Vararuci. As. p. 160.

— Comm. by Śambhubhāskara, Bd. 454.

I am concerned in the present paper with the chronology of the *Rākṣasa Kāvya*, irrespective of the question of its authorship and hence propose to record some data bearing on its chronology. As Prof. Keith observes that this work is “*before 17th century*” we must try to take back this limit as far back as we can take it on the strength of documentary evidence.

According to Mr. Krishnamachariar<sup>1</sup> “*Rākṣasa-Kāvya* is a short piece of 20 verses in an enigmatic and alliterative style, containing a description of sylvan scenery around, by a person roaming about the forest with his spouse. There are commentaries on it by Premadhara, by Śambhubhāskara, by Kavirāja, by Kṛṣṇa Candra, by Udayākaramīśra, and by Bālakṛṣṇa<sup>2</sup> Pāyagunda.” A study of the commentaries on the *Rākṣasa-Kāvya* and their chronology would have given us some limits for the chronology of this *Kāvya* but unfortunately the MSS<sup>3</sup> of these commentaries are not available to me. Some MSS of these commentaries available at the B. O. R. Institute<sup>4</sup> have been examined by me but they have not

1. *Classical Sanskrit Literature*, Madras, 1937, p. 371. Section 330.

2. According to Dr. S. K. De (*Sans. Poetics I*, 199) Bālakṛṣṇa Pāyagunda is “*later than the end of the 16th Century*”, i.e., after A. D. 1600.

3. Vide p. 97 of *Indic MSS in U. S. A. and Canada* by Dr. H. Poleman, 1938 :—

No. 2117 — *Kāvyarākṣasa* (*Rākṣasakāvya*) with Commentary — Samvat 1654 = A. D. 1598.

No. 2118 — *Ibid.*, with Comm.

• No. 2119 — *Ibid.* — Text and Comm. attributed by Colophon to Kālidāsa — Samvat 1882 = A. D. 1826.  
(Copied by Jagannātha).

4. The Govt. MSS Library (B. O. R. Institute) contains the following MSS of *Rākṣasakāvya* and Commentary :—

No. 455 of 1887-91 — Text and Commentary — looks very old.

No. 556 of 1891-95 — Text with Comm. — Dated Śaka 1679 = A. D. 1757.

— Reads “ श्रीमत्कविचक्रवर्तिकालिदासविरचितस्य राक्षसकाव्यस्य टीका समाप्ति-मगमत् ”

(Continued on next page)

given me any useful data on strength of which any definite limits for the date of the *Rākṣasa-Kāvya* could be determined with confidence. We are, however, fortunate to have in the Jain Bhandars at Jesalmere a unique dated Ms of a commentary on the *Rākṣasa-Kāvya* copied in Samvat 1215 = A. D. 1159. This Ms has been described by Mr. C. D. Dalal in his *Catalogue of Jesalmere MSS.* The scribe who wrote the Ms was a pupil of Jinacandra Sūri of the name “*Jinamata (pati?)*”. Mr. Dalal says that there is possibility of this scribe himself being the author of this commentary on the *Rākṣasa-Kāvya*.<sup>1</sup> Be that as it may, the fact that we have a copy made in A. D. 1159 of a commentary on this *Rākṣasa-Kāvya* argues in favour of an early date for this Kāvya and it would be worth while examining the Jesalmere Ms from the point of view of textual criticism. The *Praśasti* which contains the date<sup>2</sup> of the Ms reads as follows:—

(Continued from previous page)

No. 555 of 1891-95 — राक्षसकाव्यटिप्पण — Copied at Jaipur in Samvat 1823 = A. D. 1767 by Mukunda Lakṣmīrāma — quotes अमर, अनेकार्थमंजरी.

No. 86 of A 1883-84 — Text with Comm. — (The Comm. quotes विश्व lexicon composed in A. D. 1111.

No. 399 of 1884-87 — Text with Comm. (Quotes अमर).

No. 454 of 1887-91 — Text with Comm. of शंखभास्कर.

No. 172 of 1902-07 — Text with some Notes in the margin. These Notes quote अमर, विश्व, त्रिकांड lexicons.

“इति श्रीकविराक्षसकाव्यं समाप्तिगमत्.”

1. *Cata of Jesalmere MSS.* (G. O. S., Baroda, Vol. XXI, 1923), p. 59 :—

“राक्षसकाव्यटीका क. ३४५ (४) — “कालिदासकृतित्वेन प्रसिद्धमेतन्मूलमात्रमें तु मुद्रितम्। टीकाकर्तुर्नाम नोपलभ्यते। शान्तिसूरिणा वृन्दावनकाव्य-मेधाभ्युदयकाव्य-शिव-भद्रकाव्य-चन्द्रदत्तकाव्यसंज्ञकानां पद्मानां यमकमयकाव्यानां वृत्तयो विनिर्मितास्तेनैवयमपि टीका विहिता वाऽन्येन केनचिदिति स्पष्टं न विज्ञायते। एतत्पुस्तकविलखनं संवत् १२१५ वर्षे जिनदत्तसूरिशिष्यजिनचंद्रसूरेः शिष्यो जिनमत ( ? पति) यतिव्याधार्दिति प्रान्तप्रशस्तितोऽवगम्यते। लेखकोऽपि व्याख्याता सम्भाव्यते॥”

2. The copy was made on Sunday, 15th tithi of the month of *Nabhas* (= Bhādrapada) of Vikrama Samvat 1215 [शर (5) चन्द्र (1) सूर्य (12)] which possibly corresponds to Sunday, the 13th of September 1159 (Vide p. 321 of *Indian Ephemeris*, Vol. III).

“ चरणकरणदक्षः क्षीणदोषो जिताक्षः  
 क्षपितविधिविपक्षः क्षान्तमान् बद्धकक्षः ।  
 यतिपतिजिनदत्ताचार्यदत्तोपदेशा-  
 स्खलित महिमयोगात् कान्तकीर्तिसुर्नीन्द्रः ॥ १ ॥

समजनि जिनचन्दश्वन्दवच्चारुरोचि-  
 गणधरपदलाभालुब्धलोकप्रतिष्ठः ।  
 जिनमत (?) यतिरेतत्तद्विने यः सुशान्तो  
 व्यलिखदमलबुद्धिः कृत्यकमक्षथाय ॥ २ ॥  
 शर चन्द्रं सूर्यं संख्ये संवद्विकमभूपतेः ।  
 अतियाति नभो मासे पञ्चदशयां तिथौ रवौ ॥ ३ ॥

यावज्जिनप्रवचनं प्रवरप्रतापं  
 यावज्जिनागमविदो यतिनोऽपपापाः ।  
 यावसुदर्शनभृतः स्थिरधीरचित्ता-  
 स्तावत् सुपुस्तकमदः सुधियः पठन्तु ॥ ४ ॥ ”

The Ms of the राक्षसकाव्यटीका described by Mr. Dalal is a Palm-leaf<sup>1</sup> Ms in the Big Bhandar at Jesalmere. We have no access to this Ms and hence must rest content with the extract and the description of it given by Mr. Dalal. Mr. Dalal describes the Ms as राक्षसकाव्यटीका and if we have a commentary on the राक्षसकाव्य copied in A. D. 1159, the date of composition of this commentary is earlier than A. D. 1159. In the same manner the date of the राक्षसकाव्य is earlier still and we may presume that it may be earlier than say A.D. 1000. In view of this limit it would be useful to record references to the राक्षसकाव्य earlier than say A. D. 1100 or so.

The Government Oriental MSS Library, Madras, contains some MSS<sup>2</sup> of a poem having the designation कविराक्षसांय. A description

1. Vide p. 43 of Dalal's Catalogue—No. 345 contains 5 works :—  
 (1) चंद्रदूतकाव्य, (2) मेघाभ्युदयकाव्यवृत्ति, (3) वृन्दावनयमक, (4) राक्षस-  
 काव्यटीका (contains also a praśasti of 4 verses) संवत् १२१५, and (5)  
 घटखर्परटीका.

2. These MSS are as follows :— Vol. XX, p. 8024.

No. 12000—Complete in 100 stanzas of Anuṣṭup metre.

of these MSS has been given in Vol. XX (*Kāvyas*) of the Descriptive Catalogue of that Library (1918). It appears from this description that the कविराक्षसीय is a poem of 100 stanzas, while the राक्षसकाव्य consists of 20 stanzas only. I am unable to determine if there is any connection between the राक्षसकाव्य and the कविराक्षसीय<sup>1</sup> both of which are represented by some MSS in the several MSS catalogues. It appears, however, that the राक्षसकाव्यटीका represented by a MS of A. D. 1159 in the Jesalmere Bhandar deals with the राक्षसकाव्य of 20 stanzas only and not with कविराक्षसीय of 100 stanzas. If this view is correct we can definitely say that this poem of 20 stanzas was composed before A. D. 1000 or so in view of a MS of a commentary on it copied in A. D. 1159 actually existing at Jesalmere.

(Continued from previous page)

No. 12001 — Ibid.

No. 12002 — *Ibid* in Grantha characters.

No. 12003 — *Ibid* with a Comm. called श्लोद्धर्थदीपिका in Kannarese characters. This commentary is by Nāgaṇārya, son of Devanārāya of the Bhāradvājagotra.

No. 12004 — Text with Comm. ( anonymous ).

No. 12005 — कविराक्षसीय पदान्वयः ( Prose order of the stanzas of the Text ).

Aufrecht (CC I, 87) mentions some works and authors having the titles “कविराक्षस” (author of a lexicon षड्थनिण्य) Burnell, 51a.

(1) “कविराक्षसशतक” *Kāvya*, Burnell, 113b. Oppert II, 1089, 3117, 9708 with Comm. Oppert II, 3118.

(2) “कविराक्षसीय काव्य” Oppert 35, 536, 769, 4958, 5507, 7536. Rice, 228. See राक्षसकाव्य Comm. by Nāgaṇākavi, Oppert 2293.

1. Vide p. 379 of Krishnamachariar (*Classical Sans. Literature*) — “*Kavirākṣasiyam* is a poem of 100 verses of involved meaning by an unknown author calling himself कविराक्षस. There are commentaries on it by Nāgaṇārya, son of Devanārādhya, and two anonymous.” The *Kavirākṣasiyam* has been edited with translation and Index by Y. Mahalinga Sastri in the *Calcutta Oriental Journal* (1935).

In the *Sūktimuktāvali* of Śridharadāsa (Lahore, 1933) composed in A. D. 1205 the following stanza is ascribed to राक्षस :—

(Continued on next page)

The India Office Library possesses two MSS of the *Rākṣasa-Kāvya*, one<sup>1</sup> of which is a copy made about A. D. 1875 while the other was written "about 1650 A. D." The description of the 2nd Ms as recorded in the *India Office Catalogue*<sup>2</sup> also reveals the

(Continued from previous page)

*Page 63—*

" उद्भृत्कावेरीलहरिषु परिष्वज्जरङ्गे लुठन्तः  
कुहूकण्ठी कण्ठीरवरवलव त्रासितप्रोष्ठितेभाः ।  
अमी चैत्रे मैत्रावस्थिणितइनी केलिकङ्गोलिमली—  
चलद्वालीहलीसकसुरभयश्चण्डि चश्चन्ति वाताः ॥ ५ ॥ "

This stanza is given in the शार्णग्धरपद्धति as राक्षसस्य and there attributed to "राक्षसपण्डीता।"

1. Vide p. 1116 of Vol. II (Part II) of *Ind. Office Catalogue*, Oxford, 1935. The text is in 20 verses. The Ms ends :—

" इति कालिदासकृतौ राक्षसकाव्यं सब्याख्यानं संपूर्णं "

" A note by Burnell ( fol. 1 ) runs :— "This seems to be the same poem as Hoffer published and which according to the Ms ( v. B. 4, No. 580 ) is by Ravideva. The original of this Ms ( at Tanjore, No. 4780 ) attributes it to Kālidāsa but it cannot have been written more than fifty years ago. So this authority for the statement leaves room for doubt." "The Commentary differs from all of those given by Mitra, *Notices*, ii 186, vii, 153 ; viii, 264 ; ix, 234. *Madras Catal.* XX, 7959, 7960. Eggeling No. 3932. The author of the poem is probably Ravideva, wrongly suggested as the author of *Nalodaya* ( Pischel, Z. D. M. G., lvi, 626 ). See also F. Belloni Filippi, *Giornale della Societa Asiatica Italiana*, xix ( 1906 ) 83–102, who translates the poem. With the Ms are four half sheets of notepaper containing remarks on the style of the poem and the text of verses 1–6 and a translation of verses 1–4 by Burnell." The colophon of the Jammu Ms of the poem ( No. 1118 ) reads :—

" इति श्रीमहाकविना मलयदेशजन्मना रविदेवेन विरचितं राक्षसकाव्यं विशिति—  
हृद्यपद्यसमेतं बुधजन्मनसानंददायिनी राक्षसकाव्यटीका समाप्ता ॥ "

2. Vol. VII ( Kāvya and Nāṭaka MSS ) 1904, p. 1493 — in 20 verses with *tīkā*. The Ms begins with v. 2 and does not mention the author's name at the end. Text and Commentary are, however, identical with

(Continued on next page)

interest of responsible scholars in this petty poem of 20 stanzas, with some anonymous commentaries. In the *Catalogue of Mithila MSS'* there are three undated MSS of this poem and its anonymous commentaries recorded from private sources. One of these MSS ascribes the authorship of the poem to Vararuci. The Ms of the work at Ulwar<sup>2</sup> contains a commentary on it by Vihārimiśra. There are two MSS of the poem in the recently opened Oriental MSS Library at Ujjain<sup>3</sup>. Both of these MSS appear to ascribe the work to Kālidāsa. One of these MSS contains a commentary. In the *Union List of Indic Texts in American Libraries* the work is attributed to Ravideva by Dr. Emeneau.<sup>4</sup> Dr. Poleman records three MSS of Rākṣasa Kāvya in American libraries.<sup>5</sup>

(Continued from previous page)

those printed in Hoefer's Sanskrit—Lesebuch from the Berlin Ms. No. 580, where the author is called रविदेव of मल्यदेश. The text without the author's name is also given in Jīrānanda Vidyāśāgara's *Kāvyasamgraha*, 572 ( 21 ślokas, the 6th of which is wanting in this Ms ). On this poem see also Weber's remarks, *Journ. Germ. Or. Soc.*, vi, 399. *Ind. Stud.* ii, 154.

1. Vol. II, ( Patna, 1933 ) by K. P. Jayaswal, pp. 122ff.  
No. 119, 119 A, and 120.  
No. 119 — in Maithili characters on Nepāli paper. Text with Comm.  
No. 119 - A — राक्षसकाव्य by वरश्चि — Devanāgarī characters. White Paper. Text with Comm. प्रदीप on it.  
No. 120 — राक्षसकाव्यव्याख्या — Maithi. characters — yellow paper-Ends :—  
“ इति कालिदासकृतं राक्षसकाव्यं सर्टाकं समाप्तम् ”
2. Peterson : *Ulwar MSS*, Bombay, 1892, p. 39 :—  
“ 955 — राक्षसकाव्य Ascribed here to Kālidāsa. With a commentary by Vihārimiśra. Peters 2, 189.”
3. Vide p. 42 of *Cata of Ujjain MSS*, Gwalior, 1936.
4. Vide p. 119 of *Union List* ( Ame. Ori. Series, Vol. 7 ), 1935 :—  
“ Revideva, काव्यराक्षस or राक्षसकाव्य ”  
1219 — “ श्रीकालिदासकृतं राक्षसकाव्यं, सर्टीकम् ” K. P. Parab, N. S. Press, Bombay, 1900.  
1220 — Il poema demoniaco ( राक्षसकाव्य ) Translated by Fernando Belloni Fillipi *GSAI* ( 1906 ), 83-102.
5. *Indic MSS in U. S. A. and Canada* by H. Poleman, 1938, page 97.

In view of the data recorded above and in view of the existence of a Ms of the *Rākṣasa Kāvya* commentary copied in A. D. 1159 it is necessary to search for quotations from the extant text of this poem in works composed earlier than A. D. 1159. It is also necessary to investigate the question of authorship of the poem, attributed to *Kālidāsa*, *Vararuci* and other writers indiscriminately. My object in the present paper is to take back the later limit for the date of the poem from "before the 17th Century" given by Prof. Keith to "before A. D. 1159" definitely and "before A. D. 1000" tentatively. The following chronology about the Mss of the *Rākṣasa Kāvya* (=RK) may prove useful for further investigation of the exact date of composition and the authorship of the work :—

A.D.	Ms of RK.
1159	Date of the Jesalmere Ms of the <i>RK</i> Commentary.
1205	Date of Śridharadāsa's <i>Sūktimuktāvalī</i> which quotes a stanza as "राक्षसस्य"
1598	Date of a Ms of the <i>RK</i> in America.
1757	Date of B.O.R. Institute Ms of the <i>RK</i> ( No. 556 of 1891-95 ).
1767	Date of B.O.R. Institute Ms of the <i>RK</i> ( No. 555 of 1891-95 ).
1826	Date of a Ms of the <i>RK</i> and Commentary in America.
1875	Date of India Office Ms of the <i>RK</i> .

## 30. The Date of the Kālikāpurāṇa — Before A. D. 1000 †

Mr. Payne in his work on the *Śāktas*<sup>1</sup> makes the following references to the date of the *Kālikāpurāṇa*<sup>2</sup>:—

*Page 9* — “ a fourteenth century document.”

*Page 46* — “ seems to have been written about the 14th century.”

*Page 86* — ( *Kālikātantra* ) — “ 14th century.”

Whatever be the evidence on which Mr. Payne has based his date — “ 14th century ” for the *Kālikāpurāṇa*, it does not affect my evidence for an earlier date for this work, which I intend to record in this note. Śivānanda Sarasvatī in his work, called the *Yogaciniā-*

† *Journal of Oriental Research* (Madras), Vol. X, pp. 289-294.

1. *The Śāktas* ( Oxford University Press, 1933 ).

2. Aufrecht (*Cata. Catalogorum*), records the following MSS of the *Kālikāpurāṇa* :— Part I, p. 98 (b) — *Kālikāpurāṇa* or *Kālipurāṇa* or *Caṇḍīpurāṇa* — Jones 406. Mack 49, I.O. 1515, W. p. 127, Oxf. 78. Paris ( B. 2, 3 ). L. 149, 173. K. 22. Kh. 64. B. 2, 4. Ben. 56. Bik. 200. Tub. 13. Kāṭm 2, Pheh. 4, Oudh V, 2, VIII, 4. Burnell 187a. D 2.

— Part III, p. 22 — AK. 118. AS p. 41 ( 3 MSS ) BC 388. CS 4, 13, 14, I.O., 919, 952, 1515, 2563 ( fr ) 2943, Tb 50, 51. Lz 1290, 8, AK 212.

The following printed editions of the *Kālikāpurāṇa* have so far been published :—

(i) By Veṅkaṭeśvara Press, Bombay, 1907 in Pothi form.

(ii) “ *Kālikāpurāṇa* — An *upa-purāṇa* in 90 chapters on the cult of Durgā, ascribed to the Sage Mārkaṇḍeya. With Bengali translation by Pañchānan Tarkaratna ( Ch. 1—26, 80—83, 90 ) and Hṛṣikeśa Śāstri and others ( Ch. 27—79, 84—89 ). Edited by the former, pp. i, i, ii, 587, Calcutta, 1910 ” ( see *Brit. Museum Cata.* of Sans., Pāli and Prākṛta books ( 1906—1928 ) by Barnett, pub. 1928, London ).

*maṇi*,<sup>1</sup> which is a compilation of texts on yoga, quotes many times from the *Kālikāpurāṇa*, but as he is a late author<sup>2</sup> this evidence is not of much value in the present inquiry. The late character of the *Yogacintāmaṇi*<sup>3</sup> is proved by its reference to Vidyāranya, which only proves that Śivānanda flourished after 1400 A. D. or so.

Better evidence for pushing back Mr. Payne's date for the *Kālikāpurāṇa* by at least 200 years, if not more, is furnished by the *Caturvargacintāmaṇi*, a work on *Dharmaśāstra* compiled by Hemādri, the minister of the Yādava Kings of Devagiri,<sup>4</sup> viz., (1) Mahādeva (1260-1270) and his successor (2) (Rāmacandra (1271-1309)). Hemādri includes in this work many extracts from the *Kālikāpurāṇa* in the *Vratakhaṇḍa*.<sup>5</sup> These extracts are ushered in as from the *Kālikāpurāṇa* as follows:—

Page 151 — “इति कालिकापुराणोक्तं चतुर्दशीजागरणव्रतम्”

Page 180 — “इति कालिकापुराणोक्तं ईशानव्रतम्”

Page 332 — “कालिकापुराणोक्तं कालरात्रिव्रतम्”

Page 381 — “कालिकापुराणोक्तं महाव्रतम्”

Page 972 — “कालिकापुराणात्”

Page 992 — “कालिकापुराणात्”

Hemādri has drawn his extracts from numerous *purāṇas*,<sup>6</sup> old and

1. *Yogacintāmaṇi*, Calcutta Edition. pp, 165, 176, 186, 195 etc.

2. *Vide* my article on the *Date of Yogacintāmaṇi*. (*Yoga* monthly, Bombay, 1936).

3. A work *Yogacintāmaṇi* is quoted in *Haṭhasaniketacandrikā*, which also quotes the *Kālikāpurāṇa* (See Hall's *Bibliography of Indian Philosophical Systems*, Calcutta, 1859, pp. 17-18, No. XXXIV). Hall states that *Haṭhasaniketacandrikā* is a work by Sundaradeva, son of Viśvanāthadeva. They were of the Kāśyapagotra and were Marahatṭas of Benares. Sundaradeva's spiritual guide was one Pūrṇānanda, if this be a human designation.

4. Kane: *History of Dharmaśāstra*, Vol. I, pp. 354-359.

5. *Caturvargacintāmaṇi* (Bib. Ind.) Calcutta, 1879, Vol. II, pp. 151, 180, 332, 381, 972, 992.

6. These *purāṇas* are:— (1) *Ādipurāṇa*, (2) *Adityapurāṇa*,

new, to make up his *Vratakhaṇḍa* of the *Caturvargacintāmaṇi* and we have nothing in the nature of these extracts to challenge their genuine character. Hemādri's references to and quotations from the *Kālikāpurāṇa*<sup>1</sup> in the 2nd half of the 13th century dis-establish Mr. Payne's date "14th century" for it and establish at the same time an earlier limit for it, viz. the 12th century. At any rate the work is older than A. D. 1200.

Other evidence in support of the above limit fixed by me for the date of the *Kālikāpurāṇa* is furnished by a work on *Dharmaśāstra*. The *Acārādarśa* of Śridatta Upādhyāya, a manual of daily religious duties of the followers of the White Yajurveda (Vājasaneyins), names among other works the *Kālikāpurāṇa*.<sup>2</sup> According to Prof. Kane<sup>3</sup>, Śridatta "composed his works between 1275 and 1310 A. D." It is clear, therefore, that he was a contemporary of

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(3) *Kālikāpurāṇa*, (4) *Kālottarapurāṇa*, (5) *Kūrmapurāṇa*, (6) *Gargapurāṇa*, (7) *Gārudapurāṇa*, (8) *Devīpurāṇa*, (9) *Narasimhapurāṇa*, (10) *Nāradīyapurāṇa*, (11) *Nṛsiṁhapurāṇa*, (12) *Padma P.*, (13) *Brahmāṇda P.*, (14) *Brahmavaivatra P.*, (15) *Bhaviṣya P.*, (16) *Brahma P.*, (17) *Bhaviṣyottara P.*, (18) *Bhaviṣot P.*, (19) *Bhaviṣyat P.*, (20) *Bhaviṣyottara P.*, (21) *Matsya P.*, (22) *Mahābhārata P.*, (23) *Yājñavalkya P.*, (24) *Varāha P.*, (25) *Vāyu P.*, (26) *Liṅga P.*, (27) *Viṣṇudharma P.*, (28) *Viṣṇudharmottara P.*, (29) *Viṣṇudharma P.*, (30) *Viṣṇu P.*, (31) *Viṣṇurahasya*, (32) *Śivadharma*, (33) *Śivadharmottara*, (34) *Sauradharma*, (35) *Saura P.*, (36) *Skandha P.*, (37) *Skandhamahākāla Khanda*, (See K. A. Padhye's *Life of Hemādri*, Bombay, 1931 (in Marāthī) pp. 47-51, where a complete list of the *Vratas* from the above works included by Hemādri in his *Vratakhaṇḍa* has been recorded).

A very useful list of *Purāṇa* works (printed editions) will be found in the *Union List of Indic Texts etc. in American Libraries* (Ame. Ori. Society) 1935, pp. 76-86 (Nos. 749-875).

1. See Kane : *Hist. of Dharmaśāstra*, Vol. I, pp. 163 ff. — Prof. Kane states that the eighteen principal purāṇas are rich in *dharmaśāstra* material, so also the *Kālikāpurāṇa* and the *Saurapurāṇa*. *Kālikāpurāṇa* (88) contains material pertaining to ācāra. "Some of the extant purāṇas, if not all, are much earlier than the 6th century A.D."

2. Kane : *History of Dharmaśāstra*, Vol. I, p. 363.

3. *Ibid*, p. 365.

Hemādri and hence we have two references to the *Kālikāpurāṇa*, one in the *Caturvargacintāmaṇi* and the other in the *Ācārādarśa*, both the works being treatises on *Dharmaśāstra*, composed by two different authors who were contemporaries.

A third writer on *Dharmaśāstra* viz. Anantadeva (1675-1700),<sup>1</sup> refers to some verses in the *Kālikāpurāṇa*<sup>2</sup> and the *Vyavahāramayūkha* of Nilakanṭha (1610-1645 A.D.)<sup>3</sup> contains some remarks on them. Kamalākarabhaṭṭa<sup>4</sup> (1612 A. D.) regards these verses as genuine.<sup>5</sup> These references collected by Prof. Kane show clearly how the *Kālikāpurāṇa* came to be looked upon as an authority on certain points of *Dharmaśāstra* in centuries subsequent to the date of its composition, though primarily it was looked upon as a *tantra* work by the Śāktas.

Alberuni (11th century) gives us a list<sup>6</sup> of the 18 *purāṇas* which of course does not contain the *Kālikāpurāṇa*. A writer of Alberuni's historical sense and regard for accuracy of detail would not have failed to note the *Kālikāpurāṇa* had it been very popular in his time in India. This view is also consistent with the view expressed by Farquhar<sup>7</sup> that the Śākta philosophy attained recognition about the 10th century. Mr. Farquhar, however,

1. Kane : *History of Dharmashāstra*, Vol. I, p. 453.

2. *Ibid.*, p. 448 — “एषां वचसां बहुषु कालिकापुराणपुस्तकेषु अदर्शनात्” etc.

3. *Ibid.*, p. 440.

4. *Ibid.*, p. 574.

5. *Ibid.*, p. 448, f. n. 1118.

6. *Alberuni's India*, ed. by Dr. E. C. Sachau, Vol. I, (1914), pp. 130-131 — “The Purāṇas are of human origin composed by the so-called Rishis.” The names of purāṇas were heard by Alberuni and committed to writing by dictation. He had only “seen portions of the *Matsya-*, *Āditya-* and *Vāyu-Purāṇas*.”

7. *Outlines of the Religious Literature of India*, pp. 266-7. The Śākta systems began to appear from about the 6th cent. A. D. (pp. 167 ff.). The Śākta Upaniṣads began to appear not much earlier than the 10th century A. D.

makes the following remarks about the date of the *Kālikāpurāṇa*:-

"The *Kālikāpurāṇa* or *Tantra*, which has long been well known, is clearly a manual of the Śāktism of Bengal<sup>2</sup> and probably comes from *a date near the beginning of the period*." The period to which the *Kālikāpurāṇa* has been assigned by Mr. Farquhar is the period of "*Muslim Influence*, A. D. 1350-1800" and the beginning of this period means the 14th century (2nd half). Consequently the date of the *Kālikāpurāṇa* would, according to Mr. Farquhar, be roughly the *14th century*. Our evidence as recorded above proves, however, that the work was composed before A. D. 1200, if not earlier.

Since the foregoing evidence regarding the limits for the date of the *Kālikāpurāṇa* was recorded by me, my friend Dr. V. Raghavan of Madras has favoured me with an earlier reference to this purāṇa occurring in the *Bharatabhāṣya* of King Nānyadeva. The Govt. MSS Library at the B. O. R. Institute possesses a rare MS of this work, *viz.* No. 111 of 1869-70. The reference to the *Kālikāpurāṇa* appears as under on folio 132a of this MS..... "इति गो(रो)विंदकं समाप्तं ॥ ७ ॥ कालिकारथ्यपुराणे । यस्युराणे पुरुषेरितं ॥ रोविंदकाभिषं गीतं नान्यमहीभुजा । इति रोविंदकं प्रोक्तं स्यादुत्तरमतः परम् ॥"

King Nānyadeva, the author of the *Bharatabhāṣya*, has been identified by Mr. M. R. Kavi<sup>3</sup> with King Nānyadeva of Mithilā who flourished between A. D. 1097 and 1133. Prof. R. C. Majumdar<sup>4</sup> who has utilised Mr. Kavi's findings regarding Nānyadeva's *Bharatabhāṣya* states that "M. Sylvain Levi was the

1. *Ibid.*, p. 345. See also pp. 372, and 389 where *Kālikāpurāṇa* has been included among the *Later Tantras written in Bengal*. See *Ency. of Religion and Ethics*, ii, 134, 491 and English Translation of the *Rudhirādhyāya* or Blood Chapter by Blaquier in *Asiatic Researches*, V.

2. As regards the *Kālī Cult* in South India and especially in Malabar, *vide* article on "*Kālī Cult in Kerala*" by H. H. Kerala Varma Thampuran (pp. 75 ff.) in the *Bulletin No. 4 of Shri Rama Varma Research Institute, 1936* — "There is not a single town, nay not even a single village, locality or even a residential unit, where there is not a temple dedicated to Goddess Kājī" (p. 75).

3. *Jour. Andhra His. Res. Society*, Vol. I, No. 2, pp. 55-63.

4. *Ind. His. Quarterly*, Vol. III, pp. 679-689 — article on "*King Nānyadeva of Mithilā*".

first to establish on a satisfactory basis that the accession of the king falls in 1097 A. D."<sup>1</sup> Prof. Mujumdar also states that the question of Nānyadeva's date may be regarded as finally settled.

In view of Nānyadeva's reference to the *Kālikāpurāṇa* towards the close of the 11th century we can safely fix 1000 A. D. as the limit before which this purāṇa must have been composed and await earlier references to this work from scholars interested in the chronology of the purāṇas.

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1. *Le Nepal*, Vol. II, p. 197, f. n. 3.

## 31. The *Samgītacūḍāmaṇi* And Its Probable Date — Before A. D. 1200 ‡

Aufrecht does not record any MSS of the work on music called the *Samgītacūḍāmaṇi* in his *Catalogus Catalogorum*. There are, however, to be found references to and quotations from this work in literature on music as also in allied literature as will be shown below.

In a work called the *Bharataśāstragrantha*, a MS of which is available at the B. O. R. Institute, Poona, (No. 40 of 1916-18) the following quotations have been ascribed to the *Samgītacūḍāmaṇi* :—

*Folio 3* — “ तदुक्तं संगीतचूडामणौ  
 चतुर्भिर्धार्तुभिः पदभिश्चाङ्गैर्यस्मात्प्रयुज्यते ।  
 तस्मात्प्रवन्धः कथितः प्रतापः पृथिवीभुजाम् ॥  
 उद्गाहस्स तु चत्वारो स्वरादीनि च सप्तधा ।  
 वसन्ति यत्र संज्ञेयः ग्रबन्धो वस्तुसंज्ञया ॥  
 उद्गाह प्रथमो भागस्ततो मेधा प्रतद्रवे ।  
 आभोगश्च प्रबन्धश्च चत्वारो धातव्रो मताः ॥  
 पदञ्चेन्नौच....पादौ तालस्वरौ तथा ।  
 अङ्गान्येतानि पद प्राहुः प्रबन्धस्य यथाक्रमम् ॥ ”

*Folio 10* — “ तदुक्तं संगीतचूडामणौ  
 प्रबन्धेषु भ्रुवत्वेन भ्रुव इत्यभिधीयते  
 स्वयं येऽत्र प्रबन्धे स्याददनेनैवपूरणम् ॥ इति ”

I have shown elsewhere<sup>1</sup> that the *Bharataśāstragrantha* which contains the above quotations from the *Samgītacūḍāmaṇi* was written in the 3rd quarter of the 16th century.

‡ *Annals* (B. O. R. Institute), Vol. XVI, pp. 149-151.

1. *Annals*, Vol. XV, pp. 240-242.

A reference to the *Samgītacūḍāmaṇi* from a 15th century work is furnished by Dr. Raghavan,<sup>1</sup> of the University of Madras, who states that a work called *Cūḍāmaṇi* is quoted and criticized in the *Tālapadikā* of Gopendra Tippa Bhūpāla, who was Governor under Devarāya II (1423-1446 A. D.) of the Vijayanagar Dynasty and that most likely it is King Pratāpa's *Samgītacūḍāmaṇi*. If this assumption is correct we can take this as a 15th century reference to the work.

Dr. Raghavan also gives us a still earlier reference<sup>2</sup> viz. that made by Pārvadeva in his *Samgītasamayasāra*.<sup>3</sup> This reference is not made to the title of the work but to its author "Pratāpabhūbhuj"<sup>4</sup> or King Pratāpa in the following verse :—

“ पञ्चतालेश्वरो यद्वा हृष्टं गच्छमथापिवा ।  
आलिङ्गमोयमेवोक्तः प्रतापपृथिवीभुजा ॥ ”

That King Pratāpa or "Pratāpaprthivībhūbhuj"<sup>5</sup> mentioned by Pārvadeva in the above verse was the author of the work *Samgītacūḍāmaṇi* is proved by the first verse in the extract from the *Bharatasāstragrantha* (folio 3) given above. The 2nd line of this extract, explicitly stated by the author of the *Bharatasāstragrantha* to be from the *Samgītacūḍāmaṇi*, contains the name of King *Pratāpa* in the following line which reads—

“ तस्मात्प्रबन्धः कथितः प्रतापः पृथिवीभुजाम् ”

The reading "प्रतापः पृथिवीभुजाम्" makes no meaning and is obviously wrong, being a substitute made by the copyist for the original reading, which must have been "प्रतापपृथिवीभुजा." Pārvadeva's verse quoted above, in which the expression "प्रतापपृथिवीभुजा" occurs, appears to have been modelled on the verse from the *Samgītacūḍāmaṇi* as quoted in the *Bharatasāstragrantha*. The expression "प्रतापपृथिवीभुजा" is identical in both the verses and Dr. Raghavan appears to be right in his inference that Pārvadeva is referring in his verse to King Pratāpa, the author of

1. *Later Samgīta Literature* (published in the *Journal of the Madras Music Academy*), p. 11 of the offprint kindly supplied to me by the author.

2. *Some Names in Early Samgīta Literature* (paper read before the Madras Music Conference, December 1931) p. 31 of the off-print supplied to me by the author.

3. *Samgītasamayasāra* (Triv. Sans. Series), p. 29. ·

the *Samgītacūḍāmaṇi*. As Dr. Raghavan assigns Pārvadeva to a period between A. D. 1165 and A. D. 1330 we may take this reference to be, say a 13th century reference to the *Samgītacūḍāmaṇi*.

A still earlier reference to the *Samgītacūḍāmaṇi* is furnished by Prof. Handiqui<sup>1</sup> from the commentary on the *Naiṣadha* by Vidyādhara which is assigned by him to about 1250 A. D. This commentator quotes two works on music viz. (1) *Samgīta-cūḍāmaṇi* and (2) *Samgītasāgara* in his gloss on canto XXI, verses 126-128. This reference in a work of about 1250 A. D. proves that the work *Samgītacūḍāmaṇi* must have been composed before A. D. 1200. The popularity of the work is shown not only by the above references but also by the fact that it is referred to in a work on music published in 1842 A. D.<sup>2</sup> I am not aware if any MSS of the *Samgītacūḍāmaṇi* have been traced. Recently I inquired about this work of the Travancore Durbar but the Private Secretary to the Maharaja of Travancore informed me that the Palace Library contains a Ms of the *Samgītacintāmaṇi* only and not of the *Samgīta-cūḍāmaṇi*.

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1. *Naiṣadha* ( Translation ), Punjab Oriental Series, 1934, Introduction, p. X.

2. The *Samgītarāgakalpadruma* by Krishnananda Vyāsadeva ( published in 1842 and re-edited by the Bangiyasāhityapariṣad in 1916 ) refers to a work called *Cūḍāmaṇi* which I presume to be *Samgīta-cūḍāmaṇi*. My reference is found on folio 28 of Ms No. 980 of 1887-91 in the Govt. MSS Library at the B. O. R. Institute and not to the printed edition.

## 32. Vyavahāramañjarī, an unknown work of Bhojarāja on Dharmasāstra †

Prof. P. V. Kane<sup>1</sup> makes the following remarks about the composition of works on Dharmasāstra by Dhāreśvara Bhoja-deva :—

“ That he (Bhojadeva) composed an extensive work on the principal subjects of *Dharmasāstra* follows from numerous references to him contained in the *Mitākṣarā*, the *Dāyabhāga*, the *Hāralatā* and other works,..... Whether Bhoja composed one work or two (as he composed two on poetics) and whether his work was a commentary or an independent digest it is difficult to say.”

Aufrecht<sup>2</sup> ascribes two works on *Dharmasāstra* to Bhoja viz. (1) *Cārucaryā* and (2) *Vyavahāra-Samuccaya*. Regarding the *Vyavahāra-Samuccaya* he makes the following entry<sup>3</sup>:—

“Quoted by Raghunandana, Oxf. 292a, by Kamalākara, Oxf. 279b.”

Prof. Kane mentions a work called *Vyavahāra-Samuccaya* in the following entry in his list<sup>4</sup> of works on Dharmasāstra :—

“व्यवहारसमुच्चय m. in देवप्रतिष्ठातन्त्र by रघुनन्दन and in निर्णयसिन्तु”

In his list<sup>5</sup> of authors on Dharmasāstra we have the following entry re. Bhojadeva:—

“ भोजदेव Sec. 64 ; a. of भूपालपद्मति, भूपालसमुच्चय, or भूपालकृत्यसमुच्चय, भुजबलभीम, चारुचर्या, युक्तिकल्पतरु, राजनीति, राजमार्तण्ड, शिवतत्त्व-प्रकाशिका.”

† *Mīmāṃsā Prakāśa* (Poona), Vol. I, pp. 10-11.

1. *History of Dharmasāstra*, Vol. I, p. 277.

2. *Catalogus Catalogorum*, Part I, p. 418.

3. *Ibid*, p. 617.

4. *History of Dharmasāstra*, Vol. I, p. 631.

5. *Ibid*, p. 719.

In none of the references recorded above we find any mention of a work called व्यवहारमंजरी ascribed to भोजराज and referred to by a commentator of the *Mahābhārata* viz. Vimalabodha,<sup>1</sup> whose commentary variously known as *Durghatārthaprakāśinī* or *Viśama Śloki* or *Durbodhapadabhañjini* has been preserved in the Govt. MSS Library at the B. O. R. Institute, Poona. This Ms is No. 84 of 1869-70. As this commentary is yet unpublished I reproduce the reference to व्यवहारमंजरी from this Ms from Folio 63 b :—

“ एवं नानारूपे व्यवहारपुरुषे इति अयं च सार्थकों भोजराजेन व्यवहार-मंजर्यामन्यथा व्याख्यातः । उभयोः सत्यानृतप्रवृत्तयोर्वादिप्रतिवादिनोर्विरुद्धो व्यवहारः । स चोभयधमग्राहितत्वात् । उभयात्मा पुरुषः कोऽपि नीलोत्पलदलश्चामः शिताशितात्मा सत्यानृतप्रवृत्तत्वात् । उभयोश्चत्वो देष्टा यस्मिन् स तथा । एवमुभयोश्चत्वारः पादाः । भाषोत्तरक्रियाग्रत्याकलितपादचतुर्ष्यसहिता अष्टौ पादाः यस्मिन् स तथा । नैकानि वहूनि उभयोर्नेत्रनानि यस्मिन् स तथा । चतुरक्षरस्यात् । व्यवहारस्य । ”

The above reference to भोजराज as the author of a work on Dharmasāstra called व्यवहारमंजरी in a Ms<sup>2</sup> of Vimalabodha's commentary appears to be very important as no Ms of this work have been recorded so far in the Ms catalogues. The other work of Bhojarāja on व्यवहार mentioned by Aufrecht and Prof. Kane viz.

1. *Annals of the Bhandarkar Institute* (Sukthankar: Epic Studies) Vol. XVII, p. 194, — Arjunamīśra mentions Vimalabodha, who cites Devabodha, hence we get the Series देववोध-विमलबोध-अर्जुनमीश्र. Vimalabodha mentions Vaiśampāyana's तिका and cites Devabodha (once as Svāmī).

2. The colophon of the B. O. R. I. Ms reads as under :—

“ इति श्रीविष्णमल्लाकी टांका समाप्ता ॥ “ इरु पुस्तकं शुद्धां दुर्गिलां प्राति ज्ञात्वा अत्यंत-शुद्धप्रत्यनुसारेण विश्वणेकरोपनामा शिवरामपतंत्रानुना कृष्णभट्टेन पुण्याळयपुरभेदेन स्थितेन स्वार्थं परार्थं च लिखितं । लेखनकाले विनाराशक्यत्वात् प्रतेरर्यंताशुद्धत्वाच्च । श्रीमद्भारत-व्याख्यानप्रीतिमतः प्रत्यंतरसंपादनाशक्तस्य पुरुषस्य चित्तकार्येण उडमननशीलस्य क्वचिक्वचि-दंशेऽयापि भविष्यत्युपकारकमिति ॥ ॥ शके १७२४ तुंदुभिसंवत्सरे माघ कृष्णाष्टम्यां सह नवम्यां भौमवासरे रजन्याः प्रथमयामावसाने जगदंवकृपया सिद्धि गतमिदं पुस्तकं शुभं भूयात् ॥ ”

This copy was written at Poona in A. D. 1802 by a scribe Kṛṣṇam-bhaṭ Śivarām Śivanekar who complains in the the above colophon that he had to rely for his copying work on an incorrect original perhaps owing to the rarity of good Ms of this work.

the व्यवहारसमुच्चय is known only by references to it in other works on *Dharmaśāstra* and hence it is difficult to decide whether these two works by Bhojarāja on व्यवहार viz. (1) व्यवहारमंजरी mentioned by Vimalabodha and (2) व्यवहारसमुच्चय mentioned by Raghunandana are identical or otherwise. For the present we have no other course left open but to treat them as two separate works of Bhojarāja and await further research on the question from the students of the history of *Dharmaśāstra* literature.

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### 33. Rare Manuscripts of Subhūticandra's Commentary on the *Amarakoṣṭa* ‡

In an article contributed by me to the *Kuppuswami Shastri Commemoration Volume* I have tried to prove that Subhūticandra wrote his commentary on the *Amarakoṣṭa* between A. D. 1062 and A. D. 1172. My conclusion was based on the analysis of a fragment of this commentary [Govt. Ori. MSS Library No. R. 2933 (1-35-44)] as given by Dr. T. R. Chintamani in the *Journal of Oriental Research*, Madras' and the reference to Subhūti in the grammatical work *Durghaṭavṛtti* of Śaraṇadeva composed in A. D. 1172. I have not been able to identify the quotation from Subhūti occurring in the *Durghaṭavṛtti* as no Ms of Subhūti's work has yet been available to me. Even the Madras fragment analysed by Dr. Chintamani was stated by him to be the only Ms newly brought to light. I was, therefore, curious to know if more Manuscripts of this valuable commentary were brought to light by the efforts of research scholars in recent years.

Thanks to the labours of Tripitakācārya Rāhula Sāṃkṛtyāyana we have been fortunate enough to know that three more MSS of Subhūticandra's commentary on the *Amarakoṣṭa* have been brought to light. In his recent list of "Sanskrit Palm-leaf MSS in Tibet" he refers to three manuscripts of this work viz.—

(1) Copy in the Lalchand Library of the D. A. V. College, Lahore.

(2) Two copies available in Tibet, these are:—

(i) *Page 40 of the list*.—IV-Nagor Monastery (one day's journey from Si-gar-tse). Vol. No. XXVII, 150 अमरकोशटीका (कविकाम-धेनु) author सुभूतिचन्द्र; Script मागधी; size 12 × 2½ inches, leaves 192-389; lines in each page 7, 8, incomplete. (footnote No. 1—“In the colophon “संवत् ३१३ (313 N.E = 1191 A.D.) फाल्युन कृष्ण तृतीय षृङ्खस्पति”).

‡ *Annals (B. O. R. Institute)*, Vol. XVI, pp. 313-314.

1. *J. O. R. Madras*, Vol. VIII, pp. 372-380 (1934).

(ii) *Page 43 of the list.*—V-Gu-rim-lha-Khang Library Sa-skyā. Vol.II - 1- 180—अमरकोशार्टिका ( कामधेनु ) ; Author सुभूतिचन्द्र ; Script मागधी ; Size 22½ × 2½ inches ; leaves 9, lines 1-8-10 pages.<sup>1</sup>

Unfortunately these manuscripts of the commentary available in Tibetan monasteries are incomplete. Rāhula Sāṃkṛtyāyana does not furnish any details about the D. A. V. College Ms of the commentary referred to by him.

It will thus be seen that there are now 4 MSS. of the commentary brought to light though they are hardly sufficient for a critical edition of the whole work.

The Ms in the Nagor Monastery is very important as it corroborates my conclusion about the date of Subhūticandra (between A. D. 1062 and 1172). This copy on palm-leaf is dated 313 Nepali Era = A. D. 1191 and this date of the copy harmonizes with Saranadeva's reference to Subhūti in his *Durghaṭavṛtti* in A. D. 1172. We may, therefore, safely conclude that Subhūti wrote his commentary on the *Amarakośa* about the first half of the 12th century say between A. D. 1100 and 1140. The date A. D. 1121 for a palm-leaf Ms of this commentary need not be looked upon with suspicion as the Govt. MSS. Library at the B. O. R. Institute possesses dated palm-leaf MSS some of which have even earlier dates.

1. *Journal of Bihar and Ori. Res. Society*, Vol. XXI, pp. 21-43 (1935).

## 34. Date of Subhūticandra's Commentary on the *Amarakośa* — Between A. D. 1062 and 1172 †

We are thankful to Dr. T. R. Chintamani of the University of Madras for having acquainted us with the rich historical contents of the fragment of a manuscript of Subhūticandra's commentary on the *Amarakośa*,<sup>1</sup> which has been acquired by the Govt. Oriental MSS Library, Madras and is numbered R - 2933 (1.35-44). The varied references numbering about 129 made by Subhūticandra to several ancient works and authors in his commentary as recorded by Dr. Chintamani amply reveal the literary strata of the period of Sanskrit literature when the present commentary was written, as also those of a period much earlier than Subhūticandra's date. Many of the works referred to by Subhūticandra are still unknown or known only by their titles.

As Dr. Chintamani has not said anything about the date of this commentary in his article under reference, I propose in this note to fix its chronological limits on the basis of the data available at present.

Aufrecht<sup>2</sup> has the following remarks in his Catalogue of Manuscripts about Subhūticandra :—

“ सुभूतिचन्द्र — or abridged सुभूति, a commentator on अमरकोश quoted in माधवीयधातुवृत्ति, by उज्ज्वलदत्त, Rāyamukuta in धातुस्त्राकर, by Bhānuji. Oxf. 183 a”

We know that Bhānuji's father Bhaṭṭoji Dīkṣita flourished about 1630 A. D.<sup>3</sup> and Rāyamukuta wrote in 1431 A. D. Ujjvaladattta is assigned to circa 1250.<sup>4</sup>

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† *Kuppuswami Shastri Commemoration Volume*, pp. 47-51.

1. *Journal of Oriental Research*, Vol. VIII, Part IV, (October-December 1934, pp. 372-380).
2. *Catalogus Catalogorum*, Part I, p. 728a.
3. Belvalkar : *Systems of Sanskrit Grammar*, p. 47.
4. *Ibid*, p. 54.

Dr. Chintamani in his article refers only to Rāyamukuta and Bhānuji Dīkṣita and to the translation of Subhūticandra's commentary preserved in Tibetan. According to him A. D. 1431 would be one of the limits to Subhūticandra's date, while, as we have noted above, Aufrecht's list of references pushes this limit back to about A. D. 1250, the date of Ujjvaladatta.

Looking to the numerous references made by Subhūti in his commentary we find that he refers to Bhojarāja (No. 18 of Chintamani's list) as also to his two works, viz., *Sarasvatīkaṇṭhābharaṇa* (No. 102) and *Śringāraprakāśa* (No. 104). Bhojarāja flourished between A. D. 1010 and A. D. 1055<sup>1</sup> and died after A. D. 1062.<sup>2</sup> It would thus appear that Subhūti wrote his commentary between A. D. 1062 and 1250.

The above limits, viz., A. D. 1062 and 1250 can still be narrowed down on the strength of a further reference pointed out by the learned editor of the *Kalpadrukośa*<sup>3</sup> in the following remarks :—

“ Another old commentator (on the *Amarakośa*) often quoted by Bengal commentators is Subhūti or Subhūticandra, a Buddhist, whose commentary called *Kāmadhenu* exists in a Tibetan version (Ind. Wört. p. 21). Subhūti is mentioned in *Durghaṭavṛtti* of Śaraṇadeva (1173). ”

The *Durghaṭavṛtti* of Śaraṇadeva, who is a Buddhist himself, records its own date of composition, viz., A. D. 1172 and the only reference to Subhūti<sup>4</sup> in the same appears as under :—

“ संज्ञापूर्वविधेरनित्यत्वाद् वृद्धयभाव इति सुभूतिः । ”

The above reference makes it clear that Subhūti wrote between A. D. 1062 and 1172.

1. S. K. De : *Sanskrit Poetics*, Vol. I, p. 147.

2. *Pathik Comm. Volume* (B. O. R. I.), Poona 1934, p. 376 where Keith's view is cited.

3. *Kalpadru-Kośa*, Vol. II (Gaikwar Ori. Series), 1928, Intro. p. 32.

4. *Durghaṭavṛtti* (Trivandrum Sans. Series) p. 82.

Further data which might enable us to narrow down even these limits may also be discussed. In his article under reference Dr. Chintamani remarks about 'Vopālita' referred to by Subhūti in his commentary : " Vopālita is older than 1100 A. D. " Though this conclusion by itself does not enable us to say that Subhūti wrote after 1100 A. D. it may suggest in combination with Subhūti's references to Bhojarāja and his works that the commentary may have been composed after 1100 A. D. Then again the lexicon *Viśvaprakāśa* of Maheśvara composed in A. D. 1111, which is quoted by another commentator of Amara viz. Sarvānanda in his commentary composed in A. D. 1159, is not found in the list of 129 references made by Subhūti to earlier authors and works as noted by Dr. Chintamani. This omission, if justified in the light of a further analysis of the whole of Subhūti's commentary (Madras MS being only a fragment) may indicate that Subhūti wrote before A. D. 1111 ( date of *Viśvaprakāśa* ) or that he being a contemporary of the author of *Viśvaprakāśa* did not regard the latter's work as worth quoting in case he had access to it. At any rate the omission of such a popular work as the *Viśvaprakāśa* Kośa which held its sway over all commentators beginning with Sarvānanda ( A. D. 1159 ), has its own significance pertinent to Subhūti's date.

The commentator, Sarvānanda mentions in verse 3 of his beginning of the *Amarakośatīkā* that he used 10 previous commentaries on Amara. Sarvānanda, himself a Buddhist, may have known the commentary of Subhūticandra though he nowhere mentions either his name or the name of the commentary. If Subhūticandra could be mentioned by Śaraṇadeva in A. D. 1172 it is possible that his commentary must have been used by Sarvānanda in A. D. 1159. Out of the 129 references of Subhūti about half the number is found in Sarvānanda's commentary on the *Amarakośa*. The references common to both the commentaries are the following :—

कात्य, नारद, पालकाप्य, भरत, भागुरि, शाश्वत, आगम, नाममाला, रामायण ( Sarvānanda हास बालरामायण ), भारत, कामन्दक ( Subhūti mentions कामन्दकीय ), कालिदास, गोवर्धन, चन्द्रगोमी, जयादित्य, तारपाल, दण्डि ( Subhūti mentions दण्डलंकार, दण्डियमक ), धनंजय, न्यासकार, भट्टि, भारवि, माघ, माधव, ( Subhūti mentions Mādhava's पर्यायरत्नमाला ), मुरारि, रक्षित, रामदास, रुद्र, वररुचि, वल्लभ, वामन, विभाकरवर्मा, विशाखदत्त ( Subhūti has विशाखदेव ), वोपालित, व्याडि, शालिहोत्र, हलायुध, उणादिवृत्ति, कपिकणाभ्युदय ( Subhūti has कफणाभ्युदय ), कातन्त्रटीका ( Subhūti has कातन्त्रविशेष and कातन्त्रब्लाकरण ), कादम्बरी, कीचकवध, कुमारसंभव, गोवर्द्धनीय, उणादिवृत्ति, जातकमाला, त्रिकाण्डशेष, दण्डियमक, दुर्घट ( Subhūti has पुरुषोत्तम-दुर्घट ), धरणि, धातुपारायण, ( Subhūti

mentions पाणिनीय धातुपारायण ), धातुप्रदीप-टीका ), रघुवंश ( Subhūti mentions रघुवंश ), रभसकोश ( Subhūti mentions रभस ), लिङ्गानुशासन ( Subhūti mentions लिङ्गानुशासन ), वर्णदेशना, दायु-पुराण, वासवदत्ता, विद्यमध्यमुखमण्डन, वृत्ति ( Subhūti has वृत्तिकृत ), शब्दार्थ, शाकटायनसूत्र, धृश्चारप्रकाश, हर्षचरित. It is still possible to show that many more references from Sarvānanda's commentary could be found in the commentary of Subhūti because Dr. Chintamani's list of references is based only on a partial survey of the commentary, the Madras MS containing commentary extending from almost the beginning to the end of the 1st Varga in the 2nd Kāṇḍa only as reported by Dr. Chintamani. The foregoing references though common to Sarvānanda and Subhūti are not, however, sufficient to establish the exact obligations of the former to the latter in the composition of his commentary. Another commentator on the *Amarakośa* who is definitely indebted both to Sarvānanda and Subhūti is Liṅgābhāṭṭa. Mr. Sheshagiri Sastri<sup>1</sup> refers to him as "the latest of the commentators" on the lexicon of Amara. He has made full use of Sarvānanda's *Amaraṭīkā* and refers to him as the 'दग्धर्टीकासर्वस्त्रकार.' Mr. Sheshagiri Sastri gives a big schedule of references to earlier works and authors found in Liṅgābhāṭṭa's commentary. From this list I find that Subhūticandra has been mentioned by Liṅgābhāṭṭa not less than 43 times. This number of citations shows clearly the influence of Subhūticandra on subsequent commentators of Amara and it would really be a great gain if the whole of his commentary is recovered. Even the fragment that is now recovered should be published and made available for a closer study by Sanskritists.

From Dr. Chintamani's list of references we come to know that Subhūti refers in his commentary to Dhanañjaya (No. 29) and possibly to his *Nāmamālā* (No. 71). There has been raging a controversy about his date.<sup>2</sup> According to Dr. K. B. Pathakā Dhanañjaya flourished about A. D. 1123. This date has apparently been accepted and echoed by Winternitz and Keith in their Histories of Literature. If it is correct we shall have to fix A. D. 1123 and A. D. 1172 as the limits for Subhūticandra's date. This date has, however, been challenged by Vira Rāghavāchārya, Dr. A. Venkatasubbiah and other scholars, who are more in favour of an early date for Dhanañjaya in view of Bhoja's reference to his poem

1. *Madras MSS Report* (1893-94). Published in 1899, p. 40.

2. *Pathak Comm. Volume* (Bhandarkar Institute, Poona, 1934) pp. 375-376.

*Dvisandhāna* which would put the date of the poem between A. D. 960 and 1000. We cannot, therefore, rely upon this date in the present stage of the controversy raging round it. From the list of references common to Subhūti and Sarvānanda given above we know that Sarvānanda refers to Dhanañjaya as also to his *Nāma-mālā* in A. D. 1159, a fact which is useless for our purpose because we find Vardhamāna quoting from *Rāghavapāṇḍaviya* of Dhanañjaya in A. D. 1140. Prof. Macdonell opines<sup>1</sup> that Dhanañjaya's *Rāghavapāṇḍaviya* quoted by Vardhamāna is an imitation of Kavirāja's work. According to Mr. Vira Rāghavāchārya, Kavirāja was a contemporary of Muñja, Bhoja's uncle (A.D. 975—95) and that the Telugu poet Pālkuriki Somana (1190—1260 A. D.) refers to Kavirāja in his *Pāṇḍitārādhya-carita*. These facts so far as they go are in favour of an early date for Dhanañjaya as given by Mr. Vira Rāghavāchārya, viz., A. D. 960—1000, which contradicts Dr. Pathak's date for Dhanañjaya viz., A. D. 1123. For the present we may regard A. D. 1062 and 1172 as the limits for Subhūticandra's date as pointed out above or in general we may say that he flourished *in the first quarter of the 12th century*.<sup>2</sup>

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1. Vira Rāghavāchārya in *Pathak Comm.* Vol. (B. O. R. I., 1934-5), p. 376.

2. Since this article was written, my note in the *Annals of the Bhandarkar Institute*, Vol. XVI (1935), pp. 313-4 on "Rare MSS of Subhūticandra's Commentary on the *Amarakośa*" has been published. We have in all four MSS of Subhūti's *Amarakośaṭikā*, viz. one in the Madras Library, one in the D. A. V. College Lalchanda Library and two in Tibetan monasteries. Of the two MSS available in Tibet one is dated *Samvat* 313 of the Nepali Era = A. D. 1191. This date of the copy harmonizes with Śarapadeva's reference to Subhūti in A.D. 1172.

(See also List of Sanskrit Palm-leaf MSS in Tibet published by Rāhula Sāṅkṛtyāyana in *J. Bih. and O.i. Res. Society*, Vol. XXI, pp. 21-43.)

35. Date of Ānandabodha Yati, the author of *Nyāyamakaranda* and other works on Vedānta  
— Between A. D. 1200 and 1297 or the middle  
of the 13th Century †

Dr. Das Gupta remarks in his *History of Indian Philosophy*<sup>1</sup> about Ānandabodha :—

“Ānandabodha is a great name in the school of Śaṅkara Vedānta. He lived probably in the 11th or 12th century.....He wrote at least three works on Śaṅkara Vedānta viz. *Nyāyamakaranda*, *Nyāyadīpāvali*, and *Pramāṇamālā*.<sup>2</sup>” Aufrecht<sup>2</sup> records the following works as the works of Ānandabodha Paramahaṁsa :—

- (1) *Nyāyadīpāvali* and its comm. *Pramāṇaratnamālā*.
- (2) *Nyāyamakaranda*.
- (3) *Nyāyāpadeśamakaranda*.

In the Chowkhamba Sanskrit Series<sup>3</sup> the following works of Ānandabodha have been published :—

- (1) *Nyāyamakaranda* ; (2) *Pramāṇamālā* ; and (3) *Nyāyadīpāvali*.

If the *Pramāṇaratnamālā* mentioned by Aufrecht is identical with the *Pramāṇamālā* published in the Chowkhamba Series it does not seem to be a commentary on the *Nyāyadīpāvali*, as stated by Aufrecht.

Mr. M. R. Kavi,<sup>4</sup> however, informs us that Ānandabodha, wrote another work called “*Nyāyadīpikā*.” He observes :—“Ānandabodha,

† *Calcutta Oriental Journal*, Vol. II, pp. 137–138.

1. Vol. II, p. 116.

2. *Catalogus Catalogorum*, Part I, p. 48.

3. *Chowkhamba Sanskrit Series*, (1907).

4. *Journal of the Andhra Historical Research Society*, Vol. V, Part 3, p. 188 (foot-note).

a pupil of Ātmavāsa wrote a commentary on the *Śābdanirṇayadīpikā* of Prakāśātman. The commentary is known by the name of *Nyāyadīpikā*. Citsukha, a contemporary of Ānandagiri commented on the works of Ānandabodha.”

Mr. Kavi informs me that the above information about Ānandabodha’s authorship of *Nyāyadīpikā* is based on the following verse which appears at the end of a Ms of the work described on p. 4812 of *Triennial Catalogue of MSS*, Vol. IV Part I (B) of the Govt. Ori. MSS Library, Madras :—

“ नमो निखिलवेदान्तकमलाकरभानष्टे ।  
. अत्मवासाभिधानाय गुरवे गुणवेशमने ॥  
दुस्तर्कध्वान्तपटलप्रपाठनपटीयसी ।  
इयमानन्दबोधेन रचिता न्यायदीपिका ॥ ”

In the beginning of the Ms the line “ शाङ्कनिर्णयमदर्थभासिका दीपिकेय-  
ममला विधीते” clearly states that the work is a commentary on  
शाङ्कनिर्णय and not “on शाङ्कनिर्णयदीपिका” as stated by Mr. Kavi in  
the extract quoted above.

I have now to record the following reference to a “*Nyāyadīpikā*” made by Ānandabodha himself in his *Nyāyamakaranda*. This reference appears as under in the Chowkhamba Edition of the *Nyāyamakaranda* referred to above :—

*P. 170* — “ दिङ्मात्रमत्र सूचितं विस्तरस्तु न्यायदीपिकायामवगन्तव्यः ”

Evidently the “*Nyāyadīpikā*” in the above reference is identical with the *Nyāyadīpikā* referred to by Mr. Kavi as the commentary of that name on the *Śābdanirṇaya* of Prakāśātman. It would appear that Ānandabodha is referring in the above line to an earlier work written by him.

*Nyāyadīpikā* is thus the title of a commentary on the *Śābdanirṇaya* of Prakāśātman. This latter work appears to be identical with that published by T. Ganapati Sastri<sup>1</sup> and ascribed to Prakāśātman.

Mr. Kavi further observes that Ānandagiri (also called Ānanda-

1. *Śābdanirṇaya* (Kārikās and Vṛtti), Trivandrum Sanskrit Series, No. LIII, 1917.

jñāna and Janārdana) was a contemporary of Citsukha and that he is generally assigned to A. D. 1200. Ānandabodha, whose "Nyāyamakaranda" was commented on by Citsukha, lived at least half a century prior to Ānandagiri. The chronological order of the three authors would, therefore, be as follows :—

(1) Prakāśātman, author of the *Śābdanirṇaya*.

(2) Ānandabodha, author of *Nyāyadīpikā*, a commentary on the *Śābdanirṇaya* of Prakāśātman.

A. D. 1200 —	Contemporaries	{	(3) Citsukha (commented on Ānandabodha's <i>Nyāyamakaranda</i> )
			(4) Ānandagiri (commented on Ānandabodha's <i>Nyāyadīpāvali</i> )

According to Mr. Kavi, therefore, Ānandabodha's date would be about 1150 A. D.

As against this date viz., A. D. 1150 for Ānandabodha Dr. Das Gupta<sup>1</sup> assigns Prakāśātman, who stands first in the above list of four writers, to A. D. 1200 and remarks that he wrote a work called *Śābdanirṇaya* in which he tried to prove the claims of scriptural testimony as valid cognition. I have not examined the grounds on which this date of Prakāśātman viz. A. D. 1200 is based but as Dr. Das Gupta mentions it several times<sup>2</sup> in his book, I presume that it is based on reliable evidence. I had requested Dr. Das Gupta to let me know his grounds for the date of Prakāśātman. Though he is unable to do so at present owing to illness he has promised to consider my request as soon as he feels well.

It is proposed now to fix the limits for the date of Ānandabodha and for this purpose the date A. D. 1200 assigned to Prakāśātman is useful as it gives us one terminus to the date of Ānandabodha who commented on the work of Prakāśātman in his *Nyāyadīpika* as mentioned above by Mr. Kavi. The other terminus is furnished by the commentary of Caṇḍūpanḍita on the Naiṣadha-Carita of Śrī Harṣa. This commentary was composed in

1. *History of Indian Philosophy*, Vol. II, p. 103.

2. *Ibid.*, pp. 17, 30, 82, 103.

Saṁvat 1353 (A. D. 1297)<sup>1</sup> and it quotes from the *Nyāyamakaranda* of Ānandabodha in commenting on v. 108 of Canto XXI of the *Naiṣadhacarita*.<sup>2</sup>

It will be seen from the foregoing data that Ānandabodha lived after Prakāśatman (A. D. 1200) and before Caṇḍūpaṇḍita (A. D. 1297). We are, therefore, inclined to assign him to about A. D. 1250 or the *middle of the 13th century* and not 11th or 12th century as Dr. Das Gupta has done in his *History of Indian Philosophy*.

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1. Handiqui : *Naiṣadha-Carita* (English Translation etc.), 1934 (Punjab Ori. Series), Intro. p. ii.

2. *Ibid.*, — pp. 481-482 (Extracts) — “ वस्तु घटपटादिकं etc..... ब्रह्ममात्रसिद्धिः ॥ इति श्रीमदानन्दबोधाचार्येरपि न्यायमकरन्दे भेदं निराकुर्वद्विष्टकम् ॥ ”

### 36. Ānandabodha's Authorship of Nyāya-dīpikā and Limits for his Date †

In his illuminating article on the date of *Iṣṭasiddhi* of Vimuktātman, Mr. C. Hayavadana Rao<sup>1</sup> makes the following cautious statement about the authorship of the *Nyāyadīpikā*, a commentary on the *Śābdanirṇaya* of Prakāśātman :—

“ If this Ānandabodha is the same person as the one of that name who was the author of *Pramāṇaratnamālā*, a treatise on the Advaita system and the *Śābdanirṇayavyākhyā* (or *Dīpikā* or *Nyāyadīpikā*), etc.” The above remarks appear to contain a doubt about Ānandabodha's authorship of *Nyāyamakaranda* and *Nyāyadīpikā*.

I have pointed out in my note on the date of Ānandabodha<sup>2</sup> that the author of the *Nyāyamakaranda* and *Nyāyadīpikā* appears to be identical for the following reasons :—

(1) Ānandabodha in his *Nyāyamakaranda* refers to the *Nyāyadīpikā*, which was presumably composed by him earlier as the following lines will show :—

“ दिङ्गात्रमन्त्र सूचितं विस्तरस्तु न्यायदीपिकायामवगम्तव्यः ॥ ”

(2) The manner in which the above reference is made by Ānandabodha shows that to save much labour in exposition he is pointing his finger to a detailed exposition of the topic under discussion in the *Nyāyamakaranda*.

(3) In the Madras MS of *Nyāyadīpikā*, the following statement proves that the author of the treatise was Ānandabodha :—

“ दुस्तकं ध्वांतपटलप्रपाटनपटीयसी इयमानं द्योधेन रचिता न्यायदीपिका ॥ ”

*Prima facie*, therefore, the above facts appear to clear up the

† *Journal of the Mythic Society*, Vol. XXVI, pp. 153-156.

1. *Journal of the Mythic Society*, Vol. XXIV, pp. 278-279.

2. *Calcutta Oriental Journal*, Vol. II (1935).

doubt of Mr. Hayavadana Rao about Ānandabodha's authorship of both the (1) *Nyāyamakaranda* and (2) *Nyāyadīpikā*, though I have not verified the reference to *Nyāyadīpikā* found in his *Nyāyamakaranda* in the text of the Madras MS of the *Nyāyadīpikā*.

Another point which I want to bring to the notice of Mr. Hayavadana Rao is the reference by Cāṇḍūpāṇḍita in his commentary on the *Naiṣadha* composed in A. D. 1297. He quotes a long passage from the *Nyāyamakaranda*<sup>1</sup> of Ānandabodha as follows :—

“ असति प्रत्यक्षविपर्यस्ते भेदस्य अनुमानस्यापि ध्याप्यद्यापकभेदज्ञानाधीनस्य भेदावभासे प्रामाण्यं निरस्तम् . . . . . हर्षं निरस्तनिखिलप्रतिकूलतर्कात् वेदान्त-वाक्यनिकराज्ञिनिलोऽपि भेदः । शक्यो निषेद्धमिति सिद्धमनाद्यविद्या, तद्वासनाविरचित्प्रमाणसिद्धिः ॥ इति श्रीमदानन्दद्वोधाचार्यर्पि न्यायमकरंदे भेदं निराकुर्वन्निरुक्तम् । ”

A. D. 1297 is, therefore, one sure terminus to Ānandabodha's date and it is in harmony with the inscriptional evidence brought forth by Mr. Hayavadana Rao for the date of Citsukha, who commented Ānandabodha's *Nyāyamakaranda*. According to this inscriptional evidence, Citsukha's literary activity may fall between A. D. 1220 and 1284, the dates of the two inscriptions in which Citsukha is styled as Citsukha Somayājin and Citsukha Bhaṭṭāraka alias Narasiṁhamuni. If the Citsukha mentioned in the inscriptions is identical with the commentator of Ānandabodha's *Nyāyamakaranda*, it would appear that Cāṇḍūpāṇḍita, the author of the *Naiṣadhaīkā* and Citsukhācārya were almost contemporaries, Cāṇḍū being possibly a younger contemporary.

Mr. Hayavadana Rao rightly looks upon the date of Prakāśātman as the other terminus to the date of Ānandabodha. If this date of Prakāśātman is finally fixed, we shall be in a position to clinch the issue with some certainty. At present, two dates for Prakāśātman are put forward. They are :—

(1) A.D. 1200 — According to Dr. Das Gupta,<sup>2</sup> this date is given

1. *Naiṣadha Carita*, edited by Handiqui, 1934 (Punjab Ori. Series), p. 480.

2. *History of Indian Philosophy*, Vol. II, p. 17, foot-note 2 and at other places in the volume.

to Prakāśātman several times in the *History of Indian Philosophy* but in all these references the grounds for this date are not mentioned. I had requested Dr. Das Gupta to let me know his grounds for this date but have not yet heard from him in reply.

Dr. T. R. Chintamani of the Madras University writes to me in a private communication dated 22nd March 1935, as follows :—

"The date of Prakāśātman adopted by you from Dr. Das Gupta is not correct for it is very well and widely known that Rāmānuja who lived between A. D. 1015 and 1137 has criticized in his *Bhāṣya* the syllogism of Prakāśātman. In view of this fact, it is impossible to bring down Prakāśātman to any period later than A. D. 1000. The date 1200 for Prakāśātman is definitely wrong. The date of Citsukha is fairly correct (A. D. 1200) and Ānandabodha who preceded him cannot be later than at least A. D. 1150. He was probably slightly older."

I have not examined the grounds of Dr. Chintamani's criticism of the date A. D. 1200 for Prakāśātman as given by Dr. Das Gupta but have quoted his view to enable Mr. Hayavadana Rao to survey his facts in the light of this criticism.

(2) *A. D. 1000.* — Prof. M. Hiriyanna<sup>1</sup> as quoted by Mr. Hayavadana Rao assigns Prakāśātman to A. D. 1000. This view appears to come nearer to Dr. Chintamani's view stated above that Prakāśātman is not later than A. D. 1000.

The chronological order of the several writers mentioned above may now be represented as under :—

- (1) *Prakāśātman* — 1200 A. D. ( Dr. Das Gupta ).  
— 1000 A. D. ( Prof. Hiriyanna ).  
— not later than A. D. 1000.  
( Dr. Chintamani ).
- (2) *Rāmānuja* — Between A. D. 1015 and 1137.
- (3) *Ānandabodha* — Before A. D. 1297 ( Caṇḍūpaṇḍita ).
- (4) *Citsukha* --- Between A. D. 1220 and 1284 ( Inscriptions ).

1. *Outlines of Indian Philosophy*, ( London, 1932 ), p. 340.

In the present state of the above chronology, for want of a more definite date for Prakāśātman I am inclined to agree in general with Mr. Hayavadana Rao in his remarks about Ānandabodha's date, *viz.* "Ānandabodha should be assigned to a date somewhat later than A. D. 1000 say *circa* A. D. 1050" but may go a step further and conclude that he may have flourished between 1050 and A. D. 1100.

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## 37. Who was the Guru of Ānandabodha?— Vimuktātman or Ātmavāsa? ‡

Prof. M. Hiriyanna, the learned editor of the Baroda edition of the *Iṣṭasiddhi*<sup>1</sup> makes a very cautious inference on the strength of a half stanza which is found in the *Iṣṭasiddhi* of Vimuktātman as also in the *Pramāṇamālā* of Ānandabodha. Ānandabodha introduces this stanza with the words “एतदेवोर्कुरुमि:” Our attention is also directed by Prof. Hiriyanna to another stanza in the *Nyāyamakaranda* of Ānandabodha which contains the words “हृत्याचार्यव्यचीचरन्” analogous to the words “एतदेवोर्कुरुमि:.”

I propose in the present note to show that Vimuktātman was not the guru of Ānandabodha and that the references made by Ānandabodha in the words “गुरुमि:” or “आचार्यः” to an earlier writer show only his respect for the author, whose opinions he is citing in his works with esteem and regard in view of the fact pointed out by Prof. Hiriyanna himself that Ānandabodha held views in regard to many a detail of Advaitic doctrine which are identical with those maintained by Vimuktātman. These references may still be taken to allude to Vimuktātman, the author of the *Iṣṭasiddhi* on account of the kinship of views between the two authors as pointed out by Prof. M. Hiriyanna.

But before I state my evidence which runs counter to Prof. Hiriyanna's cautious suggestion based on a half-stanza common to the works of Vimuktātman and Ānandabodha and which he owes to Mahāmahopādhyāya Prof. Kuppuswamy Shāstri as he gratefully informs us in a footnote, I must quote the pertinent extract from Prof. Hiriyanna's Introduction to the *Iṣṭasiddhi* to acquaint the reader fully with his argument on the point at issue and the possibilities, hinted though very cautiously about the chronological position of the two authors viz. Vimuktātman and Ānandabodha.

Prof. Hiriyanna observes (p. xiii)—“There is a book with the title of *Pramāṇamālā* by Ānandabodha, a well-known exponent of

‡ *Calcutta Oriental Journal*, Vol. II, pp. 229–232.

the Advaita and in it he quotes the following half-stanza which he found in *Iṣṭasiddhi* (i, 36) prefacing it with the words पतदेवोक्तं गुरुभिः:

— ‘नान्यथ कारणात्कार्यं न चेत्तत्र क्व तत्प्रवेत्’

We may deduce from this, though we cannot be at all sure about it, that, Ānandabodha was a disciple of Vimuktātman. There is nothing improbable in this for Ānandabodha was an early writer on the Advaita and, has shown by his references to the *Iṣṭasiddhi* in another of his works *Nyāyamakaranda*, he held views in regard to many a detail of Advaitic doctrine which are identical with those maintained by Vimuktātman. But as Ānandabodha's date is not definitely known, this conclusion even if correct throws no light on the chronological position of the present work.”

The above passage raises two questions :—

(1) Was Vimuktātman, the author of the *Iṣṭasiddhi*, the *guru* of Ānandabodha?

(2) What is the chronological position of the *Iṣṭasiddhi* with reference to Ānandabodha's *Nyāyamakaranda*, which contains references to the *Iṣṭasiddhi* of Vimuktātman?

Our answer to the first question must be in the negative on the strength of Ānandabodha's own testimony contained in the following verse appearing at the end of a Manuscript<sup>1</sup> of a work called *Nyāyadīpikā* by Ānandabodha :—

“ नमः सकलसंसारसागरोत्तारसेतत्वे  
संश्रिताखिलसंकल्पकल्पवृक्षाय शम्भवे ।  
नमो निखिलवेदान्तकमलाकरभानवे  
आत्मवासाभिधानाय गुरवे गुणवेशमने ॥ ”

The expression “ आत्मवासाभिधानाय गुरवे ” stating in unmistakable terms that आत्मवास was the गुरु of Ānandabodha directly contradicts Prof. Hiriyanna's cautious deduction that Ānandabodha was the disciple of Vimuktātman, the author of the *Iṣṭasiddhi* and that the former alludes to the latter as his *guru* in the words

1. *Iṣṭasiddhi* ( Gaikwar Ori. Series ), Baroda, 1933, Introduction, pp. xiii-xiv.

2. *Triennial Catalogue of MSS*, Vol. VI, Part I ( B ) of the Govt. Ori. MSS. Library, Madras, p. 4812.

“ एतदेवोक्तं गुरुभिः ” introducing a half-stanza, which is common to the *Iṣṭasiddhi* of Vimuktātman and the *Pramāṇamālā* of Ānandabodha. We must understand by the word “ गुरुभिः ” only a respectful reference to a predecessor's opinion instead of direct relation of the *guru* with his disciple.

The work *Nyāyadīpikā* referred to above is a commentary by Ānandabodha on the *Śabdānirṇaya* of Prakāśātman ( शाब्दनिर्णयसदर्थ-भासिका दीपिकेयमशला विधीयते ). Ānandabodha's authorship of this work is vouched by him in the following verse which appears at the end of the Madras Ms of *Nyāyadīpikā* referred to above :—

“ दुस्तकंध्यान्तपटलप्रापाटनपटीयसी ।  
इयमानन्दबोधेन रचिता न्यायदीपिका ॥ ”

Prof. Hiriyanna remarks further :—“ It is strange that the colophons in none of the three works of Ānandabodha included in the volume ( Chowkhamba Series ) mention his *guru*. ”

I have made it clear in the foregoing paragraph that the colophon of the fourth work of Ānandabodha viz. *Nyāyadīpikā* contains a direct reference by Ānandabodha to his *guru*. So far as the chronological order of the *Nyāyadīpikā* and *Nyāyamakaranda* is concerned I can say that the *Nyāyadīpikā* was composed earlier than *Nyāyamakaranda* because Ānandabodha refers to the former in the latter as under :—

“ दिङ्मात्रमत्र सूचितम् विस्तरस्तु न्यायदीपिकायामवगन्तव्यः ” १

I cannot say anything about the chronological order of the other works of Ānandabodha with reference to *Nyāyadīpikā* but if it is proved that they are later than the *Nyāyadīpikā* like *Nyāyamakaranda*, we may easily explain why no reference is included in them by Ānandabodha to his *guru*. Having once made such a detailed reference in the earlier work, viz. *Nyāyadīpikā* perhaps he thought it superfluous to do so in every single work written by him subsequently. The second question stated above viz. What is the chronological position of the *Iṣṭasiddhi* with reference to the *Nyāyamakaranda* ?, will require a detailed examination of the references to *Iṣṭasiddhi* in the *Nyāyamakaranda* and other works of Ānandabodha and hence cannot be dealt with in this note.

As regards Ānandabodha's date, which as Prof. Hiriyanna states is not definitely known, I am inclined to assign him between

1. *Nyāyamakaranda* ( Chowkhamba Edition ) p. 170.

Prakāśātman (on whose *Sābdanīpaya* he wrote the *Nyāyadīpikā*) and Candūpaṇḍita (A. D. 1297), the author of a commentary on the *Naiṣadha*, who directly quotes in his commentary from Ānandabodha's *Nyāyamakaranda*.<sup>1</sup>

The date of Prakāśātman as given by Dr. Das Gupta is A. D. 1200.<sup>2</sup> Presuming this date to be correct I had placed Ānandabodha between A. D. 1200 and 1297. My friend Dr. T. R. Chintamani of the Madras University writes to me, however, in a private letter dated 22-3-35 :— “The date of Prakāśātman adopted by you from Dr. Das Gupta is not correct for it is very well and widely known that Rāmānuja who lived between 1015 and 1137 has criticized in his bhāṣya the syllogism of Prakāśātman. In view of this fact, it is impossible to bring down Prakāśātman to any period later than 1000 A. D. The date 1200 for Prakāśātman is definitely wrong. The date of Citsukha is fairly correct (1200 A. D.) and Ānandabodha who preceded him cannot be later than at least 1150 A. D. He was probably slightly older.”

Between these two dates for Prakāśātman viz. A. D. 1200 of Dr. Das Gupta and about A. D. 1000 according to Dr. Chintamani I am unable to make a choice at present as I have not examined their grounds. The date of Ānandabodha as given by me on the strength of Dr. Das Gupta's date for Prakāśātman is about A. D. 1250, while Dr. Chintamani regards Ānandabodha to be “not later than at least 1150.” If this date of Ānandabodha is definitely decided it will throw more light on the chronological position of the *Iṣṭasiddhi* of Vimuktātmāna to which references are made in the *Nyāyamakaranda* as pointed out by Prof. Hiriyanna. In the present state of our inquiry the two dates for Ānandabodha referred to above viz. A. D. 1250 and A. D. 1150 do not affect Prof. Hiriyanna's view<sup>3</sup> that *Iṣṭasiddhi* may have been composed between A. D. 850 and 1050. Dr. Das Gupta,<sup>4</sup> however, assigns Vimuktātmāna to the “early years of the 13th century” i.e. A. D. 1200, a conclusion which conflicts with Dr. Chintamani's date for Ānandabodha viz., about 1150 A. D. but is in harmony with my date for Ānandabodha viz. about 1250 A. D. presuming the priority of Vimuktātmāna to Ānandabodha to be correct.

1. Vide my Note on the date of Ānandabodha, in the *Calcutta Ori. Journal*, Jan. 1935, p. 139, footnote 9.

2. *History of Indian Philosophy*, Vol. II, p. 17, 30, 82, 103.

3. *Iṣṭasiddhi*, (G. O. S.) Baroda, 1933, Intro. p. xiii.

4. *History of Indian Philosophy*, Vol. II, p. 198.

The oldest Dated manuscript of the  
 Kāvyaprakāśa — Dated Wednesday,  
 18th October, 1158 †

Dr. S. K. De<sup>1</sup> in his chapter on “ Mammaṭa and Allaṭa ” has recorded the MSS of the *Kāvyaprakāśa* available in different MSS libraries in India and Europe. Further in fixing the lower limit of Mammaṭa’s date he has made use of the date 1160 A. D. (*Samvat* 1216) when Māṇikyacandra composed his commentary on the *Kāvyaprakāśa*. As Dr. De’s *History of Sanskrit Poetics* was published in 1923 and as the *Catalogue of the MSS in the Jain Bhandars at Jaisalmer*<sup>2</sup> was also published in the same year, he could not make use of the following important dated MS of the *Kāvyaprakāśa* which provides a definite lower limit to Mammaṭa’s date earlier by about 2 years. Mr. C. D. Dalal gives the following description of this MS :—

“163. काव्यप्रकाश. 178 leaves 18 X 2 (मु)

Col. कृती राजानकमग्नमटालकयोः सं. १२१५ अ(आ)श्विनसुदि १४ बुधे अद्येह श्रीमदन(ण)हिलपाटके समस्तराजावलीविराजितमहाराजाधिराजपरमेश्वरपरमभट्टारक - उमापतिवरलब्धप्रसादपौदप्रतापनिजभुजविक्रमरणाङ्गणनिर्जितशाकभरीभूपाल-श्रीकुमारपालदेवकल्याणविजयराज्ये पण्डितलक्ष्मीधरेण पुस्तके लिखापितम्।”

The above colophon furnishes us with the exact date of the copy viz. *Samvat* 1215, *Aśvina Śudi* 14, *Budhe* which is equal to *Wednesday, 8th October, 1158*.<sup>3</sup> The copyist is one Pañdita Lakṣmīdhara, who copied the MS at Anahilapāṭaka<sup>4</sup> while king Kumārapāla was

† *Journal of Oriental Research* ( Madras ), Vol. XIII, Part I, pp. 49-53.

1. *Sanskrit Poetics*, I, (1923), p. 168.
2. G. O. S. (Baroda) No. XXI, p. 18.
3. Vide *Indian Ephemeris*, III, 319.
4. Vide Chap. XV of H. C. Ray’s *Dynastic History of Northern India*, Vol. II ( 1936 ), pp. 933 ff. The Cāulukyas of Anahila-Pāṭaka ruled for nearly three and half centuries ( C. 950-1304 A. D. ).

ruling. This Anahilapāṭaka is identical with Anahilapaṭṭāṇa called also Anihilwār in northern Baroda in Gujarat founded in A. D. 746 after the destruction of Valabhi by Banarāja or Vamśarāja. Hemacandra flourished at the court of Kumārapāla, king of Anahila-paṭṭāṇa (A. D. 1142-1173) and was his spiritual guide. According to Dr. Bhau Daji (*Brief Notes on Hemacandra*)<sup>1</sup> Kumārapāla became a convert to Jainism in A. D. 1172, in which year Hemacandra died at the age of 84 but according to other authorities, the conversion took place in A. D. 1159 (Twaney's *Intro. Prabandhacintāmaṇi* p. iii). After the overthrow of Valabhi in the 8th century Anahila-paṭṭāṇa (also called Anahilapura) became the chief city of Gujarat or Western India till the 15th century.<sup>2</sup>

The colophon of the *Kāvyaprakāsha* MS dated 1158 A. D. quoted above states that this work viz., the *Kāvyaprakāsha* is the work of Rājānaka Mammaṭa and Alaka ("कृती राजानकमम्मटालकयोः"). Many papers<sup>3</sup> have been written on the question of the joint authorship of the *Kāvyaprakāsha*. The traditional verse about this joint authorship is quoted by Rājānaka Ānanda in this commentary called the *Kāvyaprakāsha-nidarśanā*.<sup>4</sup> It informs us that Mammaṭa composed the work as far as *parikara* and the rest was completed by Alaka. As Rājānaka Ānanda is a late commentator,<sup>5</sup> his statements need independent and early corroboration on the question of the dual-authorship of the *Kāvyaprakāsha*. Such early corroboration is found in the 1st quarter of the 13th century, when Arjunavarman in his commentary on the *Amaruśataka*

1. According to *Prabandhacintāmaṇi* Kumārapāla reigned for 31 years (V. S. 1199 to 1230). The *Therāvali* gives the reign period : 1199 to 1229 V. S. Published records of the time of Kumārapāla are dated A. D. 1145, 1149, 1150, 1151, 1153, 1154, 1156, 1159, 1161, 1163, 1165, 1166, 1169, 1171, (Vide *Dynastic History II*, pp. 977-985).

2. *Vide* p. 6 of *Geographical Dictionary* by Nandalal Dey, 1927.

3. Dr. V.S. Sukthankar in Z. D. M. G. 1912 pp. 477 f. ; Dr. H. R. Divekar in JRAS, 1927, pp. 505-520.

4. This verse reads as follows :—

"कृतः श्रीमम्मटाचार्यवर्गेः परिकरावधिः ।  
प्रबन्धः पूरितः शेषो विधायालक्सूरिणा ॥ "

5. *Vide* p. 181 of Vol. I of *History of Sanskrit Poetics* by Dr. S. K. De (1923). "Ananda may be assigned to the second and third quarters of the 17th century."

quotes from the *Kāvyaprakāśa* (VII A. D. 14).<sup>1</sup> Ruyyaka (2nd and 3rd quarters of the 12th century) alludes to the dual authorship of the *Kāvyaprakāśa* but does not mention the name of Allata as the continuator.<sup>2</sup> In view of the absence of Alaka's name in Ruyyaka's allusion of the 12th century and in view of the other references being removed from Mammaṭa's<sup>3</sup> date by about a century, Pandita Lakṣmīdhara's colophon of the *Kāvyaprakāśa* MS of 1158 A.D. is a better and more explicit corroboration of the Kashmirian traditions<sup>4</sup> about the double authorship of the *Kāvyaprakāśa* than that furnished by Rājānaka Ānanda in the 17th century or Arjunavarman in the 13th century.

1. *Ibid.*, p. 163—Arjunavarman observes :—

“ यथोदाहृतं दोषनिर्णये मम्मटालकाभ्याम् ” and “ .....काव्यप्रकाशकारी.....अकुद्धताम् ”

2. *Ibid.*, p. 164 — Dr. De rightly observes that the combination of names in the colophon of a MS of the *Kāvyaprakāśa* (“ श्रीमद्राजानकाल-मम्मट-स्वकृविरचिते etc.”) should not lead us to think that the *Kāvyaprakāśa* is a joint compilation of Allaṭa, Mammaṭa and Rucaka. Dr. De (p. 163) states that of the three forms of the name, अलक, अलट and अलट, the last appears to be the most authentic. The colophon of the Jesalmere MS of 1158 A. D. uses the form अलक.

3. Vide *History of Sanskrit Poetics*, I, by Dr. S. K. De, p. 160 — “ Mammaṭa probably belongs to the period between the middle of the 11th and the first quarter of the 12th century. Allowing two generations to intervene between him and Ruyyaka, we may assign Mammaṭa's literary activity roughly to the last quarter of the 11th century.”

4. Dr. De: *Sanskrit Poetics*, I, 162 — This tradition is supported by the colophons of some MSS of the *Kāvyaprakāśa*. Dr. De states that a Bodlien MS (Hultzsch collection 172) mentions Mammaṭa and Alaka as authors of the K. P. as follows :—

“ कृतिः श्रीराजानकमम्मटालकयोः ”

This MS is a Kashmirian MS in Śāradā characters, and its statement about the dual authorship exactly tallies with that of the Paṭṭana copy of the *Kāvyaprakāśa* (A. D. 1158) deposited in Jesalmere Bhandar. Evidently the 1158 A.D. copy must have been prepared from a Kashmiri original in Kumārapāla's time when the contact between Gujarat and Kashmir was frequent and continuous. According to the *Prabhā-*

(Continued on next page)

In the list of published records given by Dr. H.C. Ray in his *Dynastic History of Northern India*, Vol. II (pp. 977 ff.) I could not find any record for the years 1157 and 1158 A.D. Our present colophon, therefore, is useful in this respect also as it is dated 1158 A.D. and hence provides us some record for that year at least.

The importance of this colophon is further enhanced by the identity of a portion of it with the opening sentence of another inscription dated V. S. 1213 (= A.D. 1156) the beginning of which reads as follows :—

“ ॥ ॐ ॥ संवत् १२१३ वर्षे मावे वदि शुक्ल ॥ श्रीमदणहिलपाटके समस्तराजा-वलिसमलंकृतपरमभट्टारकमहाराजाभिराजपरमेश्वर-उमापतिवरलब्धप्रसादग्रीष्मप्रता पनि ज-भुजत्रिकमरणाङ्गणविनिर्जित-शाकमभरीभूपालशीकुमारपालदेवकल्याणविजयराज्ये तत्पादो-पजीविनि महामात्यश्रीचाहडेवे श्रीश्रीकरणादौ सकलमुद्राब्यापारान् परिपन्थयति... ”

Dr. Bühler<sup>1</sup> has quoted this inscription while discussing the question of the date of Kumārapāla's conversion to Jainism. This inscription deals with the presentation of land by the Mahāmaṇḍalika Pratāpa-simha and it is preserved in the Temple of Pārvatīnātha in Nāḍūla-Nāḍol.

(Continued from previous page)

*vakacaritra* ( C. 1250 A. D. ) which is the oldest source for the life of Hemacandra, Hemacandra compiled his grammar after looking through the MSS from Kashmir, fetched by the officials of Jayasimha, the predecessor of Kumārapāla. These MSS included eight older grammars which were to be found in their entirety only in the library of the Temple of Sarasvatī in Kashmir (*Vide* p. 15 of Bühler's *Life of Hemacandra* — Eng. Trans. by Manilal Patel — *Singhi Jain Series* ed. by Muni Jina Vijaya, 1936 ).

1. *Vide* p. 35 of *Life of Hemacandra* ( Patel's Trans. ). “ Kumārapāla received the title परमश्रावक i.e., “the most eager hearer ( of the Jaina-doctrine ) as stated in the colophon of an old MS which was written.....in V. S. 1221 (= A. D. 1165 ) while his conversion is not mentioned in a Jain inscription of V. S. 1213.” ( p. 90 )— “ As the inscription contains a presentation to the Jainas one might surely expect a mention of Kumārapāla's conversion in case the same had already taken place. The exact date of this is, according to Dr. Schram's calculation, January 20th 1156, a Friday.”

This inscription has been edited by Dr. D. R. Bhandarkar.<sup>1</sup> It will thus be seen that while the *Kāvyaprakāśa* copy of A.D. 1158 was made by Paṇḍita Lakṣmīdhara, the Nādol grant of A.D. 1156 was written by Paṇḍita Mahipāla. The sentence common to both these records is the following:—

“ श्रीमदण्हिलपाटके समस्तराजावलीसमलंकृतपरमभंटारकमहाराजाधिराजपरमेश्वर — उमापतिवरलव्यप्रसादपौष्ट्रप्रतापनिजभुजविकमरणाङ्गविनिर्जितशाकभूपाल-श्रीकुमारपालदेवकल्याणविजयराज्ये ”

The colophon of the *Kāvyaprakāśa* MS states: “ पण्डितलक्ष्मीधरेण पुस्तके लिखापितम् ”. If the word “ लिखापितम् ” is taken in its strict sense the statement would mean that Paṇḍita Lakṣmīdhara got this copy prepared for him. If, however, लिखापितं be interpreted to mean लिखितं, Lakṣmīdhara himself becomes the scribe. Can we suppose that Paṇḍita Mahipāla’s sentence quoted above is reproduced by Paṇḍita Lakṣmīdhara in the *Kāvyaprakāśa* colophon? If Paṇḍita Lakṣmīdhara is supposed to be a different person from the copyist of the *Kāvyaprakāśa* MS, it may be possible to suggest that Kāyastha Mahipāla may have copied the MS of the *Kāvyaprakāśa* for Paṇḍita Lakṣmīdhara and in doing so he only repeated a sentence from his inscription of A.D. 1156 two years later. This suggestion, however, needs more evidence because an alternative inference may be made to the effect that Paṇḍit Lakṣmidhara had before him in 1158 A.D. the earlier Nādol grant of A.D. 1156.

1. *Indian Anti.* 1912, Vol. XLI, pp. 202-203 — Dr. H. C. Ray has summarised the contents of this Nādol grant (*vide* p. 981 of his *Dynastic His.* II). “ The grant consists of one *rūpaka* per day from the custom house (*mandapikā*) of Badarī to some Jaina temples..... The inscription was written by the गौडान्वय-कायस्य-पण्डित-महीपाल.”

## 38. Guṇapatākā, an unknown Sanskrit work and its Date Before — A. D. 1200 †

No work of the name *Guṇapatākā* has been recorded by Aufrecht in his *Catalogus Catalogorum*. In the list of Plays recorded by Prof. D. R. Mankad in his *Types of Sanskrit Drama*<sup>1</sup> he records a work called “*Guṇamālā*” mentioned by Abhinavagupta in his commentary on the *Nāṭyaśāstra* but its connection with गुणपताका remains doubtful at present. I propose, therefore, to record in this paper some references to a work called गुणपताका and indicate as far as possible the chronology of these references which may prove the existence of this work for a period of at least 500 years, if not more.

Nārāyaṇa Dīkṣita<sup>2</sup> in his commentary on the *Vāsavadattā* of

† *Indian Historical Quarterly*, Vol. XVII, pp. 82-86.

1. Published by Urmi Prakashan Mandir, Karachi, 1936, Appendix, p. 172 — “गुणमाला Abh. 177.” On p. 177 of the G. O. S. Edition of the *Nāṭyaśāstra*, Vol. I (1926) we find the following quotation from the गुणमाला in the अभिनवभारती commentary :—

गुणमालाश्च ‘जामि हराधार्तुं गियपुण्यं चिम्बी’ त्वादौ, तत्र सा नृत्यती डोम्बिका etc.” I cannot say if गुणमाला mentioned by Abhinavagupta is identical with गुणपताका or otherwise. Prof. Kane also makes no remark against गुणमाला in his *Gleanings from Abhinavabhāratī* [K. B. Pathak Comm. Vol. (B. O. R. Institute, Poona, 1934), p. 389]. In the indices to the *Sanskrit Drama* by Keith no work of the name गुणमाला or गुणपताका is recorded. In the same manner no reference to these works is found in the Index of Titles given by Prof. M. Dillon, on pp. 145-6 of his edition of the *Nāṭakalakṣaṇaparatnakosa*, Oxford, 1937. Krishnamachariar (*Classical Sans. Literature*, 1937, p. 548) mentions डोम्बिका as an उपनाटक of which गुणमाला and चूडामणि are examples. See also p. 820 where he calls गुणमाला and चूडामणि as “lyrical plays.” Keith and Winternitz record no work of the name गुणमाला or गुणपताका.

2. Vide my paper on *Nārāyaṇa Dīkṣita and other commentators of the Vāsavadattā* (*Annals of B. O. R. Institute*, Vol. XXI, pp. 128-144).

Subandhu, which is later than about 1250 A. D., mentions and quotes from the गुणपताका as follows :—

*Folio 21 of Ms No. 567 of 1891-95 ( B. O. R. Institute ).*

— “ वाला स्यात्पोदशाद्वा तदुपरि तस्मीं त्रिशतं या तदृधै  
प्रौढा स्यात्पञ्चपंचाशादवधिपरतो वृद्धतामेति नारी । ”

### उक्तं च गुणपताकायाम् —

वा(वा)ला ताम्बूल वा(भा)ला फलरससुरसाहारसम्मानहार्या  
मुक्तालंकारहारप्रसुखवितरणं रज्यते यौवनस्था ।  
सङ्घावारण्ठगाढोऽन्तरतसुखिता मध्यमा रागलुब्धा  
मुद्र(द्रा)लापैः प्रहृष्टा भवति गत(भ?)या गौरवेणातिदूरम् ॥

एवंभूतानां मालतीनां युवतीनां माला अनधिगतपरिमालापि अनास्त्रादितरतोपमर्दविक-  
सहेहरागादिसौरभापि दशं द्वारं विकारत्वाद्वरति । ”

As a result of my inquiry with some of my friends I have succeeded in locating some more references to गुणपताका. They are as follows :—

Śeṣa Kṛṣṇa in his work called the प्राकृतचन्द्रिका mentions गुणपताका and quotes a Prākrit verse<sup>1</sup> from it as follows :—

*Ms.<sup>2</sup> No. 243 of 1895-98 ( B.O.R. Institute, Poona ) Folio 4b —*

### “ गुणपताकायामपि

संसारो कामाओ कामो णिष्वहृ युवहरअणाओ  
जं तम्मि तेण सारं भणिअं बदुजागुराण फुडं ॥ ”

1. Supplied by Prof. R. D. Laddu of the S. P. College, Poona.

2. There is another MS. of the *Prākṛta-Candrīkā* at the B. O. R. Institute (No. 255 of 1884-86). This MS is a late copy made at Bombay by Ganesh Parashuram Godbole in Śaka 1807 (= A.D. 1885). The third MS of the work is found in the India Office Library (MS. 945, p. 267 of *I. O. Cata.*, II, 1889). Dr. Eggeling describes this MS as “ fairly written in Devanāgarī, about A. D. 1550.” If this description is correct the MS appears to be a contemporary copy and hence extremely valuable for a critical edition of this text.

Unlike the Sanskrit quotation from *Guñapatākā* recorded above from Närāyaṇa Dikṣita's commentary on the *Vāsavadattā* we have in the above extract a Prākrit verse from गुणपताका.

It remains to be seen if the work गुणपताका was a "lyrical play" of the type of गुणमाला referred to by Abhinavagupta (A. D. 990-1020).<sup>1</sup> If the quotation from the गुणपताका from Śeṣa Kṛṣṇa's *Prākṛta-candrikā* is genuine, it may enable us to infer that Śeṣa Kṛṣṇa who flourished towards the end of the 16th century<sup>2</sup> had before him a Ms of the गुणपताका or that he had taken this quotation from some other Sanskrit or Prakrit work as an illustration borrowed second-hand. Even if we suppose that the quotation does not form part of the *Prākṛta-candrikā*, it must retain its value as we know of no other quotation from गुणपताका in Prākrit recorded in a Ms. References to the गुणपताका by Närāyaṇa Dikṣita and by Śeṣa Kṛṣṇa being somewhat of a later date do not give us any idea about the antiquity of this work. It is, therefore, necessary to see if there is any evidence to suggest or warrant an inference that this work, whatever be its exact nature or contents, is earlier than A.D. 1200. Such evidence is fortunately forthcoming<sup>3</sup> from a commentator on the *Mālatī-*

1. P. V. Kane : *Sāhityadarpaṇa*, 1923 ; Index of authors, p. clx.

2. Aufrecht : *CC*, I, 117. Śeṣa Kṛṣṇa flourished during the reign of Emperor Akbar.

3. While commenting on "नवव्यविश्रम्भणोपायज्ञाता" (*Mālatī-mādhava*, Act VII, p. 192 of Bhandarkar's edition) Harihara says (p. 82) :—

"नवव्यविश्रम्भणोपायस्तु । वाला ताम्बूलमाला फलरससुरसाहारसंमानहार्येत्यादि लोकिकः कन्यावर्जनोपायः ॥"

Jagaddhara (p. 292 of Bhandarkar's edn.) who has at times borrowed verbatim says ;—

"नवव्यविश्रम्भणोपायस्तः म्बूलादिदानम् । यदाह । वाला ताम्बूलमालाफलरससुरसाहारसंमानहार्येत्यादिकः मुप्रसिद्ध एव ।"

It will be seen from Harihara's quotation given above that he is quoting the stanza "वाला ताम्बूलमाला etc." which Närāyaṇa Dikṣita quotes as from a work called गुणपताका. How the name गुणपताका came to be applied to the work under reference may perhaps be explained by the following reference to गुणपताका made by Harihara in commenting on the *Mālatīmādhava* verse असारे संसारे (Act V of Bhand. edn. p. 232). Harihara says :—

"त्वया च मालत्यामसमज्जसं प्रकममाणेन संसार एवासारः कर्तुं प्रकान्तः । संसारे किं सारमिति गुणपताकया पृष्ठो मृलदेवः सारं निहितपदेति"—(p. 65 of transcript of Harihara's commentary on *Mālatīmādhava*). I am indebted to Prof. N. A. Gore for the above references.

*mādhava* of Bhavabhūti, who is no other than Harihara who composed his commentary during the reign of Arimalladeva, the founder of the Malla dynasty of Nepal. In fact Harihara records the date of composition of his commentary which corresponds to A.D. 1216.<sup>1</sup> Harihara appears to have flourished between A.D. 1150 and 1225.

The suggestion made by me in the foregoing lines to the effect that *Gunapatākā* was a definite work of that title gets further strengthened by the mention of the work by Pṛthvīdhara, the commentator of the *Mṛcchakaṭīka*,<sup>2</sup> who quotes from it in his commentary on Act IV while explaining the term “गणिकादारिका:” :—

[ “ गणिकादारिका: वेश्याविशेषा ” हति गुणपताकायामुक्तम् ]

The approximate chronology of the references to *Guṇapataṅkā* recorded so far is as follows :

A.D. 1216 — Harihara in his commentary on the *Mālatīmādhava* quotes a verse which is quoted by Nārāyaṇa Dīkṣita as from a work called *Guṇapataṅkā*. Harihara also refers to a female character of the name *Guṇapataṅkā* at one place in his commentary.

Between } — Nārāyaṇa Dīkṣita mentions and quotes from a work  
1250 and } called *Guṇapataṅkā* in his commentary on the *Vāsava-*  
1550 } *dattā*.

Between } — Jagaddhara copying Harihara, quotes the verse which  
1300 and } is already quoted by Harihara as mentioned above.  
1500 }

c. 1500 — Pṛthvīdhara, in his commentary on the *Mṛcchakaṭīka* mentions and quotes from the *Guṇapataṅkā*.

1. Vide *Descriptive Cata. of Kāvya MSS.*, Vol. VII (1934), pp. 242-243. The date of composition as recorded in MS No. 5299 is Newari Saṁvat 336 = A. D. 1216, which I take to be the date of composition. Even if this is the date of the copy the date of Harihara lies between A. D. 1150 and 1225 as he quotes from Mammāṭa's *Kāvyaprakāśa* (about A. D. 1100).

2. Vide p. 103 of *Mṛcchakaṭīka*, ed. H. M. Sarma, N. S. Press, Bombay, 1910. *Vidūṣaka*—“गणिकादारिका: नर्तन्ते...” Pṛthvīdhara appears to belong to the end of the 15th century A. D. I propose to deal with his date in a separate paper.

c. 1600 Śeṣa Kṛṣṇa mentions and quotes from the *Guñapatākā* ( a Prākṛta verse in his *Prākṛta-candrikā* ).

It will be seen from the above table that a work of the name *Guñapatākā* known to Sanskrit writers from say A. D. 1200 to 1600 i.e. a period of 400 years has apparently been lost and consequently not even its name is recorded by Aufrecht in his *Catalogus Catalogorum* or by other compilers of Catalogues. I shall feel thankful if any close students of Sanskrit literature throw more light on this work viz., the *Guñapatākā* by recording any references to it found by them during the course of their studies.

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## 39. Identification of the Siddharāja-Saras †

In a work called the *Sarasvatīpurāṇa*,<sup>1</sup> devoted mainly to the description of holy places or *tīrthas* associated with the river Sarasvatī<sup>2</sup> in Gujarat falling into the gulf of Kutch, there is a good deal of description of a lake called सिंद्राजसरः.<sup>3</sup> This lake, the *Sarasvatīpurāṇa* tells us, was formed from the river Sarasvatī itself :—  
*Folio 110a* (of Ms No. 429 of Viś. I)—

“ एवं सरस्वती ब्रह्मन् प्राचीभूत्वा सरिद्वरा ।  
 महता च जलोदेन मत्स्यकच्छपवाहिना ॥ २३ ॥  
 हसमानेन फेनोवैरावत्तेऽरुत्यतीव सा ।  
 ताम्यां सरिद्रम्यां सहिता पूरयामास तत्सरः ॥ २४ ॥

† *Indian Historical Quarterly*, Vol. XIV, pp. 252-258.

1. MSS of the *Sarasvatīpurāṇa* mentioned by Aufrecht are :—

*Part I*, p. 699—“Kh. 64. B. 2, 34; BL. 2; Gu. 3; Bhk. 14; Poona 429” (a Śāradāpurāṇa is frequently quoted by Hemādri). Out of these MSS the MS available to me is “Poona 429” which is the same as No. 429 of Viś I in the Govt. MSS Library at the B. O. R. Institute, Poona.

2. N. L. Dey’s *Geographical Dictionary* (London, 1927) pp. 180-181, where various identifications of the river *Sarasvatī* are recorded. We are concerned here with the river *Sarasvatī* which is an affluent of the river *Kuvarkā* falling into the gulf of Kutch.

3. Hemacandra, a contemporary of Siddharāja refers to this lake as follows in verse 114 of canto XV of the *Dvyaśrayakāvya*.

“ अर्तीत्य मैथिलं गुदं राघवो नु कृतकरुः ।  
 प्रापातेतरतिश्यां म पूर्ते चक्रे गहासरः ॥ ११४ ॥ ”

Abhayatilakagaṇi who wrote his commentary on the *Dvyaśrayakāvya* in Saṁ. 1312 = A. D. 1256 comments on the above verse as follows :—

“ स राजा सहस्रलिङ्गात्यं महासरः पूर्ते चक्रे कास्यत् । ”

(Vide analysis of this *Kāvya* in *IA.*, IV, p. 269) cf. also verse 117 of canto XV of the *Dvyaśrayakāvya* :—

“ शंभोः सहस्रमष्टौ च आयतनानि सरस्तटे ॥ ”

तुष्टयर्थं सिद्धराजस्य तीर्थं पूतेन वारिणा ।  
 संपूर्णं तत्सरश्चके समंतादक्षयेण सा ॥ २५ ॥  
 सा तत्सरसमासाद्य पुण्यं पुण्या महानदी ।  
 सरस्वती स्थिता देवी लोकानां पापनाशनी ॥ २६ ॥ ”

This lake, thereafter, became the abode of all heavenly beings as Siddharāja established one thousand *lingas* of god Śiva all round it :—

“ तथा नागा सुपर्णाश्च सिद्धाश्रकधराश्च ये ।  
 सरितः सागराः सर्वे यक्षविद्याधरास्तथा ॥ ३१ ॥  
 सहस्रं यत्र लिङ्गानां सिद्धेशोन प्रतिष्ठितम् ।  
 निवासं रोचयामासुः तस्मिन्नसृतसागरे ॥ ३२ ॥ ”

The place in course of time attained great celebrity as a centre of religious purification :—

“ एकस्मिन् शिवकुण्डेऽपि....मुक्तिदं नृणाम् ।  
 किं पुनर्यत्सहस्रस्य लिङ्गानां पुरतः स्थितम् ॥ ३८ ॥

त्रिपु लोकेषु वित्त्यातं सिद्धराजसरोवरः ॥ ४० ॥ ”

It became pre-eminent among the holy places owing to the presence of 1000 Śiva *lingas* :—

“ सर्वपामेव तीर्थानामिदमेवाधिकं सरः ।  
 सहस्रं यत्र लिङ्गानां स्थितं देवगणेः सह ॥ ४६ ॥ ”

Even god Keśava made this place his abode to please king Siddharāja :—

“ प्रीत्यर्थं सिद्धराजस्य पुण्येत्वसृतसागरे ।  
 जलशायी जगद्योनिः तस्मिन्स्वपिति केशवः ॥ ३८ ॥ ”  
 “ यत्र शेते स भगवान् योगनिद्रां समाश्रितः ।  
 तत्स्थानं मुक्तिदं ब्रह्मन् श्वेतद्वीपाद्विशिष्यते ॥ ४६ ॥ ”

1. About the temple in the centre of the Sahasraling Talav Burgess observes :—“ In the centre was an island on which stood the  
 (*Continued on next page*)

स्नात्वा तीर्थंवरे यत्र पश्यन्ति जलशायिनम् ।  
सर्वपापविनिर्मुक्ता वैकुण्ठं प्राप्नुवन्ति ते ॥ ५० ॥ ”

In front of god Keśava is situated the दशावतारक तीर्थ in the Siddharāja lake :—

“ तस्य देवस्य पुरतः तस्मिन् सरसि संस्थितम् ।  
दशावतारकं नाम.....प्रणाशनम् ॥ ५८ ॥ ”

The *ten* images of the *ten* incarnations of god were established at the दशावतार तीर्थ by Siddharāja himself. These ten images are of the ten *avatāras* viz :—

( १ ) मत्स्य, ( २ ) कूर्म, ( ३ ) वराह, ( ४ ) नरसिंह, ( ५ ) वामन,  
( ६ ) भार्गवो रामः ( ७ ) दाशरथिराम, ( ८ ) कृष्ण, ( ९ ) बुद्ध and ( १० ) कल्कि  
( verses 61 and 62 ).

Another *tīrtha* called the दशाश्वमेधिक तीर्थ is situated in front of the image of वामनावतार :—

“ वामनस्याग्रतस्त्र कुरुक्षेत्रं सदास्थितम् ।  
.....त्याः सहाया तं कथितं ते महानघ ॥ ७६ ॥  
दशाश्वमेधिकं तीर्थं तस्यैकं पुरतः स्थितम् ।  
.....नामश्वमेधानां यत्र ख्यातः कलं लभेत् ॥ ८० ॥ ”

Sumati now asks Mārkandeya to explain to him the genesis of the 1000 Śiva liṅgas, which is then explained in a mythical style as follows :

“ बाणेन यानि लिङ्गानि विमुक्तानि नदीजले ।  
तेषां सहस्रसमुद्भृत्य सिद्धराजः समानयत ॥ ८३ ॥  
स्थापितं सिद्धराजेन तस्मिन् पुण्यसरोवरे ।  
सहस्रं बाणलिङ्गानां युगपद्धकिमुक्तिदम् ॥ ८४ ॥ ”

(Continued from previous page)

temple of Rudreśvara destroyed, of course, by the Muslims, who raised a large octagonal Rauzah on its ruins; but of this only the dilapidated remains now exist.” It appears from verses 48, 49, 50 of the *Sarasvatīpurāṇa* quoted above that the central temple was of Keśava or Viṣṇu and not of Rudreśvara and this fact is consistent with the दशावतारक तीर्थ in front of the god Keśava in the same lake containing the images of the 10 incarnations of god Viṣṇu as described in detail by the *Sarasvatīpurāṇa* ( verses 61-62 of chap. xvi ).

The purificatory powers of a single *Siva liṅga* have been mentioned by god Siva himself in the शिवशास्त्र. What can be the power of 1000 *Siva liṅgas* ? :—

“ एततु शिवशास्त्रेषु शिवेन कथितं स्वयम् ।  
सहस्रं दृश्यते यत्र किं वर्णते मया ॥ ८६ ॥ ”

Siddharāja practised penance on a mountain called the अमरकंटक and then took his bath in the waters of the river *Narmadā* (v. 90). God *Omkāra* was pleased at this and granted Siddharāja a boon, promising that he would thenceforward reside permanently on the embankment of the Sahasraliṅga Lake :—

“ स्वया सहस्रलिङ्गानां स्थापितं तत्सरस्ते ।  
तत्र वस्त्यामहं निर्यं भक्त्या ते प्रीतिमानसः ॥ ९२ ॥ ”

Then follows a long फलश्रुति dealing with the effects of religious rites performed at the Sahasraliṅga tīrtha, followed by the praśasti of king Siddharāja and his Lake as follows :—

“ न सिद्धेशासमो राजा न सरस्तादशं क्वचित् ।  
समं सहस्रलिङ्गेन तीर्थमन्यत् (न) दृश्यते ॥ २२० ॥  
तत्रागाराणि तेनैव स्थापितानि सरस्ते ।  
आद्याणानां यतीनां च तृप्यर्थं च तपस्त्विनां ॥ १२१ ॥  
सर्वकामसमृद्धानि शोभन्ते तानि सुव्रतः ।  
अद्विविष्टवीश देवानां लोके स्त्रिय इव स्थितः ॥ १२२ ॥  
उन्मता चैव निशा च कीर्तिस्तेन प्रकाशिता ।  
सिद्धराजेन तत्रैव स्थिता सा व्याप्य रोदसी ॥ १२३ ॥  
सिद्धराजसमो राजा न भूतो न भविष्यति ।  
सहस्रं येन लिङ्गानां युगपत्स्थापितं स्वयं ॥ १३४ ॥ ”

Chapter XVI from which the above information has been extracted is designated सिद्धराजमाहात्म्यवर्णन and it ends with the following verses :—

Folio 121<sup>b</sup>—

“ इदं तु यः सिद्धनृपस्थ जन्म  
शृणोति भक्त्या पुरुषोत्तमस्थ ।  
प्राप्नोति कामान्सकलानि हैव  
प्रयाति विष्णोः परमं पदं सः ॥ २६८ ॥ ”

ये सिद्धराजस्य चरित्रमेतत्  
पठन्ति शृणुन्ति च सुस्तवन्ति ।  
ते सिद्धकामाः सुखिनो मनुष्याः  
प्रभुकृपायाश्च सदा भवन्ति ॥ २६९ ॥ ”

I shall now record the description<sup>1</sup> of the *Sahasraliṅga Talāv*, the construction of which has been ascribed to king Jayasimha Siddharāja<sup>2</sup> of Gujarat ( A. D. 1093-1143 ). Various artificial lakes or reservoirs in Gujarat are ascribed to Siddharāja. “One of the largest of these was the *Sahasraliṅga* talāv, or tank of the thousand Saiva shrines at *Pattan* the remains of which are still pointed out to the north-west of the town. It must have been a reservoir of immense size, and derived its name from the numerous little temples containing *lingas*, placed on the steps around it. In the centre was an island on which stood the temple of Rudreśvara, destroyed of course by the Muslims, who raised a large octagonal Rauzah on its ruins ; but of this only the dilapidated remains now exist.” “The basin of the lake is now converted into little fields. The great embankment surrounding it appears to be composed throughout of solid brick-work and this was once faced with solid masonry forming flights of steps to the water’s edge. On and above these steps stood the thousand shrines of which fragmentary remains are still found buried in the debris of the embankment.” “This tank is said to have been begun by Jayasimha Siddharāja

1. Burgess and Cousens : ‘ Architectural Antiquities of Northern Gujarat’ ( *Arch. Survey of Western India*, Vol. IX ), London, 1903, pp. 38-39.

2. Vide pp. 973-977 of *Dynastic History of Northern India* by Dr. Hem Chandra Ray, Vol. II (1936) — Jayasimha was a great builder. Besides the *Sahasraliṅga* Talāv the temple of Rudramahākāla at Siddhapur is also ascribed to him. ( The *Sarasvatīpurāṇa* contains a description of this temple and some genealogy of Siddharāja but I shall deal with this material in a separate paper ). Jayasimha appears to have been a devotee of the Saiva faith. The era known as the Siṁha era was already in use in Jayasimha’s reign (Vide *Atru* Stone Inscription dated in the year 14 of this era as also Mangrol inscription of Kumārapāla dated in the 32 year of this era). One sorrow viz. the want of a son gnawed at his heart. Dr. Ray ( p. 975 ) gives a table showing the relationship of Kumārapāla with his predecessor Jayasimha.

shortly before he set out against Yaśovarman, the sovereign of Mālava and is the theme of legend and song."

A historical incident associated with this tank is the stabbing of Bairām Khān, the famous minister of Humayun, when alighting from a boat after a sail on the tank on *Friday, the 31st January 1561*. Bairām Khān rebelled against Akbar and was sent to Mecca. He came to Patan and was hospitably received by Musā Khan Fūladi the Governor, but was stabbed by Mubarik as described above. Burgess further remarks that during the 14th century all the rich shrines of the Hindus (Brahmanical or Jain) were desecrated, plundered and demolished at the will or caprice of the Moguls. If this statement is applicable to the Sahasralinga Talāv we may presume that the shrines on the embankment of this talāv may have been destroyed in the 14th century. I am of opinion that the Sarasvatīpurāṇa was composed at a time when the tīrthas associated with the river Sarasvatī had attained so sacrosanct a character as to necessitate the creation of a special purāṇa like the *Sarasvatīpurāṇa*.<sup>1</sup> It would also be reasonable to suppose that when this purāṇa was composed all the tīrthas on the banks of the river Sarasvatī were quite in a flourishing condition, free from the ravaging hands of the Moguls.

The *Bombay Gazetteer*<sup>2</sup> records the following information about the Sahasralinga Talāv :—

"The Sehesling or Sahasraling Talāv, the tank with the thousand shrines, was dedicated to Shiv by Sidh Raj just before he set out on his expedition against Yaśovarman, king of Mālava. A merchant left nine lakhs of Balotras with a certain banker and died. The heirs of the latter knew nothing of the sum and refused to take it. Jai Sing Sidh Raj decided that the money should be spent in building a reservoir, and it was done, "the finest in the world, hitherto unsurpassed by all that the cleverest and wisest have executed or imagined, and it remains to this day (A.D. 1200-1230)."

1. Hemacandra, a contemporary of Siddharāja Jayasimha informs us (in chapter xv, verse 118 of the *Dvyaśraya Mahākāvya*) that *Siddharāja* Jayasimha caused to be made the Sahasralinga tank and established also schools for learning *Jyotiṣaśāstras*, *Nyāya-śāstras*, and the *Purāṇas*. Perhaps the *Sarasvatīpurāṇa* may have been the outcome of the study of Purāṇas instituted by Jayasimha.

2. *Bombay Gaz.* Vol. VII (Baroda), p. 600.

I believe the foregoing description of the *Sahasraliṅga* tank if compared with that given in the *Sarasvatīpurāṇa* leaves no doubt that the *Siddharāja-Saras* described in the latter work is exactly identical with that now known to history and archaeology. It appears, however, that though the tank was called a *Sahasraliṅga-saras* the actual number of Saiva shrines on the bank of this lake was *one thousand and eight* as stated by Hemacandra शंभोःसहस्रमष्टौ-चायतनानि सरस्ते ।<sup>1</sup>

The testimony of Hemacandra being contemporary must be taken as conclusive on the question of the exact number of the Saiva shrines on the bank of the Siddharāja lake.<sup>2</sup>

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1. Vide *B. S. S.*, LXIX (*Dvyāśraya Kāvya*), Canto XV, v. 117.

2. I take this opportunity of thanking Mr. Ambalal B. Jani (Assistant Secretary, Forbes Gujarati Sabha, Bombay) at whose request I began my study of the historical material in the *Sarasvatīpurāṇa* in April 1937. Mr. Jani was also kind enough to keep the contents of this paper in May 1937 at the disposal of the scholar entrusted with the work of editing the *Sarasvatīpurāṇa*. I am not aware to what extent these contents have been useful to the above editor in the preparation of his proposed edition of the work. I await with eagerness this edition of the *Sarasvatīpurāṇa* for which I have supplied to the Forbes Gujarati Sabha a copy of the B. O. R. Institute MS No. 429 of Viś. I (from the Vishrambag Collection of the Peshwas in the Govt. MSS Library).

40. Bühler's mistaken Identity of Vidyādhara, the author of the Sāhityavyādhari, Commentary on the Naiṣadhiya - Carita and of Cāritravardhana, the author of Commentaries on Raghuvamśa, Kumārasambhava etc. †

In one<sup>1</sup> of my *Notes on Indian Chronology* on the date of Cāritravardhana, I tried to fix the limits of his date. Incidentally I stated in this note that Cāritravardhana was also called Vidyādhara or Sāhityavyādhara, son of Rāma-candrabiṣak. My statement of identity of Cāritravardhana and Vidyādhara was based on the following entry in Aufrecht's Catalogue<sup>2</sup> :—

“ चारित्रवर्द्धन called also विद्याधर or साहित्यविद्याधर, son of Rāma-candrabiṣak.

कुमारसंभवटीका, नैषधटीका, रघुवंशटीका, राघवपाण्डवीयटीका, शिशुपाल-वधटीका ”

Though Aufrecht does not record the source of his identity of Cāritravardhana and Vidyādhara, it appears to have its origin in the following statement<sup>3</sup> of Dr. Bühler :—

“ He ( Caṇḍūpanḍita ) asserts that before his time only one commentary on the *Naiṣadha* existed, composed by Vidyādhara (*alias* Sāhityavyādhara *alias* Cāritravardhana muni ).”

It is not clear on what evidence Dr. Bühler bases this identity of Vidyādhara and Cāritravardhana. Perhaps it may have been based on mere hearsay. However, in his article on the *Age of*

† *Calcutta Oriental Journal*, Vol. III, pp. 37-40.

1. *Annals*. Vol. XV, pp. 109-111. ( Note No. XIX ).
2. *Cata. Catalogorum*, Part I, p. 186.
3. *Report for 1874-75*, p. 8.

*Naiṣadhiya*<sup>1</sup> published in 1875 Dr. Bühler does not refer to this identity, which leaves an impression that he was not aware of its mistaken character, otherwise he would have taken this opportunity to correct his original statement made in the Report under reference. He observes in his article :—

“ He ( Cāṇḍūpaṇḍita ) further states that in his time there existed only one commentary on it ( *Naiṣadhiya-carita* ) composed by Vidyādhara, alias Sāhityavidyādhara of which I have found fragments at Jesalmere and Ahmedabad.”

The pertinent verse<sup>2</sup> in Cāṇḍūpaṇḍita’s commentary in which he refers to Vidyādhara reads as follows :—

“ टीकां यद्यपि सोपपत्तिरचनां विद्याधरो निर्ममे  
श्रीहर्षस्य तथापि न इयज्ञति सा गंभीरतां भारती ।  
दिक्कूलंकपतां गतैर्जलधरैरुद्गृह्णमाणं मुहुः  
पारावारमपाम्बु किमिह स्याज्ञानुद्देशं कच्चित् ॥ ”

No clue is furnished by this verse in favour of the identity of Cārītravardhana and Vidyādhara as supposed by Dr. Bühler in his Report for 1874-75 and it appears that Aufrecht as a cataloguer has exceeded his powers to a certain extent in presuming this identity to be correct and modifying his entry accordingly by consolidating under the heading “ Cārītravardhana ” works of two different authors viz. Cārītravardhana and Vidyādhara.

When I wrote my note on the date of Cārītravardhana I did not doubt the truth of Aufrecht’s entry. Subsequently Prof. Handiqui’s edition of the *Naiṣadhiya* came to my hands. Prof. Handiqui devotes about 5 pages in the Introduction of this Edition to Vidyādhara and his commentary on the *Naiṣadhiya*. Vidyādhara’s commentary was based on the text of the *Naiṣadhiya* preserved in the library of king Viśäladeva of Gujarat, also called Aparārjuna, who reigned till 1264 A. D. Prof. Handiqui, therefore, assigns this commentator to the fifties or sixties of the 13th century.

The above information given by Prof. Handiqui in the light of Bühler’s identity of Vidyādhara and Cārītravardhana as sug-

1. *Journal, BBRAS*, Vol. XI ( 1875 ), p. 284.

2. *Naiṣadha-Carita* by Handiqui ( Punjab Ori. Series ), Intro p. X.

gested by him in his Report for 1874-75 led me to the belief that if Vidyādhara and Cāritravardhana are not two different authors but are identical, then when the date for one of them viz. Vidyādhara is fixed, the date of the other viz. Cāritravardhana is automatically settled. This belief had another harmonising factor in the fact that the date A. D. 1250 or 1260 for Vidyādhara was well within the limits for Cāritravardhana's date fixed by me on other evidence viz. A. D. 1172 and 1385.

My belief, however, did not last long when I began to verify the source of Bühler's supposed identity of the two commentators viz. Vidyādhara and Cāritravardhana. I began to hunt for MSS of Cāritravardhana's commentary as such on the *Naiṣadhiya* in Aufrecht's Catalogue.<sup>1</sup> He records the following MSS of this commentary:—

(1) B. 2.90 (p. 90 of Fascicule II of Bühler's Catalogue of MSS from Gujarat etc.—1872)

(2) X. LXIII (= No. 142 of 1875-76 of the Govt. MSS Library at the B. O. R. Institute, see extract on p. lxiii of Bühler's Report 1877).

The description of the first of the two MSS revealed that it is not a MS of Cāritravardhana's commentary but of Vidyādhara's, judging from the description and name of the author viz. Vidyādhara recorded in the same. The second MS viz. No. 142 of 1875-76 was examined by me and it also turned out to be a MS of Vidyādhara's commentary and not of Cāritravardhana's. The next question that arose out of the above disillusionment was: Whether Cāritravardhana wrote any commentary on the *Naiṣadhiyacarita* different and distinct from Vidyādhara's commentary on the same Kāvya? The Govt. MSS Library at the Institute has no MSS of this work. Aufrecht also did not record any other MSS of the work except the two mentioned above as wrongly ascribed to Cāritravardhana.

The answer to the above question is furnished by the statement of Pandit Shivadatta, who in his Sanskrit Introduction to the edition of the *Naiṣadhiya-Carita*<sup>2</sup> states that Cāritravardhana wrote

1. *Cata. Catalogorum*, Part I, p. 306b.

2. *Naiṣadhiya-Carita* with the Commentary of Nārāyaṇa, (N. S. Press, Bombay, 1874), p. 17.

a commentary on the *Naiṣadhiya* called *Tilaka* ( चारित्रवर्धनेन विरचिता तिलकाख्या ) and that Vidyādhara wrote another commentary on the same work called *Sāhityavidyādhari* ( विद्याधरेण विरचिता साहित्यविद्याधर्याख्या ). He further gives a list of the MSS of different commentaries on the *Naiṣadhiya* utilised by him and the persons from whom they were borrowed. This list includes a MS of *Tilaka* commentary of Cāritravardhana borrowed from Rājaguru Dādhīca Candreśvara of Jaipur and a MS of *Sāhityavidyādhari* from Rājaguru Nārāyaṇabhaṭṭa of the same place. Pandit Shavadatta has utilized both these commentaries in his footnotes to the edition e.g. footnote 1 on page 3 reads :—

“ अत्र श्रीहर्षैर्यमक्षुरजसर्वतोभद्रप्रमुखान्बन्धानर्थपुष्टिकराननाहत्यार्थपुष्टिकरोऽनु-  
प्रासाभिधशब्दालंकारः प्रायः प्रयुयुजे ” हति चारित्रवर्धनविरचिततिलकाख्याख्या । ”

The above evidence furnished by Pandit Shavadatta's statements proves that both these commentators viz. Vidyādhara and Cāritravardhana are two different persons and that they wrote two different commentaries on the same work *Naiṣadhiya*. These commentaries are known by two different names. Cāritravardhana's commentary is known by the name *Tilaka* while Vidyādhara's is known by the name *Sāhityavidyādhari*. Further we find that MSS of both these commentaries are in existence. One MS of each of these commentaries was utilised by Pandit Shavadatta as far back as 1894.

In my opinion the foregoing data have conclusively proved the mistaken character of Dr. Bühler's supposed identity of Vidyādhara and Cāritravardhana and the consequent copying of this error by Aufrecht in his *Catalogus Catalogorum* at two places as pointed out above.

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## 41. Viśvādarśa and its Commentary Vivaraṇa by Kavikānta Sarasvatī †

I propose in this paper to record and describe a new Ms of the *dharmaśāstra* work, *Viśvādarśa* and its commentary called the *Vivaraṇa* by Kavikāntasarasvatī and also to decide the date of this author on the strength of new evidence discovered by me since (1) the description of Mss of this work by Prof. H. D. Velankar in 1928, (2) the notice of this work by Prof. P. V. Kane in his *History of Dharmasāstra* in 1930 and (3) the publication of a critical edition of the Text of this work by Mr. Tenkshe in 1938.

In the Introduction to the text of the *Viśvādarśa*<sup>1</sup> of Kavikāntasarasvatī<sup>2</sup> published by Mr. S. A. Tenkshe in the *Journal of the Bombay University*<sup>3</sup> he has made use of seven Mss six of which belong to the University of Bombay and one to the B. B. R. A. Society, Townhall, Bombay. All these Mss<sup>4</sup> have been described

† *Annals* (Tirupati Ori. Institute), Vol. I, pp. 129-139.

1. Vide p. 229 of H. D. Velankar's *Cat. of B. B. R. A. S. MSS*, Part II.

2. According to Prof. Velankar Kavikāntasarasvatī flourished towards the close of the 12th or the beginning of the 13th century.

3. Vol. VII (New Series) (Part 2) — Sept. 1938 — pp. 65-98.

4. Aufrecht (CC, I, 586) makes the following entry in his Catalogue re. the *Viśvādarśa*: —

विश्वादर्श dh. by Kavikāntasarasvatī. Divided into आचारकाण्ड, व्यवहारकाण्ड, प्रायश्चित्काण्ड Khn. 80.

B. 3. 120 (and comm.) Oudh 1876, 12, p. 11.

Lahore, 1882, 5. Quoted by Hemādri in परिशेषखण्ड, 2, 112, by Nṛsiṁha in प्रयोगपरिज्ञात, by Raghunandana in एकादशीतत्त्वम् by Kamalākara in निर्णयसिद्धु.

*Viśvādarśavivaraṇa* (jy?) by Ādityakavikrānta (?) K. 242.

(Continued on next page)

by Mr. Tenkshe under *The Critical Apparatus* ( pp. 65-70 of *Introduction.* ) The first two of these MSS viz. I-A and II-B belonging to the Bhadkambkar Collection of the University also contain the Commentary written by the author. Mr. Tenkshe states " This Commentary was of immense use to me in fixing up the readings of the Text. Naturally as a rule, I have followed the readings adopted in the Commentary. "

In view of the importance of the commentary as indicated above it is necessary that the commentary should be edited critically and for this purpose efforts should be made to gather MSS of the *Viśvādarśa* containing this commentary in addition to the two rare MSS.<sup>1</sup> in the Bombay University Collection. I propose,

(Continued from previous page)

*Viśvādarśoktanakṣatravidhāna*, W. p. 352.

विश्वादर्शस्मृति B. 3, 120. Most likely identical with the *Viśvādarśa*.

CC, II, 139 — “ विश्वादर्शं dh. by Kavikāntasarasvatī, Stein 102.”

CC, III, 123, -- “ विश्वादर्शं dh. Divided into आचारकाण्ड, व्यवहारकाण्ड, प्रायश्चित्काण्ड; शानकाण्ड. By Kavikāntasarasvatī, CS 2, 488. Whether CS, 2, 132 belongs to this work is doubtful.

*Viśvādarśa Pravaranirṇayah*, CS 2, 476.

The *Cat. of Oriental MSS*, Ujjain ( 1936 ) pp. 30-31 records one MS of the विश्वादर्श ( No. 771—1090 ) dated *Saka 1778 = A. D. 1856*.

The *Punjab University MSS Cat.* Vol. 1 ( 1932 ) p. 101 records one MS of the work viz. No. 577 ( “ ४ कंड ” ).

It may be noted here that the Jammu Ms of the विश्वादर्श ( Stein 102 ) is dated *Samvat 1641 = A. D. 1585*. It contains 19 leaves ( leaves 1 and 2 missing ). It is older by 140 years than the best MS used by Mr. Tenkshe which is dated *A. D. 1720* ( MS - IA ).

1. A brief description of these MSS as given by Mr. Tenkshe may be noted here :—

I. A—72 folios. Size :— $11\frac{1}{2}'' \times 5\frac{1}{2}''$ , 12 to 13 lines to a page and about 38 letters to a line. Contains *first three Kāṇḍas with the commentary*. As the MS contains the commentary it has the St. जयति etc., in the beginning. The 1st Kāṇḍa contains 41 stanzas and though it contains the 42nd St. as in the prepared edition it is

(Continued on next page)

therefore, to bring to the notice of Mr. Tenkshe the following Ms of the commentary which was acquired by the Bhandarkar Oriental Research Institute in 1938 :—

This Ms belongs to the Limaye Collection<sup>1</sup> of the Institute. According to the folio numbers the Ms consists of leaves one to ninety-one serially numbered but these numbers are entered apparently by a later hand as the commentary for the first thirty-

(Continued from previous page)

not marked. The 2nd *Kānda* contains all the stanzas in the edition printed. It makes only first 40 stanzas and the 44th St. followed by an index of the 1st and 3rd chapters. This Ms is *one of the best Mss* used by the editor. It was copied by the scribe R. B. Devas-thali in Śaka 1642 = A. D. 1720.

*II. B.* — 101 folios. size:—12" × 4." Each page has 9 lines and each line contains about 44 letters, carefully written. The Ms has 3 *Kāndas* of the *Text and Commentary* and ends with a short summary of the *Acāra-kānda*.

The extent of the Text in the edition may be indicated here:—

1. <i>Sadācāra-kānda</i>	42	stanzas.
2. <i>Vyavahāra-kānda</i>	45	"
3. <i>Prāyaścitta-kānda</i>	49	"
4. <i>Jñāna-kānda</i>	53	"

189 stanzas.

1. This collection consists of about 450 Mss which were mainly collected by Sakhopant Anant Limaye Phadnis of Aṣṭe ( Satara District ) between A. D. 1800 and 1840 ( vide : *Annals of the B. O. R. Institute*, Vol. XX, p. 39, footnotes 1 and 2 ). Sakho Anant was the patron of Vāñcheśvarayajvan alias Kuṭṭikavi, the author of the *Bhāṭṭacintāmani*. His family hailed originally from the village Someśvara in the Ratnagiri District of the Bombay Presidency. The Limayes are Chitpāvan Brahmins of *Kapi gotra* and belong to the *Hiranyaśeśī-sākhā*. Kuṭṭikavi composed his commentary on the *Hiranyaśeśisūtra* ( between A. D. 1816 and 1828 ) by the order of Sakho Anant Limaye who was in the employ of Sardar Mahādeva-bhaṭṭa Paṭvardhan, the son of the celebrated Paraśurāmbhāu, Paṭvardhan, the ancestor of the present Raja of Sangli ( S. M. C. ). Paraśurāmbhāu was killed in A. D. 1799 in a battle with the then Mahārāja of Kolhapur.

two verses of *Kāṇḍa I* appears to have been lost. Folio No. 1 begins :—

“ नैपालकम्बलस्य तु सारिष्टफलैः ॥ असतीतन्तुमयस्य गौरसर्वपसहितैः शुद्धिः  
गौमूलोदकैः इति सर्वथानुवर्तते etc. Text :— रेतो विष्मूलमज्जास्थिभिरिह यदकं  
वासितं तैजसं तद्... क्षेपणेन ३४ अस्यार्थः etc. ”

Folio 9 contains verse 42 of *Kāṇḍa I* and also its commentary which ends on folio 11 as follows :—

“ इति श्रीगीतार्थप्रबीणश्रीभट्टाचार्यादित्यसुतकविकान्तसरस्वतीरितविश्वादशा-  
स्यधर्मशास्त्रविवरणे सदाचारकांडः प्रथमः समाप्तः ”

*Folio 36 — Colophon of Kāṇḍa II*— “ इति श्री गीतार्थप्रबीण ...  
विवरणे व्यवहारकांडे द्वितीयोद्घायः समाप्तः ”

*Folio 64* contains a quotation from स्मृत्यर्थसार as follows :—

“ स्मृत्यर्थसारः ॥ १

प्रारम्भादूर्ध्वमाशौचे विवाहः कार्य एव तु ।  
प्रारम्भो वरणं यज्ञे संकल्पो व्रतसत्रयोः ॥  
नान्दीश्राद्धौ विवाहादौ थाद्वे पालपरिक्रिया ।  
निमन्त्रणं वा श्राद्धेषु प्रारम्भः स्यादिति स्मृतेः ॥ ”

*Folio 70 — Colophon of Kāṇḍa III*—

“ इति गीतार्थप्रबीण...विवरणे प्रायश्चित्तकाण्डं तृतीयम् ”

1. The स्मृत्यर्थसार mentioned and quoted by our author in his विवरण is not included in the list of *smṛtis* on which he has based his work. This list as recorded by Prof. Velankar (p. 230 of the Catalogue of the B. B. R. A. S. MSS, Vol. II) is as follows :—

“ अङ्गिराः, आपस्तम्ब, आश्वलायन, उशनाः, कृष्णशृङ्ग, कात्यायन, कौशिक, गोमिल,  
गौतम, जात्कर्ण्य, दक्ष, देवल, नारद, पैठीनसि, पैद्य, प्रचेतस्, वृहस्पति, वौधायन, मनु,  
मरीचि, मार्कण्डेय, यम, याज्ञवल्क्य, योगयाज्ञवल्क्य, लौगाक्षि, वत्स, वसिष्ठ, विष्णु, वृद्ध-  
वसिष्ठ, व्याघ्रपाद, व्यास, शङ्ख, शातातप, षट्ट्रिंशन्मत and हारीत. ”

The *Purāṇas* and *Nibandhakāras* referred to in the *Viśvādarśa* are :—

भविष्य, मार्कण्डेय, वायु, विष्णु and स्कन्द, धारेश्वर, भट्टाचार्य, मेधातिथि,  
विश्वनेश्वर, विश्वरूप and शारीरकभाष्य.

The Fourth *Kānda*—Commentary begins at the end of folio 70-b and ends on folio 91-b covering twenty-one leaves. The beginning of this commentary for the fourth *Kānda* is as follows :—

“ श्रीगणेशाय नमः । श्रीकालिकायै नमः । श्रीपाण्डुरङ्गाय नमः ॥

उक्तं तृतीयकाण्डे प्रायश्चित्तं हि वित्तशुद्ध्यर्थं...व्रश्चर्यं वसेत् । अस्यार्थः ॥”

*Folio 91* — The commentary ends as follows :—

“ इति श्रीगतिर्थप्रवीण.....विवरणे ज्ञानकाण्डश्रुतुर्थः समाप्तः । संवत् १८९२ ”  
( letters indistinct ).

From the description of the Manuscript recorded above it is clear that the Manuscript contains the commentary *Vivarana* ( by the author ) for all the four *Kāndas*, except the commentary on the first thirty-two verses of *Kānda I*. In particular the commentary on the fourth *Kānda* is complete' in the Baroda Oriental Research Institute Manuscript while it is absent in the only two Manuscripts of the commentary at the Bombay University which contain commentary for the first three *Kāndas* only. The best Manuscript of the Text with the commentary used by Mr. Tenkshe *viz.* *I-A* is dated A.D. 1720 while the Baroda Oriental Research Institute Manuscript containing the fourth *Kānda* also is dated *Samvat* 1812 = A.D. 1756 *i.e.*, later by about thirty-six years than the Manuscript *I-A* of Mr. Tenkshe's edition of the *Viśvādarśa*. We have, therefore, to record the following dated Manuscripts of the *Viśvādarśa* and its commentary :—

Source	Text = T	Com- mentary = C	Date of Ms	Portion
1. Bombay University Library ( Bhad. Collection. )	T	C	A. D. 1720.	Kāndas I, II, III.

- Speaking of the incomplete MSS of the *Viśvādarśa*, Prof. Velankar observes :— “ Two of these MSS contain all the four *Kāndas* while the third contains only three like the MSS noticed at CC I, p. 586. The fourth *Kānda* was not usually copied out as it treats of Philosophy rather than *Dharma*. ” ( Vide p. 229 of Catalogue of B. B. R. A. S. MSS, 1928).

Source.	Text = T	Com- mentary = C	Date of Ms	Portion
2. B. O. R. Institute ( Limaye Collec- tion. )	T	C	A. D. 1756	Kāṇḍas I (frag.), II, III, IV.
3. Jammu MSS ( Stein 10-2. )	T	...	A. D. 1555	

Any scholar interested in the editing of the *Viśvādarśavivaraṇa* would find his work facilitated if he makes use of the three Manuscripts of this commentary now available. He may also profit by the use of the Jammu Manuscript of the Text of the *Viśvādarśa*, not utilized by Mr. Tenkshe in his edition.

I now turn to the question of the exact date of the *Viśvādarśa* and its commentary and record below the earlier views of scholars on this question :—

(1) According to Prof. H. D. Velankar<sup>1</sup> “ Our author alludes to Vijñāneśvara, author of the *Mitākṣarā*. ” “ The earliest author who quotes our author is Hemādri in *Caturvargacintāmaṇi*, *Pariśeṣakhaṇḍa*, pt. 2, p. 112 ” ... “ *Viśvādarśa* was also used in the composition of his *Kālādarśa* by Ādityabhaṭṭa. *Kālādarśa* again is quoted in *Kālamādhava* ( See I. O. No. 1655 ). The manner in which our author refers to Vijñāneśvara shows that he was separated from him at least by a hundred years. ”

Our author, therefore, must have flourished towards the *close of the twelfth or the beginning of the thirteenth century.* ”

(2) According to Prof. P. V. Kane,<sup>2</sup> our author is “ *later than 1100 A. D. and earlier than 1200.* ”

1. *Cat. of B. B. R. A. S. MSS*, 1928, p. 229. Kavikānta was “ a follower of the *Advaita* School of *Vedānta* and a pious devotee of Rāma and Viśveśvara of Benares. ” He was patronized by a prince called Dhanyarāja, son of Nāgārjuna. Prof. Velankar thinks that “ Dhanyarāja was very probably a ruling prince of Benares. ”

2. *History of Dharmāśāstra*, Vol. I ( 1930, B. O. R. I. ), pp. 624-5.  
(Continued on next page)

I shall now record my evidence on the question of Kavikānta's date. In my description of the Baroda Oriental Research Institute Manuscripts of the *Viśvādarśa* with *Vivarāṇa* I have reproduced an extract from the *Vivarāṇa* (fol. 64) which consists of two verses from a work स्मृत्यर्थसार as mentioned by the author. Prof. Kane mentions three different works<sup>1</sup> of the name स्मृत्यर्थसार. I have succeeded in identifying the two verses from the स्मृत्यर्थसार mentioned as such and quoted by Kavikānta. They are identical with the following verses in श्रीधर's स्मृत्यर्थसार<sup>2</sup> :—

“ प्रारम्भादूर्ध्वमाशौचे विवाहः कार्यं ( v. 1. काय ) एव तु ।  
 प्रारम्भो वरणं यज्ञे संकल्पो घतसत्रयोः ( v. 1. यो ) ॥  
 नान्दीश्राद्धं ( द्वौ v. 1. ) विवाहादौ श्राद्धे पाकपरिक्रिया ।  
 निमन्त्रणं वा श्राद्धे तु ( षु v. 1. ) प्रारम्भः स्यादिति स्मृतिः  
 ( ते: v. 1. ) ॥ ”

It is, therefore, certain that Kavikānta used Śrīdhara's *Smṛtyartha-sāra* and no other work of the same name. Now as regards the date of Śrīdhara, Prof. Kane<sup>3</sup> observes as follows :—

“ the *Smṛtyartha-sāra* must have been composed between 1150 and 1200 A. D.”

(Continued from previous page)

Prof. Kane states that the विश्वादर्श is referred to in his स्मृतिचन्द्रिका by देवणभट ( Mysore ed. p. 164 ). देवणभट flourished after A. D. 1150 and before A. D. 1225 ( Kane, ibid, p. 346 ).

1. Ibid, p. 674, — ( 1 ) स्मृत्यर्थसार by नालकण्ठाचार्य ( C. P. Cat. No. 6733 ), ( 2 ) स्मृत्यर्थसार by मुकुन्दलाल and ( 3 ) स्मृत्यर्थसार by श्रीधर. ( Section 81 of Prof. Kane's *History of Dharmasāstra*. )

2. Vide p. 17 of *Smṛtyartha-sāra* of Śrīdharaśācārya, Ed. by Vaidya Raṅganātha Śāstri ( *Anandāśrama Sans. Series*, No. 70 ), Poona, 1912. The variants in the brackets pointed out by me are more or less scribal errors in the B. O. R. I. Ms.

3. *History of Dharmasāstra*, Vol I, p. 337 — “ The date of the *Smṛtyartha-sāra* can be fixed within approximate limits. As it names the *Mitākṣarā*, the *Kāmadhenu*, the *Kalpataru* and *Govindarāja* it is later than 1150 A. D. The *Smṛticandrikā* and *Hemādri* both quote it as an authority.”

In view of the above date assigned by Prof. Kane to the *Smṛtyarthasāra* of Śridhara and in view of the fact that Kavikānta Sarasvatī quotes from and mentions this work in his commentary of the self-composed *Viśvādarśa*, I am inclined to hold the view that he flourished between A. D. 1200 and 1230. This view agrees with one of the alternatives suggested by Prof. Velankar that our author belongs to "the beginning of the 13th Century." If an author quotes a work composed between A. D. 1150 and 1200 and is quoted by a subsequent author in his work (*Caturvargacintāmaṇi*) "composed between 1260 and 1270 A. D." according to Prof. Kane, the period — 1200 to 1230 A. D. assigned for him by me would be considered reasonable. This view also harmonizes with Devaṇabhaṭṭa's reference to the *Viśvādarśa* as pointed out by Prof. Kane. If Devaṇabhaṭṭa flourished between 1150 and 1225 A. D. according to Prof. Kane his reference to the *Viśvādarśa* (1200 to 1230 A. D.) may warrant an inference that the author of the *Viśvādarśa* was a senior contemporary of the author of the *Smṛticandrikā*.

The three views regarding the date of the *Viśvādarśa* and its *Vivaraṇa* may now be tabulated as follows :—

Prof. Velankar's view	Prof. Kane's view	My view
"Close of the 12th or the beginning of the 13th century."	"Later than 1100 and earlier than 1200."	"Between 1200 and 1230 A. D."

P.S.— Since the above paper was sent to the press I noticed the following entry about a manuscript of the *Viśvādarśa* with the *Vivaraṇa* on p. 141 of the *Census of Indic Manuscripts in the United States of America and Canada* by H. I. Poleman, New Haven, Conn. 1938 :—

"2833. *Viśvādarśa* with the Commentary. 95 ff. 11. 25. × 5.25. 8—12 lines, UP 1632."

This manuscript is available in the University of Pennsylvania Library (Philadelphia, U. S. A.). It is difficult to say on the basis of the above catalogue entry if the commentary covers up all the four *Kāṇḍas* of the Text of the *Viśvādarśa* of Kavikānta Sarasvatī. Scholars interested in a critical edition of this commentary may inquire of the Librarian of the above Library and elicit the required information.

## 42. The Dates of Nārāyaṇa Dīkṣita and other Commentators of the Vāsavadattā of Subandhu ‡

Aufrecht<sup>1</sup> records the following information about a commentary on the *Vāsavadattā* by Nārāyaṇa or Nārāyaṇa Dīkṣita :—

“ वासवदत्ता, a romance by Subandhu. Commentary by Nārāyaṇa, B. 2. 106. Radh 22.”

“ वासवदत्ता by Subandhu, comm. by Nārāyaṇa Dīkṣita, A. K. 567.”

I propose to analyse the only available Ms<sup>2</sup> in the above list of Aufrecht viz. A. K. 567, which is identical with No. 567 of 1891-95 in the B. O. R. Institute - Govt. MSS Library. The Ms belonged once to a man of the name वंशधर चक्रवर्ति as stated in an endorsement<sup>3</sup> on a leaf at the beginning of the Ms. The Ms begins as follows :—

Folio 1 — “ || श्रीगणेशाय नमः ||

पायाद्योगो सहस्रेण क्रीडन् गोपालको हरिः ।  
प्रकाशदंतघातेन भिंदानो ध्वांसकुंजरं ॥ १ ॥ ”

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‡ Annals ( B. O. R. Institute ), Vol. XXI, pp. 128-144.

1. CC I, 566 and CC III, 120. Out of the three MSS recorded by Aufrecht two belonged to private individuals ; only the 3rd Ms ( AK 567 ) is deposited in the Govt. MSS Library ( B. O. R. Institute under No. 567 of 1891-96. No description of this Ms has been recorded by Prof. A. B. Kathawate in his report which includes this Ms among MSS acquired for Govt.

2. The fourth Ms of Nārāyaṇa's commentary is also recorded by Aufrecht ( CC II, 224 ) as “ Ulwar 967. ” This Ms is not accessible to me. Peterson in his Catalogue of Ulwar MSS ( 1892 ), p. 42, describes this Ms as follows :— “ 967, A commentary on the Vāsavadattā, called Sarvanikasā by Nārāyaṇa Dīkṣita.”

3. This endorsement reads :— “ पुस्तकमिदं वासवदत्ताटिष्ठनस्य मुरलीधरात्मजवंशधरचक्रवर्तिनः ”.

Folio 2 — “ सीदसीन ( ? ) गुणवारिधिरिदसौम्यः  
 सोमाभिभूति सत् साधि स...कुमारः ।  
 ...था तटानि । चित्रीचकार चमनैरुपकन्यकुञ्जे  
 तस्मादजायत जितेद्विद्वंद्वधंयो ।...त मुख्यरेखः ।  
 निश्चीकृतः क्षितिपतिः क्षमिता च पूज्याः ।  
 सर्वोपकारि भुरिदीक्षितविश्वरूपः ।.....  
 शिशुप्रबोधविमलाटीका कृता सज्जनैः  
 सानुक्रो. शधिया सुबंत्यजनिता योषेव पोष्या स्वयं ( ? )  
 नारायणदीक्षितेन बहुशः श्रुत्वा गुरुभ्यस्तनो—  
 इष्टा कोशदशद्वर्णी रसमयान्विताश्र शब्दाकरान् ।  
 सुबंधुरचितस्यास्या...भिष्टार्थस्यविशिष्टता ।  
 शिष्टावृत्तस्य पुष्टस्य बंधुविक्रियते मया ॥  
 करवदरसदशमखिलं भुवमतलं यथप्रसादतः कवयः ।  
 पश्यन्ति सूक्ष्ममतयः सा जयति सरस्वती देवी ॥ ”

The colophons of some of the chapters may be reproduced here :—

Folio 23 — “ श्रीनारायणदीक्षितं हरिपदद्वंद्वारविदे रतं  
 सावित्री सुषुवे सुकर्मनिचयं श्रीविश्वरूपश्चयं ।  
 ते.....तः सुविस्तरवती व्याख्या कृता चाखुना  
 संक्षिप्तासनिवारितेन परतो ग्रंथ.....  
 ॥ ॥ इति श्रीनारायणदीक्षितकृतायां वासवदत्ताटीकायां...॥ ”

Folio 46 — “ श्रीनारायणदीक्षितं हरिपदद्वंद्वारविदे रतं  
 सावित्री सुषुवे सुकर्मनिचयं श्रीविश्वरूपश्चयं ।  
 तेनेयं बहु चित्याकुलहृदा ध्याख्याकृता सज्जनैः  
 स्वीकार्या परदोषमुदण्डियोभ्यासास्पदास्ते यतः ॥  
 ॥ इति श्रीनारायणदीक्षितविरचितायां वासवदत्ताटीकायां  
 द्वितीयः प्रघटकः ॥ ”

Folio 75 — “ ( श्रीनारायणदीक्षितं हरिपदद्वंद्वारविदे रतं  
 सावित्री सुषुवे सुकर्मनिचयं श्रीविश्वरूपश्चयं ।

( ये )न म्लेच्छभिया विमोहितधिया १ व्याख्यां कृतां  
सज्जनाः । स्वीकुर्वन्तु यतः पराणुगणिता.....लीकृतेकव्रताः ॥  
॥ ॥ ॥ इति श्रीवासवदत्ताटीकायां तृतीयः प्रघटकः ॥ ३ ॥ ”

Last folio 83 — The Ms ends —

“ श्रीनारायणदीक्षितं हरिपदद्वंद्वारविदे रतं  
सावित्री सुपुत्रे सुकर्म ( निचयं श्री )विश्वरूपश्चयं ।  
तेनौद्वृत्यविधिर्जितेन गुणिना संक्षिप्य नारायणी-  
नाम्नीयं रचिता रद( थी? ) विशदा व्युत्पत्तिवृत्थै सताम् ।  
॥ इति श्रीदीक्षितनारायणविरचितायां वासवदत्ताटीकायां  
चतुर्थः प्रघटकः समाप्तः ॥ ४ ॥ ”

The parentage of our author as disclosed by the foregoing extracts may be represented as follows :

विश्वरूप ( दीक्षित ) hailing from कन्यकुञ्ज ( married  
सावित्री )

|  
Son

|  
नारायण दीक्षित, the author of नारायणी टीका on सुबन्धु's वासवदत्ता.

Nārāyaṇa states that he used no less than 20 lexicons and numerous works on rhetorics and poetics in the composition of his present commentary. It is natural, therefore, that this commentary is rich in citations from these and other works as will be seen from the following list <sup>2</sup> of works and authors mentioned by him :—

1. The expression “ म्लेच्छभिया विमोहितधिया ” applied by our commentator to himself suggests that he lived at a place and time full of insecurity to life and property and the consequent disturbed condition of mind. The fear of Mlechas or Mohammedans referred to in the above expression did not, however, deter our author from completing the learned commentary before us, with the help of no less than 20 lexicons ( कोशदभद्रीयों ) and numerous works on poetics ( रसमयान् ग्रंथान् etc. ) as he informs us in the beginning of his commentary. It was such zest for study that was responsible for the unbroken continuity of learned pursuits, glimpses of which we met occasionally in the casual references of mediaeval writers.

2. I have included in this list some specimens of vernacular equivalents for Sanskrit words explained by Nārāyaṇa Dīkṣita. These equivalents are generally introduced by the expressions : “ इति लोके ”, “ इति प्रसिद्धिः ”, “ इति स्व्यातः ” etc.

अमरः २, ३, १४, २६, २८, ३५, ३६, ३७, ४१, ४२, ४४, ४५, ४९, ५३, ५६, ६०, ६६, ७७, ७९, ८०, ८१, ८२,

भाष्यकारवचनात्, ३.

अजयशाश्वतौ, ३, शाश्वतः ( about 6th Century A. D. ), ( २२ ), २४, ३७, ५०, ५३.

अजय ६, ( ३० ), ७४, ( Before A. D. 1140 ).

निधंटुकः ३, ७.

एकाक्षर निधंटुकः ४,

दंडी ( 8th Century ), ४, ७, ८, ९, १०, ३६, ४५, ६२, ६३, ७०, ७७,

शृंगारार्णवे,<sup>१</sup> ४ —

“ तथा च शृंगारार्णवे —

तामग्रतः पृष्ठत पृष्ठ तां च  
पाश्वद्वये सामुपरि स्थितां तां ।  
तञ्चावसंभेदितवित्तवृत्तिः  
पश्यामि तां सर्वगतां अनिद्यां ॥

भरतः ( Between 200 B. C. and 300 A. C. ) ४, ५ ( भरतसूत्र ), ४८.

विश्वः ( A. D. 1111 ) ५, ६, ११, १२, १३, १४, १६, २२, २५, ३५, ३६, ४९, ५४, ५६, ५९, ६१, ७०.

वामनपुराणे, ५.

काद्यप्रकाशवचनात् ( about 1100 A. D. ) ५, ८.

बोपालितः ( Before A. D. 950 ) ६, ४९, ६०.

हैममाला ( of Hemacandra — 1088–1172 A. D. ) ६, ६४.

वैजयंती, ( about 1050 A. D. ) ६, २५, ३३, ३८, ४२, ४४, ४५.

{ जयंति कोषः ३८ — “ वेणी जलप्रवाह स्याल्केशवंधविधौ तथा ।

{ संगमे सर्पनिमोक्ते सीमंते च प्रयागके ॥ इति जयंतिकोषः ॥ ”

{ जयंतः<sup>२</sup> ६१, ७९, ( जयंत = जयंतिकोष possibly ).

एकाक्षरसंग्रहः ६.

सरस्वतीकिंठाभरणं ( 11th Century ) ७, ८, ५४ ( किंठाभरण ).

रुचकः ( or रुचयक—about 1150 A. D. ) ७, ९, १२, १३, १४, १७, ५१, ७०.

वामन ( about 800 A. D. ) ८, १०.

1. No work on poetics of this name “ शृंगारार्णव ” has been recorded by Aufrecht. Prof. Kane mentions a work called the “ शृंगार-रत्नाकर ” in his Index of works (*Sahityadarpana* Edn., 1923, p. CLXXVI). I am unable to say if शृंगारार्णव is equal to शृंगाररत्नाकर.

2. No lexicon of the name “ जयंत ” or “ जयंतिकोष ” has been recorded by Aufrecht.

वैशेषिकाः, 8.

पूर्वांचार्याः, 9.

भामह—उद्धटादयः अलंकारकाराः, 9, 17 ( भामह ) — ( 6th or 7th Cent. ).

उद्धटादिभिः ( 18 ), ( about 800 A. D. ).

अलंकारसर्वस्व, 9, 10, 12, 52.

कुमारभट्ट<sup>1</sup> :— 10 —

“ अतस्तेन गुणविशिष्टादि रचनात्मिका रीतिः काठ्यजीवितखेनोक्ता ।

अत्र प्रथमेऽर्थे भारतीश्चित्तिः अन्येष्वायेषु कौशिकी वृत्तिः ।

वीराद्भुतप्रहसितैरिह भारतीस्यात्...

.....वर्गादिताद्द्रुतवीररौद्रैः ।

शृंगारहास्यकरूपैरपि कौशिकी स्यात्

इष्टा भयानक ( भ ? ) ता.....( इति ) कुमारभट्टः ”

चंद्रगोमी, 12, ( A. D. 470 ).”

उक्तं च कछये, 20.

उक्तं च गुणपताकायाम्,<sup>2</sup> ( 21 ).

“ वाला तांबूलवाला फलरससुरसा हारसन्मानहाषां

मुक्तालंकारहारप्रमुखवितरण्णरथते पौवनस्था ।

सञ्जावारछगाढोञ्जटरतसुखिता मध्यमा रागलुब्धा

मृद्वालापै प्रहृष्टा भवति गतया गौरवेणातिरूरू ॥ ”

1. Viśvanātha ( 14th Century A. D. ) in his *Sāhityadarpana* ( VI, 122 ) refers to *Vṛttis* : *Kaiśiki* and *Bhāratī* as follows :—

“ अथ वृत्तयः —

शृंगारे कौशिकी, वीरे सात्वत्यारभट्टी पुनः ।

रसे रौद्रे च बीमत्से, वृत्तिः सर्वत्र भारती ॥ १२ ॥ ”

I wonder if कुमारभट्ट mentioned by Nārāyaṇa Dikṣita is identical with कुमारस्वामिन्, the author of रत्नापण commentary on the *Pratāparudravyasobhūṣaṇa* ( about A. D. 1300–1325 ). Kumārasvāmin was the son of Kolācalā-Mallinātha. The new date for Mallinātha is A. D. 1430 ( see *New Indian Antiquary*, Vol. II, p. 442 – Dr. Raghavan’s article ) and hence his son Kumārasvāmin should be assigned to A. D. 1450.

2. No work of the title “ गुणपताका ” has been recorded by Aufrecht in his *Catalogus Catalogorum* or by Profs. S. K. De and P. V. Kane in their Histories of Poetics. The work appears to have been older than A. D. 1200 as I propose to show on evidence in a special paper later. Prof. Kane informs me under date 23rd February 1940 :— “ I do not remember to have heard the name of a book called गुणपताका.” Dr. S. K. Belvalkar also informs me to the same effect.

कृष्णमिश्रः, 21 ( about A. D. 1150 ).

मुरारि: कवि:, 22, ( about A. D. 800 ).

चार्वाकाः, 27.

महाभारते, 29.

इति दाक्षिणात्याः पठन्ति, 30.

हलायुधः ( about 950 A. D. ) 33, 34, 35, 38, 41, 42, 44, 51, 52, 53, 61, 63, 66, 69, 79, 82.

हारावली ( Before A. D. 1159 ), 34, 40, 46, 49, 52, 53, 55, 56.

धरणिः 37, ( Before A. D. 1159 ).

उत्तरतंत्रे,<sup>1</sup> 39, 45, 48, 54, 55, 56, 62, ( See Sivarāma on Vāsavadattā, pp. 184, 242 ).

उत्पलिनी, 40, 45, 53.

“ दास्यूहः कालकंठक हृत्यमरः डाउक इति लोके ” — 44.

कामशास्त्रेषु, 44, 53.

वराहमिहिरः, 45.

मल्हनागः, 46.

रभसः: 47.

“ शूलभंजन ” इति प्रसिद्धः, 48.

विद्यवासिनी, 40, 48, 56.

स्मृतिः, 53.

सांवत्सरे ज्योतिषि, 55.

“ गुलिकाः गुला इति प्रसिद्धिः,” 60.

“ तुलधारो वस्तु परिणामकारी राजपुरुषः । वया इति ख्यातः,” 61, विष्णुपुराण, 65.

पाणिनिव्याकरणेन, 74.

“ सीद्वालीति प्रसिद्धः,” 79.

“ आतर्पणं ॥ अद्वप्ण इति ख्यातः,” 79.

सामुद्रिकः, 79.

“ सहृरा इति ख्याताः,” 80.

1. Vide Aufrecht CC I, 63 — “ उत्तरतंत्र probably part of a dictionary.” As some of the commentators of the *Vāsavadattā* quote from this vocabulary and as it appears to have been lost, it is worth while collecting and putting on record all quotations from it wherever found. The list of Sanskrit lexical works given by Prof. Rāmāvatāra Sarmā at the end of his Introduction to the *Kalpadrukośa* I, 1928 ( Baroda ), pp. LV-LXII mentions no work of the name “ उत्तरतंत्र.”

सभापर्वणि, 81.

“द्वामाषयुति कउडेदृका इति प्रसिद्धः,” 82.

“कंठालकं गौणी। कठाल इति प्रसिद्धः,” 82.

In the above list of references the mention of रुचक<sup>1</sup> and his अलंकारसर्वस्त्र of about 1150 A. D. enables us to fix A. D. 1200 as the earlier limit to Nārāyaṇa's commentary. The references to हैममाला<sup>2</sup> on folios 6 and 64 of our Ms further enable us to push this limit forward up to A.D. 1250 or so, as we know that Hemacandra was born in A. D. 1089 and died at the ripe old age of 84 years in A. D. 1173.<sup>3</sup>

The later limit for Nārāyaṇa's date cannot be definitely fixed at present but judging by the condition and script of the Ms before me I am inclined to believe that the Ms was written about A. D. 1600 or 1650. Secondly our commentator, who boasts that he has used no less than 20 lexicons in the preparation of his commentary, does not refer to late lexicons. If the reference to कुमारभट्ट is proved to be made by our author to कुमारस्वामी the son of Mallinātha (A. D. 1430) we may be in a position to assert that Nārāyaṇa is later than A.D. 1500 or so, but as no other work of कुमारस्वामीन् is so far known except the commentary on the *Pratāparudrayaśobhūṣāṇa* and as the verse ascribed to कुमारभट्ट is not found by me in this commentary no conclusion of a definite nature can be arrived at on the strength of this reference to कुमारभट्ट. Perhaps a study of other commentaries<sup>4</sup>

1. Vide p. 194 of *Sanskrit Poetics* by Dr. S. K. De, Vol. I (1923). Dr. De fixes the literary career of *Rucaka* or *Ruyyaka* “in the 2nd and 3rd quarters of the 12th century.”

2. Vide p. xxxvi of preface to *Kalpadrukośa*, Vol. I (Baroda, 1928)—Hemacandra composed देशनाममाला, अभिधानचिन्तामणि (also called अभिधानचिन्तामणिनाममाला) and other lexicons.

3. See *Kāvyānuśāsana* (Parikh and Athavale, 1938) Intro. p. CCLXVII and CCXIC.

4. Aufrecht mentions the following commentaries on the *Vāsavadattā* :—

(CC I, 566) — (1) तत्वदीपिणी by Jagaddhara

(2) Comm. by Narasimhasena

(3) „, by Nārāyaṇa (see No. 16 below)

(4) चृणिका by Prabhākara

on the *Vāsavadattā* may give us a definite later limit for Nārāyaṇa in case his commentary is referred to in these commentaries. For the present we may tentatively fix Nārāyaṇa's date between A. D. 1250 and 1550.<sup>1</sup>

(Continued from previous page)

- ( 5 ) तत्त्वकौमुदी by Rāmadeva
- ( 6 ) व्याख्यापिका by Vikramārddhi Kavi
- ( 7 ) कांचनर्दण by Śrīngāragupta
- ( 8 ) comm. by Śivarāma
- ( 9 ) „, by Sarvacandra
  
- ( CC II, 138 ) — ( 10 ) Comm. by Timmaya Sūri
- ( 11 ) „, by Sarvarakṣita
- ( 12 ) „, Siddhacandragaṇi
- ( 13 ) „, Sūkṣmadarśin
  
- ( CC III, 120 ) — ( 14 ) „, by Kāśirāma
- ( 15 ) वासवदत्तापञ्जिका विद्गंधवलभा
- ( 15 ) Comm. by Nārāyaṇa Dikṣita ( Vide No. 3 above )
- ( 17 ) „, by Raṅganātha
- ( 18 ) वासवदत्तास्थूलतात्पर्यार्थ

*Adyar MSS Catalogue* ( Part II, 1928 p. 2 ), records a Ms of वासवदत्तापञ्जिका called भावदीपिका ( 24 A 9 प 70 ). I cannot say if this commentary is an additional commentary or is identical with any of the above commentaries.

1. The Govt. MSS Library ( B. O. R. Institute ) contains a Ms of a comm. on the *Vāsavadattā* called विद्गंधवलभा ( No. 464 of 1887-91 ). I have gone through this Ms cursorily. This commentary refers to the following works and authors :— विश्व, अमर, धरणि, एकाक्षरकोष, भरत, सरस्वतीकंठाभरण, पुराणवार्ता, पुराणाचार्या:, मेदिनी ( fol. 16 ) हारयवली, मेदिनी ( 11 ) स्वप्राध्याये ( 13 ), मेदिनीकर ( 18 ), शाश्वत, भारतकथा, उत्पलिनी, “ डाउक हिति प्रसिद्धः ” ( 23 ), मेदिनी ( 23 ), वराहमिहिर, मल्लनागः ( 24 ), वामनः ( 26 ), मेदिनी-कर ( 27 and 30 ), कात्यायन ( 31 ), उत्तरतंत्र ( 31, 32, 33, 39 ), रत्नकोश ( 33, 40 ) जैमिनी ( 32 ), कालिदास ( 34 ), गीतगोविद ( 39 ), जयदेव ( 43 ), नन्नार्थः ( 46 and 50 ), शब्दप्रकाश ( 50 ), विद्यवासी ( 55 ). The Ms ends :— हिति श्री विद्गंधवलभा नाम वासवदत्तापञ्जिका समाप्ता. ” “ No information about the author is found in the Ms. Many of the works

(Continued on next page)

Nārāyaṇa Dikṣita's commentary is one of the 17 commentaries on the *Vāsavadattā*. I have had occasion to peruse cursorily only a few of them. Some indication of their chronological limits may be given below :—

- (1) *Nārāyaṇa Dikṣita* — after about 1250 A. D.
  - (2) *Vidagdhavallabhā* — after about 1350 A. D.
  - (3) *Siddhicandragaṇī*<sup>1</sup> — Contemporary of Emperor Akbar (A. D. 1542—1605).
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(Continued from previous page)

mentioned by नारायण are found in the above list. The references to मेदिनी or मेदिनीकर found in this commentary are absent in Nārāyaṇa's commentary. The poet जयदेव and his गीतगोविंद mentioned by this commentary furnish us the earlier limits to its date which should be about 1300 A. D. as जयदेव is assigned by scholars to the 13th century ( Dr. De : Poetics, I, 219 ).

1. Vide IHQ, IX ( 1933 ), p. 138 — Siddhicandra, the disciple of Bhānucandra was a teacher of Akbar. The title *Khusfaham* was conferred on Siddhicandra by Jahangir. Siddhicandra refers to Akbar in the following verse of the *Vāsavadattāvivaraṇa* ( Ms No. 781 of 1886—92 ) :—

Folio 1 — “ अकब्बराहान महीमहेन्द्र—  
योऽपि पठत्पाठकसार्वभौमः ।  
सहस्रनामानि सहस्ररथमः  
सौर्यसिंहासनसंस्थितः सन् ॥ ७ ॥ ”

Siddhicandra also refers to Jahangir in verse 10 at the beginning of this commentary as “ जिरांगीरनरेन्द्रचन्द्रः ” In the colophon Bhānucandra is called the teacher of Akbar in reading सूर्यसहस्रनाम ( “ अकब्बर-सूर्यसहस्रनामायापक ” ). For further details of Akbar's interest in Sun-worship see Dr. Hiranand Sastri's article in the IHQ referred to above. Siddhicandra refers to the following authors and works in his वासवदत्ताविवरण :— मालतीमाधव, काव्यप्रकाश, विश्व, निघंटु, अमर, पुराण, शाखत, मीमांसक, अभिधान, हलायुध, हारावली, शृंगारतिलक ( fol. 15 ), धरणि, हैममाला, अनेकार्थ, वैजयंती, वराहमिहिर, दंडी, कामशास्त्र, जैमिनि, भरत, कोष, नीतिशास्त्र, जयंत ( 43 ). Prof. H. D. Velankar notes two other MSS of Siddhicandra's commentary on the *Vāsavadattā* besides the one I have used above. These MSS are indicated by him as—“ JG. p. 332 ” and “ VA 15 ( 38 ). ”

(4) *Jagaddhara* — Between A.D. 1300 and 1400<sup>1</sup>

(5) *Sivarāma Tripāṭhin*<sup>2</sup> — Between 1700 and 1725 A. D.

(6) *Raṅganātha*<sup>3</sup> — later than *Prabhākara*, the author of the *Cūrṇikā* on the *Vāsavadattā*. *Prabhākara* is earlier than A. D. 1685.

(7) *Prabhākara*<sup>4</sup> — Before 1685 A. D. (His *Cūrṇikā* is mentioned by Raṅganātha).

(8) *Sarvarakṣita*<sup>5</sup> — Earlier than *Sarvacandra*.

1. Vide my article on the *Date of Jagaddhara* (JUB, IX Pt. 2, pp. 116–125). There are 2 MSS of Jagaddhara's comm. in Govt. Ori. MSS. Library, Madras (Cata. XXI, 1918—Nos. 12421 and 12422).

2. Aufrech CC I, 652 — *Sivarāma* quotes परिभाषेन्दुशेखर in the *Lakṣmīvilāsa*, “which suffices to place him in the beginning of the 18th Century.” Vide also S. K. De : *Sans. Poetics*, I, p. 318; and JAOS, XXIV, 57–63. The Bib. Indica Edn. of the *Vāsavadattā* (1859) includes *Sivarāma*'s commentary. The editor Fitedward Hall used three MSS of this comm. for this edition (vide p. 44 of this *Preface*). Hall fixes the earlier limits for *Sivarāma*'s date as A. D. 1373, the date of the lexicographer Mahipa but observes that *Sivarāma* must be “more modern.”

3. Vide CC III, 120 — “AK 566 = No. 566 of 1891–95 (B. O. R. Institute). This MS is called वासवदत्ताटिप्पनसार. It ends :—

“यत्संदिग्धमतिलिङ्गं क्लिङ्गं चामूलभाषितं । तद्वधार्थमसौयत्नस्तेन  
प्रीणातु मे हरिः ॥ इति रंगनाथोद्धनोवासवदत्ताटिप्पनसारः ॥ ६९ ॥”

Raṅganātha refers to the following works and authors :—धरणि, विश्वभरत, चूर्णिकाव्याख्या (fol. 11), उत्पलिनी. Possibly चूर्णिकाव्याख्या mentioned by Raṅganātha is the चूर्णिका by Prabhākara on *Vāsavadattā* (CC I, 566). Kielhorn records a MS of चूर्णिका dated Saṁvat 1741 = A. D. 1685. C. P. MSS. Cata. 1874, p. 76).

4. Vide p. 48 of *Cata. of Sans. MSS* (Private Libraries in the Bombay Presidency, 1893), MS No. 100 described here by R. G. Bhandarkar is Prabhākara's Comm. on वासवदत्तादूतासंवाद. This MS is dated Saṁvat 1903 = A. D. 1847. In the colophon the author is called “र्मामांसकवर्यभट्टभाकर.”

5. Vide CC II, 134 — “Stein 81” — No. 301. Sarvacandra in his वासवदत्ताटिप्पनी (I. O. Cata. VII, 1904, p. 1557) mentions “रक्षितव्याख्या” (fol. 61<sup>b</sup>). I presume that this is a reference to the commentary of Sarvarakṣita.

(9) *Sarvacandra* — After A. D. 1300 and later than Sarvarakṣita.

In the I. O. Ms No. 996 of Sarvacandra's commentary on the Vāsavadattā there is a reference to *Vopadeva* (fol. 52<sup>a</sup>) who is, I think, identical with the grammarian Vopadeva, the protégé of minister Hemādri (A. D. 1260). We may, therefore, fix A. D. 1300 or so as the earlier limit to Sarvacandra's date.<sup>1</sup>

(10) *Rāmadeva*<sup>2</sup> — Before A. D. 1470.

A grammarian of the name रामदेवमिश्र is quoted in *Mādhaviya Dhātuvṛtti* (c. A. D. 1350) according to Aufrecht (CC I, 515). Aufrecht also states that this grammarian is "Later than Haradatta." If this Haradatta is identical with Haradatta<sup>3</sup> the author of the *Padamañjari* (c. A. D. 1100) the date of Rāmadevamīśra mentioned in the *Mādhaviya-Dhātuvṛtti* must lie between A. D. 1100 and 1350. I am, however, unable to identify this latter रामदेवमिश्र with his namesake, the author of the तत्त्वकौमुदी commentary on the Vāsavadattā, the only Ms of which is dated A. D. 1470. Perhaps it may be possible to identify these two authors at a later date.

1. Sarvacandra quotes the following works and authors:—  
उत्तरतंत्र, उत्पलिनी, धातुप्रदाप, नागरसर्वस्व, नीतिशास्त्र, भट्टशुभाङ्क, भागुरि, रक्षितव्याख्या, रत्नाकर (? वृत्तरत्नाकर), रन्तिदेव, रसभ (? रभस), रुद्र, वामन, विघ्नवासिन्, वोपदेव, शब्दप्रकाश, शब्दार्णव, सरस्वतीकण्ठाभरण, सुभूति. Many popular and vernacular terms are also met with in the commentary of Sarvacandra (Vide p. 1557 of I. O. *Cata.* VII, 1904).

2. Vide CC I, 566 — तत्त्वकौमुदी comm. on *Vāsavadattā* by Rāmadeva L. 2434. This is the only Ms of the work which has been described by Rajendralal Mitra (p. 195 of *Notices*, VII, 1884). This Ms was in the possession of one Babulal Pathak of Mujonā (Zilla Darbhanga). It consisted of 48 folios and had an extent of 1584 Ślokas. Mitra points out that this commentary is not named by Hall in his Edition of the *Vāsavadattā*. This Ms begins:— "सजलजलदश्यामं पीतवाससमच्युतं । नन्दसूनं नमस्कृत्य तन्यते तत्त्वकौमुदी ॥ ". Colophon:— "इति श्रीरामदेवमिश्रविरचिता वासवदत्ताटीका तत्त्वकौमुदी समाप्ता । लसं ३५२ ॥ ". The date of the Ms is *Lakṣmaṇa* Samvat Era 352 = A. D. 1470 (352 + 1118). If this date is correct Rāmadevamīśra is earlier than A. D. 1470.

3. Belvalkar: *Systems of Sanskrit Grammar*, p. 40.

(11) *Timmayāsūri*<sup>1</sup> — This commentator hails from South India. I have no means of determining any limits for his date at present.

(12) *Narasimhaṣena*<sup>2</sup> — between A. D. 1450 and 1500, if he is identical with his namesake, whose son Viśvanāthaṣena was at the court of Gajapati Pratāparudra of Orissa (A. D. 1497–1539). If this identity is corroborated by further evidence it will make this author of the *Vasavadattā* commentary a contemporary of Puruṣottamadeva (A. D. 1470–1497).

1. Aufrecht (*CC II*, 133) notes one Ms of Timmayāsūri's commentary viz. "Govt. Ori. Ms. Library, Madras 84." The *Catalogue of Madras MSS*, XXI (1918), p. 8330 describes a Ms of Timmayā's comm. called दर्शण. In the colophon the author is styled as "कविकुल-लोकबन्धु." The Ms is written in Telugu characters. Aufrecht (*CC I*, 231) mentions one तिम्मय as the author of a commentary on Agastya's *Bālabhārata* (Burnell, 159b and Oppert II. 5745.) The date of this तिम्मय is "beginning of the 16th Century." A third namesake of our commentator is mentioned as the author of a work called कृष्णाभ्युदय. He is called तिम्मयज्वन् (Vide p. 303 of Krishnamachariar: *Classical Sans. Literature*, 1937). The identity of these three commentators of the same name तिम्मय need to be studied with a view to fixing their chronology.

2. Aufrecht (*CC I*, 566 and 278) records only one Ms of Vaidya Narasimhaṣena's commentary on *Vāsavadattā* viz. "Oxf. 156 b" This Ms begins,—

“श्रीगुरुचरणाम्भोजं प्रणम्य पित्रोः पदं वैद्यः ।  
वासवदत्ताटीकां विलसत् श्रीकां करोति नरसिंहः ॥”

Aufrecht also mentions (*I*, 278) an author of the name नरसिंहेसन, son of तपन, son of उमापति, father of विश्वनाथसेन, who composed पथ्यापथ्य-विनिष्ठय (L 2939). The following points of identity between the two नरसिंहेसन may be recorded here :—

I. नरसिंहेसन a. of वासवदत्ताटीका — (1) calls himself वैद्य. In the margin of the Oxford Ms he is called वैद्य नरसिंहेसन.

2. The Ms of his comm. is in Bengali Script.

II. नरसिंहेसन, father of विश्वनाथसेन — (1) He is called नरसिंहेसन by his son विश्वनाथसेन :—

(Continued on next page)

( 13 ) *Trivikrama*<sup>1</sup> — After about 1100 A. D.

( 14 ) *Śrīgāragupta*<sup>2</sup> —

(Continued from previous page)

“ श्रीगौरीनरसिंहसेनतनयो निःशेषतन्त्रोद्धवं ।  
पश्यापश्यविनिश्चय व्यतनुत श्रीविश्वनाथः सुधीः । ”

( 2 ) The Ms of पश्यापश्यविनिश्चय is also in Bengali script.

( 3 ) विश्वनाथ was at the court of Gajapati Pratāparudra of Orissa as stated in the colophon of पश्यापश्यविनिश्चय which reads as follows:—

“ इति श्रीसर्यवंशावतंसेन गजपतिप्रतापद्देण प्रतिपादितः तपनमहापात्रेति द्विजपिता-मंहनाम पदवीकस्यै विश्वनाथसेनस्य कृतौ पश्यापश्यविनिश्चयः समाप्तः ” ( Vide p. 49 of Mitra's Notices, Vol. IX, 1888 ). The solar dynasty ( सूर्यवंश ) to which Gajapati Pratāparudra belonged ruled Orissa between A. D. 1435 and 1540 ( Vide p. 213 of Orissa in the Making by B. C. Mazumdar, Calcutta, 1925. Gajapati Pratāparudra ruled from A. D. 1497 to A. D. 1539 ( Vide p. 413 of Kane : Hist. of Dharma.I ). His predecessor Puruṣottama-deva ruled from A. D. 1470 to 1497. If विश्वनाथसेन was at the court of Gajapati Pratāparudra between A. D. 1497 and 1539 we may safely presume that his father नरसिंहसेन was a contemporary of Puruṣottamadeva between A. D. 1470 and 1497. I am inclined to believe that the two persons of the same name नरसिंहसेन, both of whom were Vaidyas of Orissa or Bengal, are identical.

1. Aufrecht ( CC I, 566 ) records a Ms of a commentary on the Vāsavadattā called “ *Vyākhyāyikā* by Vikramarddhi Kavi, Burnell 162a.” This Ms has been described in the Des. Cata. of Tanjore MSS, Vol. VII ( 1939 ), pp. 3018-20 ( Ms No. 4020 ). The correct name of the author is not Vikramarddhi Kavi but त्रिविकम as stated in a verse at the beginning ( त्रिविक्रमेण क्रियते मेधाविकुलजन्मना ). In the extract quoted in the Tanjore Catalogue ( p. 3019 ) there are some quotations from the lexicon हलायुध ( c. 950 A. D. ). We may, therefore, presume that this commentary is later than about 1100 A. D. Perhaps an analysis of the only Ms of the work in the Tanjore library may furnish better chronological limits for this author than what I can do at present, relying mainly on the particulars gathered from the Catalogues. Madras Cata. XXI ( 1918 ) p. 8329 describes a Ms of Trivikrama's commentary. Adyar MSS Catalogue, Part II ( 1928 ), page 2 mentions a Ms of this commentary ( 29 G 5 प 105—त्रिविकमकृतः ).

2. Aufrecht ( CC I, 566 ) records only one Ms of this com-

(Continued on next page:)

शृंगारगुप्त mentions the names of his ancestors viz. नागगुप्त, हरिगुप्त, धर्मगुप्त. धर्मगुप्त<sup>1</sup> appears to be the name of his father. It is difficult to locate the history of this family or identify these names in any contemporary works.

( 15 ) *Sūkṣmadarśanā*<sup>2</sup> ( name of the commentator is not given ). The name “ Sūkṣmadarśin ” recorded by Aufrecht as commentator’s name appears to be incorrect.

( *Continued from previous page* )

mentary viz. “ Report XII ” = No. 186 of 1875-76 in the Govt. MSS Library ( B. O. R. Inst. ) This Ms begins :—

“ ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ श्रीशारदायै नमः ॥  
कथं वासवदत्ताद्यां सुबंधुयां महाकविः ।  
व्यधात् शंगारगुप्तोस्थाः करोति लघुपञ्चिकाम् ॥ ”

The Ms ends :—

“ इति वासवदत्ताविवृतिः समाप्ता ।  
कृतिरियं शृंगारगुप्तस्य इति शिवम् ॥  
नागगुप्ताजातो हरिगुप्ताद्धर्मगुप्ततनयाद्यः ।  
वासवदत्ताविवृतिं चकार शृंगारगुप्त इमामिति शिवम् ॥ ”

The *Cata. of Mithilā MSS*, Vol. II ( 1933, Patna ), p. 141, records another Ms of लघुपञ्चिका ( No. 137 ) of शृंगारगुप्त in Devanāgarī characters.

1. Aufrecht ( CC I, 268 ) mentions one धर्मगुप्त ( Son of रामदास ) who wrote रामाङ्गनाटिका in A. D. 1360. ( Bendall Cata. p. 87 ). This धर्मगुप्त appears to be different from his namesake mentioned by शृंगारगुप्त as his father or ancestor. An author of the name धर्मगुप्तमिश्र is mentioned in संक्षेपशंकरज्य ( Oxf. 258b. ). The name धर्मगुप्त appears to be an old one. धर्मगुप्त, a Śramaṇa of Southern India, translated several Buddhist works into Chinese between A. D. 590 and 616 ( Vide p. 44 of Duff’s *Chronology of India* ). In an inscription of about the 6th Century A. D. from Gaya District, Bihar and Orissa, a Śākyā mendicant of the name धर्मगुप्त is mentioned ( Vide p. 246 – No. 1738 of *Inscriptions of Northern India* ( Epi. Ind. XX ) by D. R. Bhandarkar ).

2. Aufrecht ( CC I, 134 ) records this commentary by the entry : “ Comm. by सूक्ष्मदर्शिन् Govt. Ori. Library, Madras, 84. ” See, however, p. 8331 of *Madras Catalogue*, Vol. XXI, ( 1918 ) where this Ms is described. The author prefers to remain anonymous while the

( *Continued on next page* )

(16) *Kaśīrāma*<sup>1</sup> — Before A. D. 1800.

(17) *Vāsavadattā-Sthūlatātparyārtha*<sup>2</sup> — No information available.

In the foregoing brief record of commentaries on the *Vāsavadattā* I have not included some more commentaries found in Catalogues as they were anonymous. Scholars interested in the study of the *Vāsavadattā* may do well to study many of these commentaries, which though of later times are likely to throw unexpected light on some of the obscure words in the text of the *Vāsavadattā* which is full of words with double meanings and hence has taxed the heads of many commentators as would be seen from the numerous commentaries mentioned in this paper.

Hall in his edition of the *Vāsavadattā* (*Bib. Ind.* 1859) refers to the following commentaries on the *Vāsavadattā* :—

(1) *By Jagaddhara* — Hall had 7 Ms of this commentary called तत्त्वदीपिनी, one of which was in Tailanga characters. He gives the

(Continued from previous page)

name of the commentary is given as “ सूक्ष्मदर्शना ” in two verses in the colophon one of which reads as follows :—

“ व्याख्या वासवदत्ताया रचिता येन केनचित् ।  
कविचित्प्रमाथिव्याः समाप्ता सूक्ष्मदर्शना ॥ ”

1. Aufrecht (CC III, 120) records only one Ms of this commentary viz. “ I. O. 543.” The description of this Ms as recorded on p. 1556 of *India Office Catalogue*, VII, 1904, states that the Ms contains detached annotations on the text hardly deserving the name of a commentary. The Ms ends :—“ इति श्री काशीरामधाचस्पतिष्ठिता वासवदत्ताटीका समाप्ता । ” The paper on which the Ms is written is European (bearing “ water-mark 1805 ”). The Ms is written in Bengali characters. One काशीराम, son of Nyāyālāmkāra wrote a commentary on the आत्मप्रकाशक of नन्दरामतर्कवागीश (Vide p. 768-9 of *I. O. Cata.* IV, 1894). I am not sure if this काशीराम is identical with the commentator of the *Vāsavadattā*.

2. Aufrecht (CC III, 120) records only one Ms of this commentary. It is described in *I. O. MSS Catalogue* VII, 1904, p. 1558 (No. 4080). The Ms is written on European paper by one Bholānātha Sarman of Viranagaragrāma. No details about the work or author are recorded in the Catalogue.

following estimate of Jagaddhara's commentary on comparing it with that of Sivarāma, published by him :—

( Preface, p. 45 ) — “ Jagaddhara, as compared with Sivarāma, though he oftener takes note of various readings is more diffuse, is equally fanciful, and resorts less frequently to authority in justification of his comments. His errors are freely exposed by his successor and not invariably with unexceptionable courtesy. As I understand from his introduction he was not the first annotator of Subandhu —*None older, however, seems to be now known.*”<sup>1</sup>

( 2 ) *By Narasimha* — Hall had only one Ms of this commentary. Particulars about this author and his work as given by Hall may be briefly noted here :—

- ( i ) *N* ( = Narasimha ) was a physician.
- ( ii ) *N* was presumably a native of Bengal.
- ( iii ) The Ms of *N*'s commentary with Hall was in Bengali characters.
- ( iv ) *N*'s commentary is of small value as it deals more with figures of rhetoric than with anything else.
- ( v ) Nothing positive can be said about *N*'s age.<sup>2</sup>

1. Hall states that the date of Jagaddhara can be determined from the following quotations in his work :— ( 1 ) गीतगोविन्द, ( 2 ) धातुसंग्रह, ( 3 ) शब्दभेद, ( 4 ) शब्दप्रकाश, ( 5 ) रत्नावली, ( 6 ) उत्तरतन्त्र, ( 7 ) वल, ( 8 ) विद्यवासिन्, and ( 9 ) मत्तनाग. Speaking of शब्दप्रकाश Hall observes :— “ I have seen an imperfect copy of a शब्दप्रकाश which was digested by some Muhammadan of note, vaguely spoken of as “ खान नृपति. ” The copy was transcribed in *Samvat 1575* ” ( = A. D. 1519 ). *Preface*, p. 46. शब्दभेद is a part of शब्दप्रकाश which is a supplement to विश्वप्रकाश of महेश्वर ( A. D. 1111 ). Vide p. xxvii of Intro. to *Kalpadrukośa*, I ( 1928, Baroda ). Gita-govinda of Jayadeva is assigned to the 13th century ( Vide p. 219 of S. K. De's *Poetics*, Vol. I ). I have tried to prove in my article on Jagaddhara's date that he flourished after A. D. 1300. This earlier limit harmonises with Jagaddhara's reference to गीतगोविन्द pointed out by Hall and also with the fact that Jagaddhara wrote a commentary on the *Gītagovinda* of which there are several MSS ( See *Mithila MSS Cata.* II, 1933, Patna and *Des. Cata. of Madras MSS*, XX, p. 7997 ).

2. Vide my remarks about Narasimhasena made on pp. 274-275 ( foot-note ) of this volume.

( vi ) One of his few authorities is उत्तरतन्त्र।'

( vii ) " He may have succeeded<sup>2</sup> Jagaddhara and Śivarāma and he probably did but he does not allude to them while he speaks of one विद्यासागर in a manner to induce the conjecture that he may once have laboured as an interpreter of our story. "

( 3 ) By Kṛṣṇabhaṭṭa Arde — Hall states that a rumour had reached him of a third commentary on the *Vāsavadattā* by Kṛṣṇabhaṭṭa Arde.<sup>3</sup> In the list of this author's numerous works recorded by Aufrecht<sup>4</sup> no mention of his commentary on the *Vāsava-*

1. This work उत्तरतन्त्र which appears to have been a vocabulary now lost has been mentioned by many commentators of the *Vāsavadattā* like नारायण दीक्षित, जगद्वर, author of विद्यवल्लभा, सर्वचन्द्र, etc.

2. My evidence tends to support the following chronology for these commentators :—

जगद्वर	नरसिंहसेन	शिवराम
( A. D. 1300-1400 )	( A. D. 1450-1500 )	( A. D. 1700-1725 )

3. In the foot-note on p. 47 of *Preface* Hall describes this author as " A Marāṭha of Benares : Son of Rāṅganātha and pupil of one Hari. Among his works are huge commentaries on the निर्णयसिन्धु, गदाधरी and जगदीशी. The second is called काशिका or गदाधरीविवृति ; and the third मञ्जूषा or जगदीशतोषिणी. The गदाधरी is by गदाधरभट्टाचार्य. The जगदीशी by जगदीशतकोलंकारभट्टाचार्य. They annotated respectively the whole and a part of the दीधिति of रघुनाथशिरोमणिभट्टाचार्य, which consists of notes on the first two sections of गंगेश उपाध्याय's तत्त्वचिन्तामणि, a celebrated treatise of Nyāya philosophy."

4. CC I, pp. 118-119 — Aufrecht states that कृष्णभट्ट आर्डे was the son of रघुनाथ, brother of नारायण, pupil of हरि, of Benares. About 74 works of this author are recorded by Aufrecht. In CC II, 23 and CC III, 26 he is called son of रंगनाथ. In CC II, 114 we are told that one रङ्गनाथ आर्डे son of महादेव wrote दशकुमारचतिपूर्वपीठिकासार (Stein 81). If this रंगनाथ is the father of कृष्णभट्ट आर्डे the genealogy of this author would be :—

महादेव → Son रंगनाथ → Son कृष्णभट्ट (आर्डे)

If Kṛṣṇabhaṭṭa died 150 years ago i.e. about A. D. 1771 according to S. Vidyabhushan the date of रंगनाथ would be about A. D. 1745 while महादेव would have the date A. D. 1720 or so. This probable chronology as also the genealogy recorded above needs further verification from the works of Kṛṣṇabhaṭṭa and other sources. Perhaps "आर्डे" is a Deśastha Brāhmaṇ surname.

*dattā* is found. Satischandra Vidyabhushan in his *History of Indian Logic* (1921), p. 486, states that "Kṛṣṇabhaṭṭā Ārde was a Maratha who wrote a gloss on *Gadādhārī* called गदाधरीकर्षिका and one on Śiromāṇī's तत्त्वचित्तामणि while residing at Benares where he died about 150 years ago. The gloss has been printed in Telugu characters."

It would be seen from the above remarks of Hall on the commentators of the *Vāsavadattā* that their number as known to Hall was *three* only while in our present paper we have indicated the existence in Ms form of about 20 commentaries. It is now almost 90 years since Hall edited the *Vāsavadattā* but no serious study of the commentaries on this important text has been undertaken by scholars. I trust, therefore, that my present survey of the probable chronology of some of these commentaries and indication of the Ms material with regard to each commentary would direct the attention of scholars to this problem at no distant date so that some of these commentaries may be published by them gradually!'

' So far the following editions of the *Vāsavadattā* have appeared :—

- (1) *Text* with comm. by Pt. R. V. Krishnamachariar, Vanivilas Press, Shrirangam, 1906.
- (2) *Text* with a Critical [ Sanskrit ] comm. by T. V. Srinivasachariar, Trichinopoly, St. Joseph's Press, 1906.
- (3) *Text*, translated by Louis H. Gray, Columbia University Press, New York 1913 ( contains a reprint in Roman characters of the Madras edition of the Southern text, 1862 ) *Indo-Iranian Series*.
- (4) *Text* with comm. of Śivarāma Tripāṭhin (*Bib. Indica*, 1859) ed. by Hall, Calcutta.
- (5) *Text* with Śivarāma's comm., Edited by Jivananda Vidya-sagara (Calcutta, 1874).
- (6) Do — with J. Vidya-sagara's commentary, 3rd Edition, Calcutta, 1907.

### 43. Some new Evidence for the Date of the Lexicon *Medini* — Between A.D. 1200 and 1275 †

Prof. Rāmāvatāra Śarmā in his scholarly Introduction to the *Kalpadrukośa*<sup>1</sup> has recorded the following facts bearing on the date of the lexicon *Medini* :—

(1) Rāyamukuta ( A. D. 1431 ) quotes *Medini*.

(2) Padmanābhadatta, who wrote his *Pr̄ṣodarādīvṛtti* in A. D. 1375, quotes *Medini* in his *Bhūrip̄rayoga* as follows :—

“ विश्वप्रकाशामरकोषटीकात्रिकांडशोषोऽज्वलदत्तवृत्तीः ।

हारावलीमेदिनिकोषमन्यच्चालोक्य लक्षं लिखितं मथैत् ॥ ”

( Vide p. 192a of Aufrecht's *Cata. of Oxford MSS.*, 1864, where a MS of *Bhūrip̄rayoga* is described ).

(3) Mallinātha ( c. A. D. 1430 )<sup>2</sup> quotes *Medini* on *Māgha* II, 65 as follows :—

“ इनः पर्यौ नृपार्कयोरिति मेदिनी ”

(4) The *Maṅkhaṭīkā* contains a quotation from *Medini* ( कमिति प्रकृत्यमस्तके च सुखेऽपिचेति अव्ययप्रकरणे मेदिनिः ) which, if genuine, would push back *Medini*'s date to the 12th century for the *Maṅkhaṭīkā* was written before the last quarter of the 12th century.

Leaving aside the quotation from *Medini* in the *Maṅkhaṭīkā* composed before c. A. D. 1175 ( last quarter of the 12th century ) we may put *Medini* definitely between A. D. 1111, the date of *Viśvakośa* mentioned as बहुदोष by *Medini* and A. D. 1375, the date of Padmanābhadatta, who quotes from *Medini* in his *Bhūrip̄rayoga*.

† *New Indian Antiquary*, Vol. VII, pp. 171–175.

1. Ed. in G. O. Series, Baroda, Vol. I, ( 1928 ), p. XL.

2. According to Dr. V. Raghavan Mallinātha composed a work called *Vaiśyavamśasudhākara* for Devarāya II of Vijayanagar ( A. D. 1422-1466 ) — Vide pp. 111-117 of *New Indian Antiquary*, Vol. II.

Let us now see if we can go backwards from the definite later limit of A. D. 1375 for the date of the *Medini* lexicon.

In my article<sup>1</sup> on the date of Cāitravardhana I have assigned him to the period A. D. 1172 and 1385. Prof. N. A. Gore of the S. P. College has drawn my attention to several quotations from *Medini* found in the commentary of Cāitravardhana on the *Meghadūta*<sup>2</sup> of Kālidāsa. These quotations suggest the possibility of a date for *Medini* earlier than A. D. 1350 or so. Dr. A. B. Keith<sup>3</sup> assigns Medinikara "to the fourteenth century."

In view of the foregoing references to the date of *Medinikara* made by responsible scholars we must try to fix this date within exact limits so that the chronology of many works which quote *Medinikara* would be definitely determined and I propose to record below some new evidence from a non-Sanskrit source which, if accepted, definitely pushes back the date of *Medini* lexicon before A.D. 1300.

Dr. S. K. Chatterji published his very learned paper on "The *Varṇa-ratnākara* of Jyotiriśvara Kaviśekharācārya" in the *Proceedings of the Fourth Oriental Conference* (Allahabad, 1928), Vol. II, 553-620. This paper is based on a MS of the *Varṇa-ratnākara* on palm-leaf written in "ଲ. ସେ. ୩୮" i.e. in the year 388 of the *Lakṣmaṇa Samvat* = A.D. 1507. This MS is preserved in the Library of the Royal Asiatic Society of Bengal (Govt. Collection — No. 48/34). The work *Varṇa-ratnākara* is the oldest work in the Maithili language of North Bihar so far known. Speaking of the date of the author Dr. Chatterji makes the following observations :—

(1) The author of the *V. R.* (*Varṇa-ratnākara*) is a well-known figure in medieval or late Sanskrit Literature.

1. Vide pp. 109-111 of *Annals (B. O. R. I.)* 1934, Vol. XV. It appears from Prof. Velankar's *Jinaratnakosa* that Cāitravardhana composed a work (सिन्दूरप्रकरणिका) in A. D. 1449 (Samvat 1505).

2. Vide *Meghadūta* (Kashi Sanskrit Series).

3. Vide p. 414 of *Sanskrit Literature*, 1928. Mr. Y. R. Date (Vide p. 27 of महाराष्ट्रभाषाभ्यासकोशरचनाशास्त्र व कोशवाच्मय) in his remarks on *Medini* refers to Sir R. G. Bhandarkar's view about the date of *Medini* recorded on p. 13 of the Intro. to मालतीमाधव (B. S. Series, 1876). According to this view *Medini* belongs to the end of the 14th Century.

- (2) He wrote a *prahasana* or farce called the *Dhūrtasamāgama* and a work on erotics called the *Pañcasādya*. According to Mr. Manomohan Chakravarti our author wrote a work called *Rāṅgāśekhara* (*J. A. S. B.*, 1915, p. 414 footnote).
- (3) According to Mr. Manomohan Chakravarti (*J. A. S. B.*, 1915, pp. 407-433) our author was patronized by a King of the Karnāṭa dynasty of the name Harasimhadeva, who ruled "during the first quarter of the 14th century" i. e. between A.D. 1300 and 1325.
- (4) Our author was a "Cousin of the grandfather of Vidyāpati (c. A. D. 1400)."
- (5) The period during which our author flourished was the golden age of Sanskrit studies in Mithila of post-Mohammadan times.

Dr. Chatterji has recorded illustrative passages from the *Varnaratnākara*, which appears to be an encyclopaedic work like the *Mānasollāsa* in Sanskrit by Someśvara III, the Cālukya King of Mahārāṣṭra (A. D. 1127-1138). In the extract called भाट वर्णना (p. 583) which records the qualifications of a भाट, or official bard of the court, who was often a sort of ambassador to his king, well-trained in all kinds of learning we are informed that he should be proficient in the knowledge of 18 lexicons' viz. (1) धरणि, (2) विश्व, (3) व्यालि, (4) अमर नामलिङ्ग, (5) अजय, (6) पल्दूर, (7) शास्त्रत, (8) रुद्रट, (9) उत्पलिनी, (10) मेदिनीकर, (11) हारावली and others.

As the author of the *Varnaratnākara*, who flourished between A.D. 1300 and 1325, mentions मेदिनीकर lexicon as a standard lexicon among the 18 *kośas* popular at the court of Mithila, we have reason to believe that *Medinikara* had attained some literary status and standing say by A.D. 1300. If this view is accepted we can safely push back the date of *Medinikara* before A. D. 1275 or so. As *Medinikara* mentions the *Viśvakośa* composed in A.D. 1111 and condemns it as "बहुदोष" we are warranted in supposing that *Medinikara* is removed from A.D. 1111 by about 100 years so that the date of *Medinikara* gets fixed up say between A.D. 1200 and 1275. In this

1. "धरणिविश्वव्यालिभमरनामलिङ्गभजयपल्दूरशाश्वतस्त्रउत्पलिनीमेदिनीकरहारावलीप्रसृति ये भठारहओ कोष तँ व्युत्पन्न।"

way the reference to *Medinikara* in a Maithili work of c. 1320 A.D. enables us to take back the date of *Medinikara* from A.D. 1375 to 1275, a period of 100 years. This is no small achievement in the field of Indian chronology, especially when scholars have failed to fix up the date of this much-cited lexicon during the last 75 years. Sir R. G. Bhandarkar discussed the date of *Medinī* in his celebrated edition of the *Mālatimādhava* as early as 1876. He pointed out that Jagaddhara, the commentator of this drama, himself a Maithili author quotes *Medinī* several times and if the date of *Medinī* is fixed up it would help us to fix up the date of Jagaddhara. Unfortunately no Sanskrit source has yielded any definite evidence to determine the date of *Medinī* since 1876 and it was by mere chance that I happened to read Dr. S. K. Chatterji's scholarly paper on the *Varṇaratnākara* published in 1928 and noticed the reference to *Medinikara* or *Medinī* in this early Maithili work of c. A. D. 1320 represented by a rare MS of A.D. 1507. I struggled in vain during the last 10 years to find any definite evidence for the date of *Medinī* as many dates of Sanskrit works are dependent on the date of *Medinī*. At long last, I believe, I have brought *Medinī* within very narrow limits viz. A.D. 1200-1275 or so. These limits harmonize with the following data bearing on the date of *Medinikara* :—

- (1) *Vardhamāna*, a writer on dharmaśāstra, who flourished between A.D. 1450 and 1500 according to M. M. P. V. Kane', quotes मेदिनिकर [ Vide folios 12 and 13b of a MS of *Vardhamāna*'s गङ्गाकृत्यविवेक in the British Museum described by Bendall—*Cata.* of *British Mus. MSS*, 1902, pp. 75-76 ]. This British Museum MS of गङ्गाकृत्यविवेक by वर्धमान is dated *Lakṣmaṇa Saṁvat* 378 = 1496.
- (2) *Mallinātha* (c. A.D. 1430) mentions and quotes from *Medinī* on *Māgha* II, 65 as I have already pointed out.
- (3) *Rāyamukuta* (A.D. 1431) on *Amara* quotes *Medinī* several times.
- (4) *Padmanābhadatta* (A.D. 1375) quotes *Medinī* in his *Bhūriprayoga*.
- (5) *Jagaddhara* (Between c. 1275 and 1473 A.D.<sup>2</sup>) quotes *Medinī*

1. Vide p. 736 of *History of Dharmashastra*, Vol. I (1930).

2. Vide my paper on the date of Jagaddhara (pp. 71-73 of *Jour. S. V. O. Institute*, Tirupati, Vol. IV).

many times in his commentaries on the *Mālatīmādhava* and the *Mudrārāksasa*. The Nepal MS of the *Vāsavadattālikā* by Jagaddhara is dated A.D. 1473.

- (6) *Rāghavabhaṭṭa* (A.D. 1475-1500) quotes मेदिनीकर in his commentary on the शाकुन्तल (Vide p. 2 of M. R. Kale's Edn. 1913).

The number of works quoting *Medinī* is very large. I note below some of them to enable other scholars to note similar quotations from *Medinī* from Sanskrit and other sources :—

- (1) *Rāmacandra*'s commentary on the *Anandalaharī* (B. O. R. I. Ms No. 667 of 1882-83) called पंदरार्थचन्द्रिका quotes मेदिनी many times.
- (2) *Lokanātha* in his commentary मनोहरा on the Bengal recension of the *Rāmāyaṇa* mentions मेदिनी, विश्वकोश, भूरिप्रयोग, विमलबोध (*Mbh* commentator) and ( नारायण ) सर्वज्ञ (*Mbh* Comm.) — Vide p. 1181 of *I. O. Cata.* Pt. VI, 1899).
- (3) *Śivadāsasena*<sup>3</sup> in his Comm. तत्त्वचन्द्रिका on चक्रदत्तसंग्रह (c. 1060 A.D.) quotes मेदिनीकर (Vide p. 939 of *I. O. Cata.* Pt. V, 1896).
- (4) *Harirāma* in his कातन्त्रव्याख्यासार quotes मेदिनीकर (Vide p. 200 of *I. O. Cata.* Pt. II, 1889).
- (5) *Rāmanātha Vidyāvācaspati* in his त्रिकाण्डविवेक refers to मेदिनीकरकृतकोष (Vide p. 273 of *I. O. Cata.* Pt. II, 1889).
- (6) *Haragaurīstotra-tīkā* quotes मेदिनी (Vide p. 1142 of *I. O. Cata.* Vol. II by Keith).
- (7) *Lakṣmaṇabhaṭṭa* in his commentary on the *Naiṣadhiyacarita* quotes मेदिनी (Vide MS No. 716 of 1886-92, folio 10). *Lakṣmaṇabhaṭṭa*'s date has been fixed by me between A.D. 1431-1730 (Vide *Calcutta Ori. Journal*, II, 309-312).
- (8) *Kāyastha Gopāla* in his comm. on the कुमारसंभव quotes माद्यनीकर (Vide folio 29 of MS No. 678 of 1886-92). He also quotes प्रक्रियाकौमुदी of *Rāmacandra* (c. A.D. 1350-1400). Vide my paper on this author [in the *Annals* (B.O.R. Institute) XV, 114-116].

1. *Śivadāsa Sen* was Court-physician of Barbek Shah of Bengal. Lane-poole gives A.D. 1459 as the date of Bārbek Shah of Bengal (Vide p. 307 of *Muhammedan Dynasties*, London, 1925). Vide my paper on Khāraṇādi in *Poona Orientalist* (Vol. IV, 1939, pp. 49-62).

- (9) *Sujana* in his शब्दलिङ्गार्थचन्द्रिका mentions मेदिनी twice (Vide p. 43 of *Adyar Library Bulletin*, Manuscripts Notes (February 1943 — Note by H. G. Narahari). According to Mr. Narahari this lexicon is *not later than A.D. 1750.*
- (10) *Vidagdhavallabhā*, Comm. on the वासवदत्ता of Subandhu (B. O. R. I. Ms No. 464 of 1887-91) quotes मेदिनी or मंदिनीकर (folios 16, 11, 18, 23, 27, 30) and गीतगोविंद of जयदत्त (folios 39, 43) (Vide p. 135 of *Annals B.O.R.I.*, XXI, 1940 — my article on the commentators of the वासवदत्ता). I may note here that a MS<sup>1</sup> of the मेदिनीकोष in Maithili Characters in the Nepal Darbar Library is dated “ल. सं. ३७७ पौषवदि” i. e. *Lakṣmaṇa Samvat* 377 = A.D 1495. This is perhaps the earliest dated MS of this lexicon.

Some of the commentators of the *Mahābhārata* quote *Medinī* lexicon, but as the date of *Medinī* was left undetermined so far I could not make use of these quotations for chronological purposes. I take this opportunity of noting these commentators as follows :—

- (1) *Nārāyaṇa*<sup>2</sup> in his निगूढपदबोधिनी quotes मेदिनी (Vide p. 7248 of *Madras Catalogue* for 1925-26 to 1927-28—1935). He mentions other commentators of the *Mahābhārata* viz. वैश्णपायन, देवस्वामि or देवबोध, विमलबोध, अर्जुनमिश्र, नारायणसर्वज्ञ, शाण्डिल्य, माधव etc.

1. Vide p. 79 of H. P. Sastri's *Cata. of Nepal Darbar MSS*, Calcutta, 1905.

2. *Madras Cata.* (1925-26 to 1927-28) p. 7247.

“ निघण्टुभाष्यनिगमनिष्टकानि विशेषतः ।  
 वैश्णपायनटीकादि देवस्वामिमतानि च ॥  
 श्रीमद्विमलबोधस्य मतं मिश्रार्जुनस्य च ।  
 श्रीनारायणसर्वज्ञमतमालोच्य तत्वतः ॥  
 श्री महाभारतव्याख्या निगृह ( र्थ ) पदबोधिनी ।  
 टीका विरच्यतेस्माभिरादिपर्वकमादियम् ॥ ”

p. 7249 —

“ श्री देवबोधविमलबोधशाण्डिल्यमाधवाः ।  
 नारायणश्वर्वज्ञर्जुनमिश्रस्तथैवच ॥  
 एतेषामतमालोच्य स्वमत्या च क्वचित् क्वचित् ।  
 कृता नारायणोनायं निगृहपदबोधिनी ॥ ”

- (2) *Caturbhujamisra*<sup>1</sup> in his commentary on the विराटपर्वत् of the Mbh. quotes मेदिनीकर (Vide p. 188 of Mbh. *Virāṭaparvan*, ed. Bakre, Gujarati Press, 1915). This quotation reads :— “ वृषभः श्रेष्ठवृषयोः ” इति मेदिनीकरः. This quotation has been identified by me and found correct [Vide p. 144 of *Medinikosha* (Jivananda, 1872)].
- (3) *Arjunamisra* the Bengali commentator of the *Mbh* quotes *Medinī* or *Medinikara* several times in his comm. on the विराटपर्वत् (Vide pp. 66, 69, 72, 74, 89, 95, 105, 116, 119, 142, 143, 146, 190 of Gujarati Press Edition, 1920, Bombay).

I note here some views about the date of अर्जुनमिश्र noted by me :—

- (1) *Holtzmann* assigns A (= Arjunamisra) to the 13th or 14th century (Vide p. 404 of Vol. I of *Sukthankar Memo. Edition*, 1944).
- (2) *Dr. Sukthankar* notes a Ms of A's Comm. on the मोक्षधर्म dated A.D. 1534. He says that A's date must be “ long prior to A.D. 1534. A mentions देवबोध, विमलबोध, शांडिल्य, माधव, नारायणसर्वज्ञ (Vide p. 266 of *Suk. Memo. Edn.* Vol. 1).
- (3) *Jogendra Chandra Ghosh* assigns A to about A.D. 1297 (Vide pp. 706 ff. of *Indian Culture*, Vol. I).
- (4) In my article on A (*Indian Culture*, Vol II. 141 ff.), I assigned A to about 1474 A. D. This date harmonises with the date A.D. 1534 of a MS of A's Comm. recorded by Dr. Sukthankar.

In view of *Medinī*'s date (c. A.D. 1200-1275) now fixed by me, I think we may safely put Arjunamisra between c. A.D. 1350 and 1500.

The foregoing data will amply illustrate the importance of the date of *Medinī* or *Medini* lexicon in the field of the chronology of Sanskrit literature. I need not, therefore, record any more references to *Medinī* made by authors who definitely flourished

1. गदानन्द in his comm. on the *Virāṭaparvan* mentions चतुर्भुजमिश्र, वसन्तराय (author of भारतभूषण), विमलबोध, and अर्जुन (मिश्र). See *Cata. of Sanskrit MSS* (Vol. xvii) of Bangiya Sahitya Parishad, Calcutta).

after A. D. 1600 or so. Before closing up this paper I have to note the following views about the date of *Medinī* which are upset by the date of *Medinī* now fixed up by me :—

- (1) *Winternitz and Keith* in describing a MS of *Medinī* in the Bodleian Library, Oxford, assign Medinikara to "circa 1400", (Vide p. 122 of *Cata. of Bodleian Library*, Vol. II, Oxford, 1905).
- (2) *Zacharie (Indi. Wort.* § 25) cites authorities for the assignment of *Medinī* to the end of the 14th Cent. A. D. (Vide p. 169 of Bendall's *Cata. of British Museum MSS*, 1902).
- (3) Mr. Nalini Nath Das Gupta in his article on the Bengali commentators of the *Amarakośa* (*Indian Culture*, October 1935, p. 264) makes the following remarks about the date of *Medinī* :—  
"Since *Medinī*, as we know, cites in his lexicon (*Medinikośa*), Mādhava, the author of the Dhātuvṛtti grammar and brother of Sāyaṇa (1360 A. D.) and is cited by Padmanābhadatta in his *Bhūriprayoga* lexicon we may without any great risk of error place him about 1375 A. D."

As we have pushed back the date of *Medinī* by about 100 years from A. D. 1375, where Mr. Das Gupta has fixed it, we must explain the reference to Mādhava by *Medinī*. Possibly this Mādhava is not the brother of Sāyaṇa but he is identical with *Mādhavakara* the author of *Paryāyaratnamālā* (Vide p. xi of Intro. to *Kalpadrukośa*, Vol. I — G. O. Series, Baroda).

If my view regarding the date of *Medinī* recorded in this paper is accepted by scholars, they will have to reject the views of KEITH, WINTERNITZ, ZACHARIE and DASGUPTA according to which *Medinī* belongs to the 14th century. I am inclined to hold the view that *Medinī* belongs to the 13th century.<sup>2</sup> I shall, therefore,

1. In 1936 I published a paper on the date of *Viśvalocanakośa* of Sridharasena in the *Karnatak Historical Review*, Vol. III, pp. 15-20. In this paper I observed as follows :—

"As *Medinī* refers to and criticizes *Viśvaprakāśa* (A. D. 1111)

(Continued on next page)

welcome any evidence from other scholars which either confirms this view or contradicts it, provided their evidence is of a contemporary character and hence not open to doubt or argument.

In the light of the evidence brought forth by me in this paper we have to reject the following statements of Sir R. G. Bhandarkar regarding the date of *Medinī* made by him in his *Preface* to the *Mālatīmādhava* :—

- (1) “ *Medinikara*, therefore, lived *after about 1375 A. D.* ” (Vide p. xxi). I have proved in this paper that *Medinikara* is earlier than A. D. 1275.
- (2) “ Probably *Medinikara* lived *about the same time as Mallinātha* ” (*Ibid*). This is not correct as *Mallinātha* flourished about A. D. 1430 while *Medinī* is earlier than *Mallinātha* by more than 150 years. *Mallinātha* composed a work for Devarāya II of Vijayanagar (A. D. 1422-1466).
- (3) “ *Medinī*, therefore, very probably *lived after Mallinātha* ” (*Ibid*, p. XX). This statement has also been disproved by my evidence as *Medinī* is earlier than *Mallinātha* by more than 150 years.

At one place Sir R. G. Bhandarkar states that *Medinī* “ *lived about the same time as Mallinātha* ” while at another place he observes that *Medinī* “ *lived after Mallinātha*. ” These contradictory statements only show the divided state of Bhandarkar’s mind which then found no fulcrum of fact on the strength of which he could lift up the problem of *Medinī*’s date from the slippery ground of relative chronology, made more slippery by the grease of groundless guesswork and absence of reliable evidence. I have dealt with Bhandarkar’s view about the date of *Medinī* with a view to directing the attention of scholars to new evidence on the old problem and not out of any want of deference to the grandfather of Oriental learning on whose shoulders we stand and carry on our research with a wider vision and new tools not available to his generation.

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and as he is quoted in the *Prśodarādīvr̥tti* of Padmanābhadatta (A. D. 1375) we may not be far wrong if we assign him to the *thirteenth century*. ”

This surmise about the date of *Medinī* stands substantiated by the evidence recorded in this paper.

## 44. Some new Evidence from the Rasaratna-pradīpa of Rāmarāja on the Genealogy of the Tākā Kings of Kāṣṭhā — Between A. D. 1200 and 1500 ‡

Prof. P. V. Kane in his section on Madanapāla and Viśveśvara-bhāṭṭa (*History of Dharmāśāstra* Vol. I, 1930) deals with the genealogy of Madanapāla. He observes :—

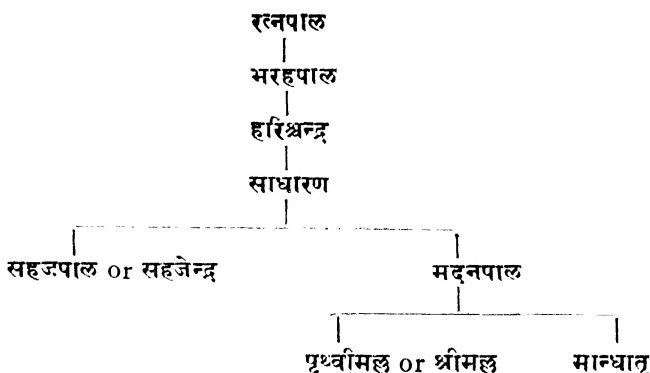
“ Madanapāla belonged to the family of Tākā Kings that ruled in Kāṣṭhā ( modern Kath ) on the Jumna to the north of Delhi.<sup>1</sup> The printed *Madanapārijāta* makes the family name to be ‘ Kāṣṭhā ’, but this is most probably a wrong reading as in the *Mahārṇava* and other works of Madanapāla the family name is distinctly stated to be Tākā. The pedigree of the family as gathered from the *Madanapārijāta* and the other works is given below. Some works such as the *Mahārṇava* omit the mention of Sahajapāla. About Sādhāraṇa it is said that he brought about the remission of all taxes at the three *tīrthas* ( Prayāga, Kāśī and Gayā ).”<sup>2</sup>

The pedigree as recorded by Prof. Kane is as follows :—

‡ *New Indian Antiquary*, Vol. VII, pp. 176–180.

1. “ अस्ति प्रत्यतिभवोपगतप्रशस्ति विस्तारिणी भुवि शकाधिपराजयानी । दिल्लीति विश्विदिता नगर्णमतली पळांग भाति पुरत्थिदिवोपि यस्याः ॥ तामुत्तरेण यमुनातटदेशनिष्ठा काष्टेष्यभूदनुपमा नगर्ण गरिष्ठा । यस्यामनल्पविभवोपचिता वभूवुः काष्टान्वया महितकीर्तिजुषो महीशाः ॥ ” — verses 4 and 5 of मदनपारिजात ; at the end of the मदनविनोदनिष्ठण्ड we read “ टाकान्वये मद्दतिभूमिभुजां विद्युद्दे काष्टेति नाम नगरं जयति प्रसिद्धम् ” — Vide Aufrecht’s *Oxf. Cat.* p. 275a ( •MS of मदनपारिजात where the reading is ‘ टाकुलाम्बुराशाँ ’ for काष्टकुलाम्बुराशाँ of the printed text.”

2. “ तीर्थत्रयाकरविमुक्तिमर्चीकरथः ” Verse 10 of the महार्णव, D. C. MS No. 259 of 1886–92 :— कीनाशपाशन्यवद्विमोचनार्थं तीर्थत्रयीकरविमुक्तिमर्चीकरथः ॥ Verse 10 of स्मृतिकौमुदी.



According to the evidence recorded by Prof. Kane the literary activity<sup>1</sup> of Madanapāla "must be placed between 1360—1390 A. D."<sup>2</sup> Such a patron of learning enjoyed the reputation<sup>2</sup> of the Bhoja Paramāra of Dhara even in lifetime, being called अभिनवभोज. Numerous MSS<sup>3</sup> of the works composed under Madana's patronage

1. Vide Aufrecht CC I, 425 —

"मदनपाल" of the Tākā race, King of Kāśṭhā, father of Māndhātṛ, brother of Sahajapāla, son of Hariścandra, son of Bharahapāla, son of Ratnapāla. He was patron of Viśveśvara (Madanapārijāta etc.). The following works were written in his reign but attributed to himself :— आनन्दसंज्ञावन, तिथिनिर्णयसार, मदनपालिजात, मदनपालविनोद, यन्त्रप्रकाश, शृङ्खर्म-बोधिनी, सिद्धान्तगर्भ (?), स्मृतिकौमुदी, " " मदनपालविनोदनिधण्डु shorter मदन-विनोद a vocabulary of *materia medica*, *composed in 1375*, and attributed to Madanapāla, IO 42. L. 860. K 214. Kh. 90. B. 3.40.4.230 ; Bik. 647. Katm. 13. Pheh. 2. NW 588. Oudh. III, 20. XIV, 108. NP 1. 10. Quoted in *Nighaṇṭurāja* Oxf. 323a, in *Bhāvaprakāśa*, Oxf. 311b, in *Smṛtyarthasāgara*. "

2. In fact in his commentary on the *Sūryasiddhānta* the 7th intro. verse reads as follows :—

" प्रतिदिनमुद्दितर्नवेः प्रवैष्टैः स्मृतिसरणौ गणिते चिकित्सिते च ।  
जगति विजयते विजृम्भमाणैरभिनवभोज इति प्रथा यदीया ॥ "

(Vide Kane, *His. of Dharmasāstra*, I, 387, footnote 938).

3. These may be recorded here according to works :—

(1) आनन्दसंज्ञावन — CC I. 49 — " *Samgīta*, attributed to Madanapāla. Bik. 509 " on singing, music, dancing,

(Continued on next page)

have been preserved in the different Manuscript Libraries. These works pertain to a variety of subjects such as music, dharmaśāstra, jyotiṣ and medicine.

The promotion of Sanskrit learning under the rule of Madanapāla as indicated by the works now extant makes us inquisitive about similar service to literature rendered by any of his predeces-

(Continued from previous page)

musical instruments and the musical modes or rāgas.”  
fol. 29 — Date *Samivata* 1585 = A. D. 1529.

- ( 2 ) तिथिनिर्णयगार — *CC* I, 231 — “ Quoted Oxf. 276a ( Compare संशेषपतिथिनिर्णयसार by गोकुलजित् W. P. 322 ) — *CC* II, 49 — “ by मदनपाल Stein 90, 306 ( inc. ). Here मदनपाल is called “ हरिश्चन्द्रपुत्र ”. The MS is dated *Samivat* 1746 = A. D. 1690.
- ( 3 ) मदनपारिजात — *CC* I, 425, numerous MSS — Quoted by *Khaṇḍrāya* W. P. 312, by *Mitramiśra*, Oxf. 295a, by *Raghunandana*, Oxf. 292a, by *Vācaspatimiśra*, Oxf. 273b ( b. by Divākara in *Aśāraka*, by Keśava in *Dvaitaparīṣiṣṭa* — *CC* II, 97 — “ Stein 98 ”, “ मदनपाल — King of काशी, father of पृथ्वीमल ( बालचिकित्सा ) and मान्धारू. The शूद्रधर्मवोधिनी does not differ from the स्मृतिकौमुदी ” — *CC* III, 92 — “ As p. 216 ( 3 MSS ), Bd. 289 ( inc. ) CS, 2.101. 102 ( inc. ).
- ( 4 ) मदनपालविनोद — *CC* I, 425 ( also called मदनविनोद ).
- ( 5 ) यन्त्रप्रकाश — *CC* I, 472 — “ attributed to Madanapāla, Oxf. 276a. ” ( This work is different from यन्त्रप्रकाश and Comm. by Rāmacandra, son of Sūryadāsa, grandson of Śivadāsa — Vide *CC* II, 109 ).
- ( 6 ) शूद्रधर्मवोधिनी — *CC* I, 659 — “ Oppert II, 6477. ” See स्मृतिकौमुदी.
- ( 7 ) स्मृतिकौमुदी — *CC* I, 756 — “ by Madanapāla or rather Visveśvara IO 2515 and numerous other MSS. ( The IO MS is written “ about 1550 A. D. ” ). Vide also *CC* II, 179 and *CC* III, 154.
- ( 8 ) सिद्धान्तगर्भ — *CC* I, 718 — “ a work attributed to Madanapāla, Oxf. 276a. ”

sors<sup>1</sup> or descendants but for this purpose it is necessary for us to know as complete a genealogy of the Tākā dynasty of Kāsthā as can be revealed by documentary evidence. The documentary evidence for extending the genealogy of the Tākā race further than the time of षट्वीमल mentioned last in Prof. Kane's statement of this genealogy recorded above is fortunately forthcoming from a MS of a medical work called the रसरत्नप्रदीप (by रामराज) of which three MSS only are recorded by Aufrecht.<sup>2</sup> The fourth MS of this work is mentioned by Peterson<sup>3</sup> in his *Catalogue of Ulwar MSS.* The MS in Aufrecht's entry " Peters 4.40 ( incl. ) " = No. 1079 of 1886-92 in the Government MSS Library at the B. O. R. Institute, Poona. It has been described by Dr. Har Dutt Sharma on pp. 247 - 249 of his *Descriptive Cata. of Vaidyaka MSS* ( B. O. R. I.— Vol. XVI, Part I, 1939). Dr. Sharma makes the following remarks about the author of the work :—

" The author seems to belong to a royal family. He calls his

1. The predecessors of Madanapāla according to the genealogy reconstructed by Prof. Kane are रत्नपाल, भरहपाल, हरिश्वन्द and साधारण. Aufrecht records no MSS of works ascribed to these predecessors. There is a work called धर्मसंग्रह composed by उपाध्याय हरिश्वन्द (CC I, II, p. 58) about A. D. 1850 under रामसिंह of the Jaipur dynasty (Vide my article in *Poona Orientalist*, Vol. II, p. 178), but this work has nothing to do with the Tākā race. Aufrecht ( CC I, 707) mentions साधारणदेव as the author of मुक्तावली on Häla's गाथासप्तशती; but this King is the son of मल्लदेव and grandson of वामनदेव and hence different from Madanapāla's father साधारण. Aufrecht does not ascribe any works to सहजपाल the brother of Madanapāla.

2. CC II, p. 116a — { रसरत्नप्रदीप med. by रामराज son of रत्नदेव }  
 { Peters 4.40 ( incl. ); Stein 187. }

CC I, p. 496 — " रसरत्नप्रदीप by रामराज — 216 " Aufrecht makes the following entry regarding an anonymous work on medicine called रसरत्नप्रदीप as follows :—

CC I, p. 496 — " रसरत्नप्रदीप — med. W. p. 300 ( fr. ); Katm. 13; Radh 32, quoted by त्रिमल in यागतरङ्गिणी, in भावप्रकाश, in योडरानन्द W. p. 289."

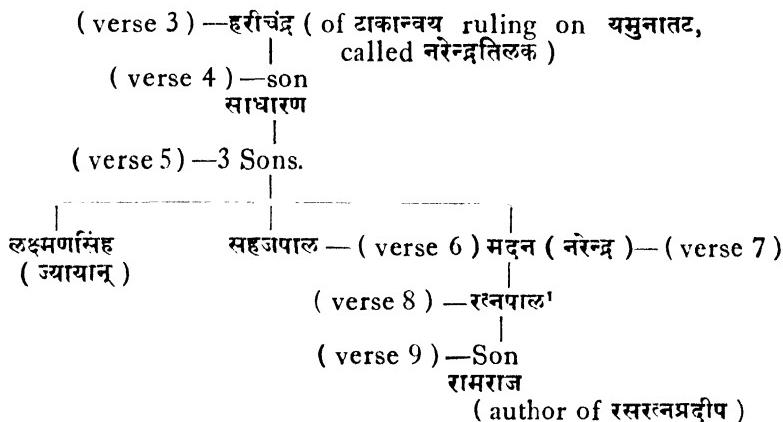
Under " रामराज " Aufrecht makes the following entries :—

CC I, 518 — " रामराज — नाडीप्रकाश, रसरीपिका. Both quoted by वैद्यचिन्तामणि — रसरत्नप्रदीप. "

3. Vide p. 71 and Extract 425 of *Cata.* ( 1892 ).

ancestors as reigning at Kāṣṭā on the banks of Yamunā. His father's name is रत्नपाल and he was in the services of his grandfather named साधारण."

Verses 1 to 9 at the beginning of the MS record the genealogy of the author which may be represented as follows:—



The above genealogy is very important as it adds the following names to Prof. Kane's genealogy of the Kāṣṭā Kings of the Tākā race :—

- (1) लक्ष्मणसिंह, the eldest brother of मदनपाल not mentioned by Prof. Kane.
- (2) रत्नपाल, a descendant of मदनपाल.
- (3) रामराज, the son of रत्नपाल and author of the रसरत्नप्रदीप.

A question now arises as regards the chronology of रामराज and his father रत्नपाल. For deciding this question we have to record the following evidence :—

1. Though Dr. Sharma makes रामराज the grandson of साधारण it is not possible to accept this statement. In the first place Dr. Sharma has ignored मदननरेन्द्र mentioned in verse 7. The name of रत्नपाल in verse 8 is introduced as follows after the mention of मदन in verse 7 :— “वंशेऽथ विश्विदिते नृपरत्नपाल । प्रारुचभूव etc.” i.e. in the line of मदन and his predecessors was born रत्नपाल etc. The expression “वंशेऽथ” raises a doubt about the exact relation of मदन with रत्नपाल. I have, therefore, indicated this relation by a *dotted line*, leaving the question of this relationship open for further investigation. It is, however, certain that our रामराज remembered a fragment of his genealogy from हरीचंद्र to मदन and from रत्नपाल to himself.

(1) According to Aufrecht (*CC* I, 496) an anonymous *Medical work* रसरत्नप्रदीप has been quoted in the following works :—

(i) *Yogatarangiṇī* of Trimalla.

(ii) *Bhāvaprakāśa* of *Bhāvamiśra* (c. A.D. 1550).

(iii) *Todarānanda* (between A.D. 1565 and 1589 — See Kane's *History of Dh.*, Vol. I, p. 423)

The only other medical work of the name रसरत्नप्रदीप of known authorship is that by रामराज. I am, therefore, inclined to presume that the रसरत्नप्रदीप mentioned and quoted in the three works viz. the *Yogatarangiṇī*, *Bhāvaprakāśa* and the *Todarānanda* is identical with the रसरत्नप्रदीप of रामराज belonging to the Tākā line of Kings. If this suggestion is accepted, I have to state that the chronology of Rāmarāja and his work becomes earlier than A.D. 1550 or so, when it is quoted by Bhāvamiśra in his medical compendium called the *Bhāvaprakāśa*. We have now to go backwards from A.D. 1550. For this purpose the date of the *Yogatarangiṇī* of Trimalla which mentions the रसरत्नप्रदीप is important. About this date the following evidence is available :—

Prof H. D. Velankar<sup>1</sup> while describing a MS of Trimalla's *Dravyaguṇaśatasloki* observes as follows :—

(“ Trimalla quotes *Vīrasimhāvaloka* (1383 A.D.) in his *Yogatarangiṇī* and a MS of his *Dravyaguṇaśatasloki* (Mitra, *Notices*, Vol. I, p. 109, No. 203) is dated *Saṁvat* 1555, i.e. A.D. 1499. Trimalla's date, therefore, falls between 1383 and 1499 A.D.”

Prof. Velankar further states :— “ *Rasaratnapradīpa*, a work of Trimalla's son is quoted in the famous *Todarānanda*, Cf. Bendall, *Brit. Mus. Sk. MSS*, p. 212.”

Bendall's statement “ *Rasaratnapradīpa*, a work of Trimalla's son ” is wrong. Bendall has evidently confused *Rasapradīpa* (by Trimalla's son Śāmkarabhaṭṭa) with the *Rasaratnapradīpa* quoted by Todarānanda. Aufrecht does not mention any रसरत्नप्रदीप by Trimalla's son शंकरभट्ट but he mentions रसप्रदीप by Trimalla's son which is not a medical work but an anthology<sup>2</sup> in three chapters. I have already suggested that the रसरत्नप्रदीप quoted by *Todarānanda*,

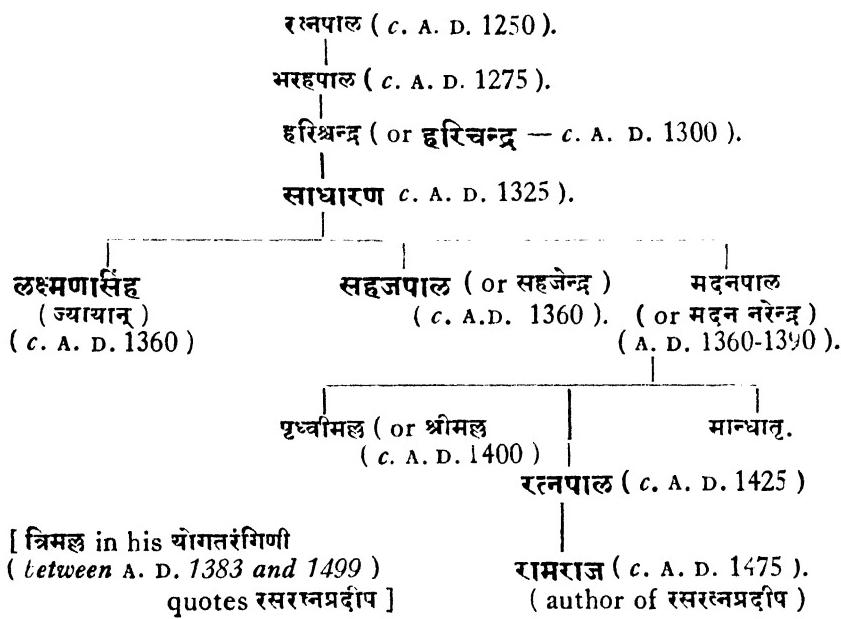
1. Vide p. 59 of *Cata. of BBRAS MSS*, Vol. I (1925).

2. *CC* I, 495 — “ रसप्रदीप an anthology in 3 Chapters by Śāmkarabhaṭṭa, son of Trimallabhaṭṭa, L. 1710. ”

*Yogatarāṅgiṇī* and *Bhāvaprakāśa* is most probably the work of Rāmarāja of the Tākā line of Kings.

The reference to the रसरत्नप्रदीप in Trimalla's work composed between A.D. 1383 and 1499 enables us to push back the date of the रसरत्नप्रदीप of Rāmarāja up to about A.D. 1475, which may be regarded as the later limit for Rāmarāja, the earlier limit being A.D. 1375, the date of मदनपाल in whose line Rāmarāja's father रत्नपाल was born ("वंशोऽथ विश्वविदिते नृपरत्नपालः । प्रादुर्बभूत् etc. ") as stated in the MS of the रसरत्नप्रदीप (No. 1079 of 1886-92).

The genealogy of the Tākā Kings of Kāṣṭhā may now be consolidated as follows :—



It will be seen from the above consolidated genealogy that the name रत्नपाल which is the first name in the genealogy is again repeated after about 200 years. This genealogy, also shows how we have been able to extend the known genealogy of Madanapāla by about 100 years. The rule of the Tākā Kings of Kāṣṭhā for a continuous period of 300 years is thus proved on documentary evidence. We must now investigate the history of this Tākā line of Kings before Ratnapāla (c. A. D. 1250) and after Rāmarāja (c. A. D. 1450), the author of the *Rasaratnapradīpa*.

## 45. Studies in the History of Indian Cosmetics and Perfumery — A critical Analysis of a rare Manuscript of Gandhavāda and its Marāṭhī Commentary — Between c. A. D. 1350 and 1550 †

In a paper contributed by me to the *Journal of the Bombay University*,<sup>1</sup> I have given a critical analysis of a rare treatise on the science of cosmetics and perfumery represented by a single MS in the Raḍḍi Collection of the Bhandarkar O. R. Institute, Poona. This work is called the *Gandhasāra* by Gaṅgādhar. In the same bundle in which I discovered the *Gandhasāra* there is another work written in the same hand called the *Gandhavāda* with a Marathi commentary. Folios 1 to 27a comprise the *Gandhasāra*, while folios 27b to 49 comprise the *Gandhavāda* with commentary. After the colophon of the *Gandhasāra* the MS of the *Gandhavāda* begins as follows :—

*Folio 27b* — “ वरनलिनवदनमिलिता, जलजदनलदसहिता,  
मदमदनलगरुविहिता, मधुतगरकरजमृदिता,  
करालविबोधिता, निशाकरसंयुता ॥ लतावसंतसेविता भुजंग-  
विजूंभिता ॥

॥ हरये नमः ॥ गंधवादु ॥

नखपलव भागपल गंधं कृष्णागरपलं ।  
नख द्विपलकं चैव द्विपलं जाति कोसकं ॥  
मांसी शैलज तालीस उशीरशतपत्रकं ॥ १ ॥  
चंपाजलद लोवान गंह्लासटि पुनकं ।  
पृथक्यलमितं भागं बकं इवणपाचितं ॥ २ ॥  
सरुवाचांबरं चैव पृथक्द्रादशशोणकं ।  
त्वगेला च लवंगं च कोष्टं चेत् शदशाणकं ॥ ३ ॥

† *New Indian Antiquary*, Vol. VII, pp. 185–193.

1. For September 1945 issue [ Vol. XV ( N. S. ) Part 2, pp. 44–45 ].

त्रिवारं वस्त्रपूर्तं च नखं च घृतपाचितं ।  
पुष्पावासं सुवासं च केतकयादलपञ्चकं ॥ ४ ॥  
॥ मन्मथोदयपिष्टकं ॥

टीका ॥ श्रीखंड पले २० । अग्रह पले ६ । नख पले २ । जायपत्री पले २ ।  
मांसी पल १ । सैलज पल १ । तालीसपत्र पल १ । वाल पल १ । भोल श्री टांक १२ ।  
पांचि टांक १२ । अंबसा टांक १२ । तज टांक १२ । येला टांक १२ । लवंग टांक ६ ।  
कोष्ट टांक ६ । नख टांक ६ ।

तृपं तलौनि ताबेट होति येरुके दलता घालिजे । तें तृपं मोजयिजे आँडि काढितां  
घालिजे ॥ फुलांचा वासु दीजे ॥ उत्तम वासु होय ॥ राज्या योग्य देव योग्य बुका होए ।  
अति उत्तमु होए ॥ श्रीगंध उगालुनि घालिजे ॥ हा महासुगंध होए ॥

मांसी बकुल सेवंती लवंगाम्रनिशा पृथक् ।  
अष्टभागं न्यसेचान्ये गांठिनखश्च सैलजं ॥  
दवणा मह ब्रह्मी च सेलारस पृथक् चतुः ।  
कर्चुरः चंपकलिका पृथक् द्वादशभागिकं ॥  
विशाति भद्रमुस्ता च पत्रपुंनागकोष्टयोः ।  
पृथभागिकं योन्यं निशा ज्याज्या पलं पलं ॥  
पलार्द्ध खर्णव गेस्त्र त्रिवारं वस्त्रगालितं ।  
नख घृतपाच्यं च पश्चात्सिलारसस्तका ॥  
पुष्पवासं न्यसेद्रात्रौ राजयोग्यं च पित्तहा ।  
वशीकरण सर्वाञ्छिजनवस्थ मनोहरं ॥

टीका ॥ मांसी पले ८ । बकुल म्हणता भोलसरिफुल पले ८ । सेवंती पले ८ ।  
लवंगा पले ८ । अंबे हलदि पले ८ । गांठिवना पले ८ । मरुवा पले ४ । नख पले ४ ।  
सैलज पले ४ । दवणा पले ४ । ब्रह्मी पले ४ । सेलारसु पले ४ । कर्पूर पले १२ । चांपेकलि  
पले १२ । भद्रमुस्ता पले २० । पत्रक पले २ । पुनावे पले २ । कोष्ट पले २ । हालदि पल  
१ । जाईफल पल १ । गेरू पल १ । नख तृपं तलौनि घालिजे ॥ वस्त्रगालित । तीनि वेल  
किजे ॥ मग सेलारसाची भावना दीजे ॥ फुलाचा वासु दीजे ॥ राजवस्थ खीवस्थ जन-  
वस्थ मनरंज बुका सर्वपित्तहरी ॥ २ ॥

*Folio 31 — ॥ अथ कस्तुरीपरीक्षा ॥*

*— ॥ कस्तुरीची करणी ॥*

*Folio 32 — ॥ पुनरपि कस्तुरी करणी ॥*

*Folio 32b — ॥ अथ कर्पूर करणी ॥*

*— ॥ अथ जवादिची करणी ॥*

*Folio 33b* — “कासेल तेल”

“तैलयं चांबरकाचरी च महुला लोबान श्रीखंडकं। मांसि चागरकं” etc.

*Folio 34a* — “दूसरा काच मेलवणी”

*Folio 35b* — “केवडे फुलाचा वासु दीजे। उत्तम बुका होये।”

*Folios 36–37* — Recipes for several varieties of खुका

*Folio 37* — “सुगंध तैलं”

*Folio 38* — “भोजराज कृत घादि”

*Folio 39* — “॥ अथ गंधराजु ॥”

*Folio 40b* — “॥ या नाव भूपालवल्लभु ॥”

*Folio 41a* — “॥ या नाव राजमनोहरु ॥ मानिनीमानेभंजन-गंधराजु। होये।”

*Folio 41b* — “या गंधराजा नाव कंदर्पकोल्हाहलु ॥ ३ ॥”

— “या गंधराजा नाव कामिनीमोहन”

*Folio 42a* — “या नाव मदनकामेश्वर”

— “या नाव जनांकुस। रामाप्राणहरु ॥ ७ ॥”

— (“सर्वे जनांकुशो नाम कामिनीप्राणवल्लभाः”)

*Folio 42b* — “या नाव कंदर्पसेखर”

*Folio 43a* — “हा गंधराजु इन्द्रेनिर्मिला ( “तैलं देवेन्द्रेनिर्मितं” )”

Then follow some more recipes for गंधराज, each ending with a certificate “उत्तम गंधराजु होये” or “गंधराजु चोखट”

*Folio 45b* — “अथ धूपाची करणी”

— “राजयोग्य धूप”

*Folio 46a* — “अनंगसुंदर ( धूप ) नाम इंद्रेनिर्मिला”

— “या धूपा नाव कोलाहलु”

*Folio 47* — “या नाव कुमारधूपु”

— “दिव्यवति” ( “उत्तमवातिया होति” )

— “या नाव सुंदरवति”

— “या नाव भूपालवल्लभवडि”

*Folio 47b* — “अथ उद्दवति”

*Folio 48* — “अथ ऊदमेलवणी”

— “सुगंध तैल”

— “काचा तेल”

*Folio 49* — “ ॥ इति बुका गंधराज आणि तेलिथा गालिया तथा सुगंध तथा काचिया तेल तथा कस्तूरीची परीक्षा व करणी व जवादिची करणी तथा कर्पूरकरणी तथा धूपकरणी गोलिया तथा उद्बत्ति यितुक मेलावा परिपूर्ण जाला असे ॥ ॥ इति गंधवाद-संपूर्ण ॥ ”

*Folio 49a* —

बुका	बुका	कस्तूरीकरणी	बुका	बुका
”	”	मृगनाभिकस्तूरी	”	”
”	”	भास्कर चौखट	”	”
”	”	जवादि	”	”
”	अथ	काचेतेल	”	”
”	कस्तूरीकरणी	काचतैल	”	”
		बुका		”

*Folio 49b* —

बुका	जवाति	गंधराजु	गंधराजु	धूप	गंधराजु
”	सुगंध	”	”	उद्बत्ति	”
”	गंधराजु	”	”	टटिया	”
”	”	”	धूप	उद्बत्ति	”
इति सुगंध- तैल	”	”	”	”	”
सुगंध जवादि	”	”	”	धूपु	उद्बत्ति
शुद्ध					
जवादि	”	”	”	सुगंध	”
”	”	”	”	गंधराज	गालिया
					भाषा गंधवादानुक्रमणिका
मदनकामेश्वर	”	”	”		समाप्ता

The MS containing these two treatises viz. (1) the *Gandhasāra* and the *Gandhavāda* with *Bhāṣā* commentary appears to be about 200 years old, judging by the condition of the paper on which it is written and also its script. The questions about the authorship and chronology of these two treatises may now be discussed as follows :—

(1) Is it possible to suppose that the treatise *Gandhavāda* is also the work of Gaṅgādhara, the author of the *Gandhasāra* ?

There is no definite evidence to answer this question in the positive or negative.

(2) Who is the author of the *Bhāṣā* or Marathi commentary on the *Gandhvāda* in Sanskrit?

This question also cannot be answered definitely though it is possible to suppose that the author of the *Gandhvāda* himself composed the Marathi commentary on his own work.

(3) What is the chronology of both these works and the *Bhāṣā* commentary?

All these three texts are certainly more than 200 years old. This inference based on the condition of the manuscript and its script finds corroboration from the old Marathi language of the commentary. At any rate the form of the Marathi language of the commentary will provide us some criterion to fix its chronology approximately. I note below some words and expressions from the commentary to enable scholars to fix its chronology :—

— येला ( 27 )	— होए, होये ( 28 )
— तूपे तलौनि ( 27 )	— जाए ( 30 )
— घालिजे, काजे ( 33 )	— भिजों दीजे ( 33 )
— वासु दीजे ( 27 ), भावना दीजे, ( fol. 28 ), किजे ( 29 ), वालविजे ( 32 )	— रँड वाटिजे ( 33 )
— राजे ठाकुर ( 34 )	— गंधराजु ( 43 )
— उत्तरलिया मेलविजे ( 34 )	— तिलेल ( 45 )
— दारचिनी ( 35 ), दारुचिनी ( 36 )	— तेंगे भिजौनु कढै घालुनु ( 46 )
— चोखट ( 35 )	— चोखटु ( 46 )
— खोबरे जुने ( 38 )	— वातिशा होति ( 47 )
— हाते मदौनि पाणि सांडिजे ( 40 )	— चूर्ण करनु खलिजे ( 47 )
— खदिराचा ढीकु ( 42 )	— सिलारसु मधु पाण्ये कालविजे ( 47 )
— ऊद मेलवणि ( 48 )	

Judging by the above forms of the Marathi language of the commentary I may tentatively assign this commentary to the latter half of the 15th century or the middle of the 16th century A.D.

The Marathi commentary is useful linguistically because it gives us the vernacular equivalents for some of the Sanskrit terms

in the text of the *Gandhavāda*. In the MS of the *Gandhasāra* some tables of aromatic materials are recorded on some folios. I cannot say if these tables form part of the text of the *Gandhasāra* of Gaṅgādhara. I reproduce these tables below as they contain both Sanskrit and vernacular terms :—

Folio 7a —

सूक्ष्मैला	लवंग	चंदन	सौफ	मोथ
तज	कूठ	एलावालुक	जाथिफल	चंद्रत्वक्
जाथिपत्री	बालाक	कुंकुम	नागकेसर	पुष्प कंकोल
हिरडे	रोहिस	धणिया	लवंगत्वक्	स्थूलैला
पत्रक	नीली	चोरपुण्डी	रेणुक	पश्चक

Folio 9b —

पंचक	कूठ	नीली	एकांगी	तगर
शैलज	मुरा	मुस्ता	चोरपुण्डी	मांसी
बाल	उशीर	तेजवती	नागकेसर	बोल
कर्चूर	लताकस्तूरी	विहाणी	कर्पूर	प्रियंगु
सौफ	मदन	रोहिस	मरुव	पत्रक

Folio 11a —

मांसी	हिरडे	नागकेसर	गडिंचन	स्थैलैला
पत्रक	मुरा	कूट	मुस्ता	बालक
शटी	तज	एकांगी	पश्चक	सिहा
सौफ	रेणुक	तगर	लगस	स्विचपत्र
उशीर	विहाण	नख	एलावालु	चंपक

Folio 11 b —

प्रियंगु	हरीतकी	शटी	लवंग
शौफ	नागकेसर	उशीर	स्थूलैल
सूक्ष्मैला	मरीचकंकोल	कूट	जाह्नपत्री

Folio 12a —

चंदन	जाह्नपत्री	कंकोल	लवंगत्वक्	जाह्नफले
पद्मक	कूट	सिंहा	तर्ज	नख
खदास	मुरा	इंद्रत्वक्	हिरडे	एला
कुंकुम	एलावालुक	लवंग	नागकेसर	अगरु
गाठिवन	बोल	कर्पूर	शटी	मांसी

Folio 16a —

अगरु	चंदन	देवदारु	सुरभी	सिंहा	मांसी	मुरा
वालक	कूट	मुस्ता	राल	लक्षा	गुगुलु	श्रीवरस
वाल	कुंदुरु	सलुकी	शैलज	कुंकुम	नागकेसर	हिरडे
गंठीवना	वचा	मरीचकंकोल	जातीकोप	जाह्नफल	पद्मक	स्थूलैला
तालिस	तमाल	शटी	नख	सूक्ष्मैल	खदास	कर्कट
लवंग	सरेस	दमन	मरुव	अशोक	महासुगंधि	चंद्रत्वक्
	सोफ	गंधमुक्त	प्रियंगु	लावत्वक्	एलावालुक	पत्रज

Folio 20b —

कोष १	मुरा ६२	पद्मक १०	सारिवा ४४	मोथ ५	हिरडे ५०	चोर २३	पत्रक ४२
लोध १८	केसर ४७	कचूर ४	एकांगी ६३	वाला २२	खर्जुरको ४३	अगरु ६	लता ५१

उच्चार ६१	वर्णेलतो १७	प्रियंगु ६४	तगर ३	एलावा- लुक ४४	मांसी २१	बले ५२	बोलु ७
सूक्ष्मैला १५	कंकोल ६०	धणिया २९	सौफ २६	श्रीवास ९	कुदुरु ५६	गुगुलु	सालै ४०
गंधमुस्ता २२	जाह्नपत्री ३५	लवंग १६	चत्रत्वक् ५७	राल २८	नखी २७	नख १०	देवदारु ५२
लंवगत्वक् ५९	जाह्नफल १४	पुष्पकंकोल ३२	रोहिस ३०	दमन ५५	अशोकी १२॥	मस्वा ३९	वचा २६
बोल ३४	रेणुक ३०	तज ५८	सूक्ष्मैला १३	सरसी ३८	लाक्ष्मी ३७	तमालपत्र ५४	सुरभी ११
तेजवती ६१	नली २	महामोथ ४५	चंपक २०	व्याघ्रनखी ४९	शेखर ८	सूल ४१	त्वक्यत्री २१

Folio 27a —

वर्ति:	पद्मा	पर्वत	पुत्री	देवी
गौरी	युक्ता	सज्जन	रक्ता	विद्धा
चंद्रा	कांता	भीषण	केशी	चंडा
विद्धा	प्रोक्ता	वल्लभा	सक्ता	शुद्धा

The foregoing tables with the exception of the last one are perhaps intended to help the actual manufacture of perfumes. They give at a glance the several aromatic ingredients and their suggested combinations. The elaborate table on folio 20b specifies the proportions of these ingredients. It is for the Indian manufacturers of perfumes to understand their exact significance and compare these proportions with those now in practice.

I now close this paper by noting below the names of materials mentioned in the Marathi commentary on the *Gandhavāda* :—

Folio 27 — श्रीखंड, अगर, नख, जायपत्री, मांसी, सैलज, ताळीसपत्र, वाल, भोल, पाचि, अंबरु, तज, येला, लवंग, कोष, तण, फुलांचा बासु, बुक्का, श्रीगंध.

*Folio 28* — बकुल, सरिफुल, सेवंती, आंबेहलदि, गांठिवना, मरुवा, सेलज, दवना, ब्रह्मी, सेलारस, कर्पेर, चांपेकलि, भद्रमुस्ता, पत्रक, पुनावे, हालदि, जाइफल, गेह, कर्पेर, जटामांसी, बाबरी, तगर, ताली, छलिरा, दवणा, चंपा, पुनाव, चंदन, कर्पेर, आँडि, गांठीवना, गहुला, चौपे, मुस्ता, अंबर, लोवान, तज, तेलिया, बेरी, बाबरि, कस्तुरी, जवादि.

*Folio 29* — “ पुती म्हणता आँडि ”, “ नत म्हणता गांठीवना ”, गहुले, भोलसरी, कालावाला, पुनावा, “ त्वचा म्हणता छलिरा, ” “ चंडा म्हणता छड, ” मुर्ति म्हणता टांक, ” “ तृटि म्हणता येला, ” कांवरी, कवाव, नलिका, कचोरी, कृष्णागरु, “ पलास्या म्हणति तेलिया, ” “ पुति म्हणता आँडि, ” तड, तगरु, भोल, लोवान, देवदारु, पत्रज, गुद्या,

*Folio 30* — “ पैतिक म्हणता अगरु ”, “ तेलवा, धूञ्च म्हणता लोवान ”, पाचि, बकुलपुष्प, पुनाग, छलीरा, एला, कालावाला, बोल, चंदनयेलिया, तवक्षी, कोसं, “ आगुढपुष्प म्हणता दवना ”, निवेला, तवझीर, आँडि, सेवंतिफुल, “ हा बुका सिंघण निफजविला. ”

*Folio 31* — दवणा, कोष्ट, चाफा, कन्नर, भोलसरी, चांपेकलि, “ नत म्हणता तगरु ”, “ गोधा म्हणता गहुले ”, काचरी, नाभिकोश

1. “ This *Bukā* powder owes its origin to सिंघण, ” who is possibly the Yādava king *Singhaṇa* ( A. D. 1210-1247 ). The reference to सिंघण is also found in the text of *Gandhvāda* which reads — “ यो बूका सिंघणे निश्यो राजवस्थ करु मे हुगवायो. ” Evidently both the text of the *Gandhvāda* and its *Marathi Commentary* are later than A. D. 1300 or so.

In the *Rasasamketakalikā* of Kāyastha Cāmuṇḍa ( A.D. 1475-1509 ) a physician called भैरवानन्द is said to have administered कव्यादरस to King सिंहण :—

“ सिंहणक्षेणिपालाय भूरिमोज्यप्रिये रसम् ।  
दत्तवान् भैरवानन्दो भूयो ग्रामाष्टके ददौ ॥ ”

( Vide my paper on the “ *Dates of the Works of Kāyastha Cāmuṇḍa*, ” *Poona Orientalist*, Vol. V, pp. 6-15 ). Siṅghaṇa collected many physicians round him. A भिषगग्रणी called माधव composed an inscription for this King — Vide p. 75 of *Sources of Medieval History of Deccan*, Vol. I ( 1930 ) by G. H. Khare.

महणता कस्तुरीचे खोलडे ”, मांकेरसु, रातांजन, जायिपल, कंकोल, पिंपलीमूल, पीठवनि, पोइस.

*Folio 32* — अजामूत्र, बेलाचामो, कस्तुरीकोसले, देवदारू, चोपडा, कुंकुमकेसर, महियीमूत्र, शुद्धमृगी, मोचरसु, गोरोचन, कटकी, केवडे काथ, मोचरसु, तुप, मधु, “ चुना सेर ”, लोबान, राल, (“ हाते रगडिजे ”), शुद्धसिलारसु, कंदकर्पुर, “ राजांन तांदुलाचा भातु रांघिजे ”, “ केलिपत्र आथुरुनि वरि डालिजे । माउते केलिपत्रे दडपिजे । दाबण बहुत घालिजे ” – “ उदयभास्कर. ”

*Folio 33* — गुह्या, चोपडा, मेण राठी त्वेत, सोमलु, पीवाला, चूता, फटकी, केतकी दळे, जवादि, मस्तकि, जवादिची आंडी, मेणतेल, शुद्धबीज.

*Folio 34* — सतपत्र, जायल, करबाल, जवदाणा, गंधराज, तिलेल, मालतिपुष्प, “ काचकुपिये टेविजे ”, काचेलतेल, शुद्धतैल, शुंठि, गुगुल, धणे, जरै.

*Folio 35* — भोलश्री, तजनलिक, मरीच, कंकोल, पत्रज, कापूर, (“ चोखट बुका होये ”), दारचिनी, छलिरा, कचूर, चांपेलफुल, भद्रमोथ, चंदनसेन, छली, छिलारसु, जवमापरमे.

*Folio 36* — भोलसरी, ओबेहलदि, लवंगकाढी, कोसं, मोथ, कबाबा, बंबर, गुहावा, तवक्षिर, चांपा, अखोट, तेल्या, बोलश्री, चंदनपापडा.

*Folio 37* — चंदनथेपली, लोबानु, तवक्षिर, करबाल, जवदाणा.

*Folio 38* — हिरडे, लाखमेट, राकाली, गुल, “ कांबलेनि गालुनि घेहजे ” — “ भोजराजकृतवादि ”, नवनीत खोलडे, खोबरे जुने, मोचरसु, सद्यघृत, मधु, चूना, कालीराल; जवादिसुद्ध, पोयिसराति.

*Folio 39* — “ काचपाचि धांरिजे ”, मेण चोखट, जुने खोबरे, “ सृक् महणता लाख ”, चंपेकली.

*Folio 40* — “ तोंडी वेलणी झांपणी दीजे ॥ वेलणी सिलिद ॥ ”, “ मोहर बरवी कीजे ”, लोखंडाची आढणी ”, “ रानसेणी तथा कोलिसे भरिजे ”; काचपाचि, सद्यतूप, धूप, “ मळक्ष महणता सिलारस ”, “ चोल्या महणता लोबान ”, पातालयंचे काढिजे, “ अरण्यतुलसी महणता बाबरी.” “ पीतिगंध महणता अग्रु ”, “ उल्विण महणता लोबानु ” — “ वसंत कुमुमाकर. ”

*Folio 41* — “सिसंक”, “पीत महणता अगरु”, “तिलज महणता तेल”.

*Folio 42* — सांबाणी, कचुर, हिरडा, सिसंपा, नलिकातज, खदिराचा डिकु, मृगीचमं महणता खोलडे ” मैल, “क्रिमिज महणता लाख”, हल्दि, जाईमोगरा, तेल्य.

*Folio 43* — ब्रह्मी, साखर, अबेरी, देवदारु चोपडा, जायिपत्री, सहात, सीमैकाठी, खोलडे, भाजणी, तेल्या, लवंगकाढी, पद्मक, सिरीस, छिरा, सीसामा, चोपडा, नावात, मेणराटी.

*Folio 44* — सहान, धीउतेल, हिरडेदालि, सांबायणी, छलीरा, सीस, हरडा, गोंद, पुल, हल्दी, “देवदारु, सेर दीहु १॥.”, गुलु, साखर, केवडा, चांपेल.

*Folio 45* — चंदनगाभा, “नालकायंब्रे अथवा पातालयंब्रे चढवावे,” देवदारु चोपडा, जाह्वे फुल, घृत, भाजणी, चोखट, सुरडी, जुनि, जळी, नावात, “ब्रह्मी तोले २, “नागकाकिडीचिया रसा.”

*Folio 46* — “हेम महणता अगरु”, क्रिमिजंतु महणता लाख”, पन्नज, घलीर.

*Folio 47* — हिंगुल, काख, काथ, त्यतु, खैराचा ढीकु, “चणे प्रमाणे वटी कीजे,” मोथ.

*Folio 48* — चानीकस्तुची, धायफुल, येलावालुक, प्रियंगु, जायपत्री, रेणुके, पद्मक, काकडसिंगी, दुरालभा, कमलफुल, दफते आणि कलाख, मंजीठ, लोध, चासनीखि कस्तुरी, काशूरवाला, केसर, येरंडी नगज, घणिये, करंबालु, जीरा, दवणा, नागकेसर, पाचि.

The foregoing analysis of the Marathi commentary reveals in detail the variety of aromatic and other materials that were used in Medieval India for the manufacture of cosmetics and perfumery. Additional points furnished by this analysis are the following :—

(1) Sanskrit and other terms and their equivalents are recorded as follows :—

“हेम महणता अगुरु,” “क्रिमिजंतु महणता लाख.”

(2) Bhojarāja mentioned on folio 38 in the expression भोजराजकृतवादि” is evidently King Bhoja of Dhara (c. A.D. 1050).

(3) *Singhana* referred to on folio 30 as the originator of a शुका powder is possibly identical with the Yādava King सिंहण (A.D. 1210—1247).

- (4) It appears that glass-vessels were used in connection with the manufacture of perfumery. काचकुपि or glass-bottle is mentioned on folio 34. काचपात्र or a glass-vessel is referred to on folios 39 and 40.
- (5) A piece of woollen blanket was used as a strainer ("कंबलेनि गालुनि घेझे - " Folio 38).
- (6) As regards the पातालयंत्र (Folios 40 and 45) and the नालकायंत्र (Folio 45) referred to in the commentary please see Plate IV (21 and 22) in the *Short History of Aryan Medical Science*, by Thakore Saheb of Gondal, London, 1896.
- (7) There are references to Cinnamon as दार्शिनी (Folio 35) and दार्शिनी (Folio 36). Hobson-Jobson (by Yule and Burnell, 1903) states that *Darcheenee* is a Persian word meaning *China-stick*. It records usages of *dar-chini*, dated A.D. 1563 and 1621.
- (8) There are references to the word "खोवरे" in the commentary (Vide Folio 38 — "खोवरे जुन") meaning "the dried kernel of the cocoanut" which is called in English *Coprah* [ vide Hobson-Jobson, pp. 253-254 where we get dated usages of the word like — *Copra* (A.D. 1563, 1578); *Chopra* (A.D. 1584), etc. ].

In view of the data recorded above I am inclined to fix the date of the *Gandhavāda* and its Marathi commentary between A.D. 1350 and 1550 tentatively. This date is consistent with the reference to King Siṅghaṇa (A.D. 1210-1247) and the old forms of the Marathi language, not to say the present condition of the MS and its script. I hope that the students of historical linguistics and the students of the history of Perfumery industry of medieval India will fully exploit the rich contents of these new sources for their study viz. the (1) *Gandhasāra* of Gaṅgādhara and the (2) *Gandhavāda* with Marathi commentary.

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## 46. An Adyar Manuscript of Janārdana's Commentary on the *Raghuvamśa* Intermingled with Meanings of the Text — words in the old Gujarāti Language ‡

In my note on Janārdana's commentary on the *Raghuvamśa* published in the *Calcutta Oriental Journal*<sup>1</sup> I tried to fix the limits for his date, viz. A. D. 1192 and 1385 and also examined a MS of this commentary in the Library of the B. B. R. A. Society (No. B. D. 131) which is fragmentary and which was not known to Aufrecht. I also referred in my note to a MS of Janārdana's commentary on the *Meghadūta* deposited in a temple at Cambay and described by Peterson in his *Third Report* (p. 324). It was also pointed out that only one MS of Janārdana's commentary on the *Raghuvamśa* has been recorded by Aufrecht,<sup>2</sup> viz. "B. 2. 100" but this is not available for study.

No complete MS of Janārdana's commentary on the *Raghuvamśa* has yet been available to me, and hence I am eager to avail myself of any MSS of Janārdana's works that could be noticed in different MSS catalogues or would be reported by scholars hereafter. Since writing the note about Janārdana above referred to I obtained on loan through the courtesy of the Director of the Adyar MSS library another fragmentary MS of Janārdana's commentary on the *Raghuvamśa* (Eastern Section, No. 36- F. 42). This MS contains Janārdana's *Bhāṣya* on the *Raghuvamśa* for Sargas XII to XVIII and to a certain extent supplements the B. B. R. A. Society MS No. B. D. 131 referred to above. One great peculiarity about the Adyar MS is that it contains explanations in *Gujarāti* of certain words and expressions of the text.

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‡ *Indian Culture*, Vol. III, pp. 359-365.

1. Vol. I (1934), pp. 199-201.

2. *Cata. Catalogorum*, Part I, p. 487<sup>a</sup>.

Mr. T. M. Tripathi in his learned Introduction to the *Tarkasamgraha*<sup>1</sup> of Ānandajñāna (= Anandagiri = Janārdana) surmises that Ānandagiri or Janārdana was probably a native of Gujarat. He further states that he is 'tempted to identify' him (Janārdana or Ānandagiri) with Pandita Janārdana, the author of a commentary on the *Meghadūta* called जनानेदनं and a commentary on the *Raghuvamśa*.<sup>2</sup> Janārdana consulted previous commentaries of Āśāda (A. D. 1192), Vallabha (A. D. 1163) and Sthiradeva. The peculiarity of these commentaries is that besides giving explanations and occasionally figures of speech and parallel passages they are intermingled with meanings of the text-words in the (old) *Gujarāti* language also. These appear to be early attempts of Ānandagiri.

Though I cannot subscribe in toto to the contents of the foregoing paragraph from Mr. Tripathi's valuable introduction to the *Tarkasamgraha* I can vouch them in certain respects only on the strength of the Adyar MS of the commentary of Janārdana on the *Raghuvamśa*. For example the Adyar MS contains *Gujarāti* explanations intermingled with Sanskrit commentary throughout the MS as will be clear from the following extract of the colophon of this MS :—

“ प्रतिकृतरचनाभ्योदूतसंदर्शिताभ्यः ।  
समधिकतररूपाः शुद्धसंतानकामैः ॥  
अधिविविदुरमात्यैराहतास्तस्य यूनः ।  
प्रथमपरिगृहीते श्रीभुवौ राजकन्याः ॥ ”

राजकन्यास्तस्य यूनः श्रीभुवौ लक्ष्मीषुथिव्यौ अधिविविदुः । सप्तम्यौ चक्रः ।  
राजकन्या तेह युवा तरुणराहे श्रीलक्ष्मी भू पृथग्यौपरिपरिणी । किं भूते  
प्रथमपरिगृहीते । पहीलू परिगृहीत स्वीकरी छाई । किं भूताः । अमात्यैः । आहृताः ।  
अमात्यप्रधानि आहृत आणी छाई । अपरं । प्रतिकृतिरचनाभ्यः समधिकतररूपाः ।  
चित्रलिखितरूपेभ्यः समधिकतरं रूप यासां ताः । चित्रलिखितप्रतिमा तु समधिकतर  
अतिर्हे उत्कृष्टरूप छाई । किं भूताभ्यः दूतसंदर्शिताभ्यः । दूतेसुसंदर्शत देषाढी

1. *Gaikwar Oriental Series*, No. III, Baroda, 1917, page viii.

2. Mr. Tripathi states that he has fragments of this commentary in his possession. 'There is of a later origin another similar commentary on the *Raghuvamśa* giving also explanations in *Gujarāti* by Śāmala, son of Lupiga, a Nāgara Brahman by caste श्रीमञ्चागरपाटवोऽतिनिपुणः श्रीलुणिगस्याभवत्.....MS dated A. D. 1612.'

छहं । किं भूतैः शुद्धसंतानकामैः । विशुद्धसंतीच्छ्रुभिः । शुद्धयोग्य संतान संछता  
छहं ॥ ५५ ॥ महाथौपमालावरनप्रसूतौ र...णौ महाकाव्यसंग्रहौ गंभीरे जननन्दनो  
नंदनार्थं बुधानां तदष्टादशे भाष्ये सेतुं बबंधः ॥ श्रीः ॥ शिवमस्तु ॥ ”

The above extract containing vernacular explanations side by side with Sanskrit commentary is typical of the entire Adyar MS and hence there is reason to believe that the author of the vernacular explanations and of the Sanskrit commentary is one and the same person viz. Janārdana. This inference is supported by the MS of *Meghadūtabhāṣya* of Janārdana described by Peterson in his *Third Report*, p. 325, where, as pointed out by Mr. Tripathi the following Sanskrit and vernacular explanations of some text-words have been recorded :—

“ विगलितश्चौ विगलितो गतः शोको ययोः तौ विगलित गिउ शुच् शोच  
छह जेहरहि अत एव हष्टचित्तां सानन्दमानसो etc. ”

Without subscribing to Mr. Tripathi's proposed identification of *Janārdana* or *Anandajñāna* or *Anandagiri* with Janārdana, the commentator of the *Raghuvamśa* and the *Meghadūta*, we may agree with him in his surmise that our commentator was a resident of Gujarat and wrote a mixed Sanskrit-Gujarāti commentary on the *Raghuvamśa* and the *Meghadūta*.

Not being a student of old or modern Gujarāti myself, I am unable to assess fully the value of the vernacular portion of the Adyar MS. Its importance to a student of Gujarāti philology is obvious from the fact that Janārdana wrote his commentary between A. D. 1191 and 1385. This was a period when the vernaculars were looked down upon. Ānandabodha (about A. D. 1150)<sup>1</sup>, a great writer on Advaita philosophy, incidentally refers to the two vernaculars viz. the *Canarese* and the *Gujarāti* as “अप्रसिद्ध” in his celebrated work the *Nyāyamakaranda*.<sup>2</sup> As Janārdana wrote his commentaries after A. D. 1191 and before A. D. 1385 and as he adopts a bilingual method of explanation, the vernaculars, and in particular the *Gujarāti* language, must have attained a better status than that apparent in Ānandabodha's reference to the *Canarese* and the *Gujarāti* language referred to above.

1. See my note in the *Calcutta Oriental Journal*, Vol. II, p. 232.

2. *Nyāyamakaranda* (*Chowkhamba Sans. Series*, 1907) p. 253 :  
“ किं अप्रसिद्धाभिः कण्ठिलाटभाषाभिः अभिभाषे भवान् ”

According to Rao Bahadur C. V. Vaidya<sup>3</sup> 'modern *Gujarāti*' like *Marāthī* begins about 1500 A. D. and if this statement is correct the *Gujarāti* used by Janārdana in his present commentary represented by the Adyar MS will have to be considered as *old Gujarāti*, because Janārdana's date falls between 1191 and 1385 A. D. Perhaps a glossary of Sanskrit words with their old *Gujarāti* explanations as found in the Adyar MS fragment (about 173 pages) will reveal the nature of the language current in Gujarat in Janārdana's time. But such a study is outside the scope of this paper.

We now proceed with our analysis of the Adyar MS. The MS begins with folio 242. It is, therefore, clear that the first 241 folios of this valuable MS have been lost. The portion of the commentary which begins on folio 242 pertains to Canto XII as we find the following verse concluding this canto on folio 250 :—

“ कालिदासकृतावर्कवंशकीर्तीं कृतिप्रियां  
व्याकृतिं द्वादशस्येमां विततार जनान्दनः ॥ ”

Folio 268 is missing. Canto XIV begins on folio 269. The concluding verse of Canto XIV reads as under on folio 289 :—

“ यत्रारभ्य दिलीपभूपतिपतिं तिगमांशुवंशोद्भवं  
राजन्यं रघुराजरस्नविलसत् श्रीरामनामाङ्गुतम् ।  
व्याचल्ये किल कालिदाससुकविः काष्ठ्ये कलौ कार्तिके  
व्याचक्रेऽत्र चतुर्दशं मतिवशं सर्गं जनान्दनः ॥ ”

Canto XV begins on folio 290 — with the following verse :—

“ भक्तया यत्पदनुग्रहं बलमलं विष्टभ्य विश्रमते  
निर्धर्मांसं स्वधिया मथा तनुधियाथारभ्यते यद्रसात् ।  
स्मृत्या सर्वमनीषितार्थवरदो देवो महेश्वरमजो  
निःप्रत्यूहमिदं सभाष्यमस्यिलं सिद्धिं नयत्वाशु मे ॥ ”

3. See C. V. Vaidya's article on '*Gujarāti in relation to Marāthī*' in the *Proceedings of the 7th Oriental Conference*, Baroda (1935), pp. 1075-1083 — Hemacandra's grammar furnishes written evidence of the form of *Gujarāti* in the 12th century A. D. The words *Gujarat* and *Gujarāti* had not come into existence in the days of Hemacandra. North *Gujarat* was called सारस्वतमंडल and the South *Gujarat* was called लाट both by राजशेखर and by Alberuni. The name गुर्जरभूमि first begins to appear about 1220 A. D. — (page 1077).

Folios 292–302 are missing. Chapter XV continues on folio 303 and ends as under on folio 319 —

“ श्रीमद्राघवराजस्य चरिते काव्येऽस्य काव्यांबुधे  
संसस्तकविकालिदासरचिते स्फूर्जदुणालंकृतेः ।  
प्रस्त्यातोपकृतौ जनार्दनकृतौ प्रत्यक्षगुर्वकृतौ  
व्याख्यायां शमशजगाम दशमः सर्गोऽत्र पंचाधिकः ॥ ”

Folios 336 to 338 are again missing and Canto XVII begins on folio 339. Folios 346 and 347 are also missing. Folio 353 is missing and some chapter appears to begin on folio 354 with the following verse :—

“ भक्त्या यत्पदनुग्रहं बलमलं विष्टय विश्रंभते  
निर्व्यासं स्वधिया तथा तनुधियाथारभ्यते यद्रसात् ।  
स्मृत्या सर्वमनीषितार्थवरदो देवो महेशात्मजो  
निःप्रत्यूहमिदं सभाष्यमखिलं सिद्धिं नयत्वाशु मे ॥ ”

This verse is identical with the verse introducing Canto XV as quoted above.

The concluding verse of Canto XVIII reads on folio 365 as follows :—

“ महाथोपमालावररत्नप्रसूतौ  
र.....णां महाकाव्यसंपूर्णधौ  
गंभरि जनानंदनानंदनार्थ  
बुधानां तद्दृष्टादशे भाव्ये सेतुं बबंधः ॥ ”

On folio 365<sup>b</sup> — the following endorsement shows the name of the owner of this fragment — रघुवशटीका गोविंददशपुत्रस्य तृ (त्रु) टिसेयं.” Obviously गोविंद दशपुत्र obtained the present MS in a fragmentary condition. Another endorsement in bold hand and different ink on folio 365<sup>b</sup> but written breadthwise records *Samvat* 1768 as under :—

“ स्वस्ति श्रीमन्नृपविक्रमार्कसमयातीत संवत् १७६८ वर्षे आषाढ वदि २ बुधके ”

It is difficult to say if *Samvat* 1768 (= A.D. 1712) is the date of the Adyar MS. Perhaps the endorsement might have been added by some one later. At any rate it proves that the Adyar MS is older than A.D. 1712 or roughly we may say that it is about 250 years old.

References made by Janārdana to earlier works and authors in the portion of his commentary represented by the Adyar MS are :—

- ( 1 ) कुमारसंभवे — folio 262.
- ( 2 ) श्रीरामायणे उत्तरकांडे — fol. 273.
- ( 3 ) श्रीमहाभारते — fol. 274.
- ( 4 ) माघकाव्ये — fol. 278.
- ( 5 ) नैषधे — fol. 283.
- ( 6 ) भागवते दशमस्कंधे — fol. 283.
- ( 7 ) रामायणं — fol. 308.
- ( 8 ) अष्टांगयोगज्ञानेन — fol. 318 ; योगयोगीश्वर जैमिनी तु अष्टांग-योगयामी — ( fol. 361 ).
- ( 9 ) यदुकं — “ जन्मना ब्राह्मणो ज्ञेयः etc.. ” — fol. 325
- ( 10 ) तथा चोक्तं अभिनंदकाव्ये ' — ( fol. 283 ).

“ अकारणं सत्यमकारणं तपो  
जगन्नत्रयद्यापि यशोप्यकारणं ।  
अकारणं रूपमकारणं गुणाः  
पुराणमेकं नृपु कर्मकारणम् ॥ ”

This verse is identical with  
verse 65 of Canto IV of the  
*Rāmacarita* of Abhinanda [ p.  
35 of the Baroda ( 1930 )  
edition ].

- ( 11 ) स्मृतौ — “ ब्राह्मे मुहूर्ते तूथाय चिंतयेदात्मनो हितम् etc. ” — fol. 339.
- ( 12 ) यदुकं — “ दुर्मन्त्रान्वृपतिर्विनश्यति यतिः etc., ” — fol. 348.
- ( 13 ) यदुकं — “ सर्वे गुणाः कांचनमाश्रयन्ते etc. ” — fol. 349.
- ( 14 ) उक्तं च — “ मधुरं वद कल्याणि लोको हि मधुरप्रियः ” — fol. 356.

1. Abhinanda or Gauḍa Abhinanda, son of Bhaṭṭa Jayanta, wrote the कादंबरीकथासार and योगवासिष्ठसार. He was a contemporary of Rāja-śekhara Circa A. D. 900 ( F. W. Thomas' Introduction to *Kavīndravacanasamuccaya*, p. 20 ). Gauḍa Abhinanda is different from Abhinanda ( son of Śatānanda ) who wrote the रामचरित. The अभिनंदकाव्य referred to by Janārdana is identical with रामचरित which deals with the history of Rāma. The date of Abhinanda, the author of रामचरित, was hitherto unknown ( see Keith's *History of Sanskrit Literature*, p. 135 ) but Mr. K. S. Ramaswami Shastri in his learned introduction to the edition of the *Rāmacarita* ( Gaikwar Ori. Series, No. XLVI, 1930, Baroda ) has proved that Abhinanda, the author of the रामचरित, was the court-poet of king Devapāla alias Haravarṣa Yuvarāja ( between 800 and 900 A. D. ) — page xxi. See also Dr. V. Raghavan's note on the *Rāmacarita* ( Annals, Vol. XVI, pp. 141-2 ).

- ( 15 ) अदुक्तं — “ अयशो यस्य लोकेऽस्मिन् पुंसश्चरति शाश्वते etc.” —  
fol. 360.
- ( 16 ) यदुक्तं — “ एकमेव यदा ब्रह्म सत्यमन्यद्विकल्पितम् etc.” — fol.  
360.
- ( 17 ) उक्तं च जोतिषे —

“ सिंहो यथा सर्वचतुष्पदानां  
तथैव पुष्पो बलवानुद्गनां ।  
चंद्रे विस्त्रेऽप्यथ गोचरेऽपि  
सिद्धंति कार्याणि कृतानि पुष्पे ॥ ”

- ( 18 ) Folio 364 — उक्तं —

“ वृद्धेऽपि वयसि ग्राह्या विद्या सर्वात्मना नरैः ।  
यद्यपि स्यान्न फलदा सुलभा चान्यजन्मनि ॥ ”

There are many more anonymous quotations in the present MS than those recorded in the above list of references. On the whole Janārdana is not in the habit of naming the author from whose works he quotes a stanza or two occasionally. Almost all the references noted above are taken from comparatively old works and hence they don't furnish any definite chronological clues for narrowing down our present limits for Janārdana's date viz. A.D. 1191 and 1385. The quotation from अभिनन्दकाद्य i.e. रामचरित by अभिनन्द given by Janārdana and identified by me above is chronologically in harmony with the above limits because the date of अभिनन्दकाद्य falls between 800 and 900 A.D.

Since my note on the Janārdana's commentary was published Dr. V. G. Paranjpe of the Fergusson College has published his critical edition of the *Meghadūta*<sup>1</sup> with the commentary of स्थिरदेव based on a rare MS found in the Mandlik Collection of the Fergusson College, Poona, bearing the date *Saṁvat* 1521 (= A.D 1465). Janārdana mentions स्थिरदेव by name in the line “ स्थिरदेववल्लभासहकृतानि भाष्याण्यनेकरचनानि ” ( Cambay MS ) as pointed out by me in my previous note. I shall now point out that he has modelled one of his verses on स्थिरदेव's verse in the beginning of his commentary. In fact he has repeated स्थिरदेव's verse almost verbatim as will be seen from the following comparison :—

1. *Meghadūta* with Sthiradeva's commentary, edited by Dr. V. G. Paranjpe, M.A., D.Litt., Poona; 1935, Price Rs. 2.

स्थिरदेव's comm. on the मेघदूत  
( Mandalik MS )

तस्य प्रसन्नगंभीरात् प्रबंधाज्ञौ रिवाम्बुधेः ।  
उद्धर्तुं स्तोकमप्यर्थं व्याख्या नः  
प्रभविष्यति ॥ ४ ॥

जनार्दन's comm. on the मेघदूत  
( Cambay MS )

तस्य प्रसन्नगंभीरात् प्रबंधाज्ञौ रिवाम्बुधेः ।  
उद्धर्तुं स्तोकमप्यर्थं व्याख्या मम  
भविष्यति ॥

About the date of स्थिरदेव Dr. Paranjpe observes :— 'Sthiradeva lived in times when critics were under the influences of the Alankāra school. He has quoted passages from भास्क, दण्डी, रुद्रट and उड्जट ..... he must be placed at the *end of the 9th century or at the outset of the tenth*'. If this date for स्थिरदेव is correct it would make स्थिरदेव a contemporary of अभिनेद, the author of the रामचरित ( 800 to 900 A.D. ) which जनार्दन quotes in his commentary on the *Raghuvanśa*.

## 47. Aruṇadatta and Hemādri, the Commentators of the Aṣṭāṅgahṛdaya †

Mr. K. A. Padhye in his *Life of Hemādri* (in Marāṭhī) published in 1931, (Bombay) p. 4<sup>3</sup>, while dealing with the works of Hemādri, the minister of Kings, Mahādeva and Rāmacandra of Devagiri, makes the following statement about the relative chronology of Hemādri and Aruṇadatta, who wrote the commentaries on the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II called the *Ayurvedarasāyana*, and *Sarvāṅgasundarā*, respectively :—

*Page 34, lines 21-22*—“ In the commentary by Aruṇadatta on the *Aṣṭāṅgahṛdaya* no mention of Hemādri appears to have been made ” (translation ours).

The above statement presumes among other things that Hemādri was prior in point of date to Aruṇadatta. This presumption of Mr. Padhye is definitely wrong because Aruṇadatta and Hemādri flourished about A. D. 1220<sup>1</sup> and 1260<sup>2</sup> respectively. Obviously, therefore, Aruṇadatta could not refer to a medical writer of Hemādri's repute even if he had desired to do so, as such a reference would result in an anachronism. Perhaps Mr. Padhye was not aware of this chronology of the two commentators. Dr. Hoernle and Mr. Kane have recorded sufficient evidence for the dates “ about A. D. 1220 ” and “ A. D. 1260 ” for Aruṇadatta and Hemādri respectively. I shall, therefore, record in this note some additional evidence in support of these dates. This evidence is furnished by the following extracts from Hemādri's *Ayurvedarasāyana*<sup>3</sup> and the *Sarvāṅgasundarā* of Aruṇadatta :—

(1) *Aruṇadatta* — “ तथा, मधु-मार्दीकि, सैरेयं-खज्जूरासवं ”

† *Journal of the University of Bombay*, Vol. III, Pt. III, pp. 26-27.

1. Hoernle : *Osteology*, Intro. p. 17.

2. P. V. Kane : *History of Dharmashastra*, Vol. I, p. 354.

3. *Aṣṭāṅgahṛdaya* with commentaries of Aruṇadatta and Hemādri, ed. by Paradkar-shastri, N. S. Press, Bombay, page 136, (forms kindly supplied by the Editor).

(2) *Hemādri* — “मधुक्षोद्रस् ‘मार्दीकस्’ इत्यरुणदत्तः  
“मेरेचो ‘धान्यासवः’ हति चन्द्रनंदनः ‘खर्जूरासवः’  
इत्यरुणदत्तः”

From the comparison of the two extracts recorded above it is clear that *Hemādri* mentions Aruṇadatta by name and quotes from him and further *Hemādri*'s quotation from Aruṇadatta's text stands identified, proving thereby that *Hemādri* is quoting from the *Sarvāṅgasundarā* and from no other work ascribed to any other namesake<sup>1</sup> of Aruṇadatta. The difference of about 40 years between the dates of Aruṇadatta and *Hemādri* explains the possibility of a junior author quoting from a senior contemporary of repute. It also appears from the above extract that by the time *Hemādri* composed his *Ayurvedarasāyana*, Aruṇadatta had already attained some reputation as a commentator of the *Aṣṭāṅgahṛdaya*. It is not, however, clear whether Aruṇadatta and *Hemādri* were contemporaries even for the smallest period of their lives as mere mention of a writer's name cannot prove this point.

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1. Vide Aufrecht : *Cata. Catalogorum*, Part I, p. 30 — Aruṇadatta, a lexicographer and grammarian is quoted by Ujjvaladatta and Rāyamukuta ( A. D. 1431 ), see *Gaṇaratnamahodadhi*, P. 119. A work on architecture called *Manuṣyālaya Candrikā* is also ascribed to Aruṇadatta ( see Oppert's Catalogue, 2658, 2942, 6103 ). The identity or otherwise of these namesakes of the author of the *Sarvāṅga-sundarā* is still a matter for investigation.

48. Date of Vimalabodha's Commentary on  
the Mahābhārata called the Viṣamaśloki  
— after 1150 A. D. †

Dr. V. S. Sukthankar in his recent article<sup>1</sup> on the commentators of the *Mahābhārata* states that Arjunamīśra mentions Vimalabodha and Vimalabodha cites Devabodha and hence we get the series : *Devabodha-Vimalabodha-Arjunamīśra*. As the date of Vimalabodha's commentary has not yet been fixed by scholars I propose in this note to analyse a Ms of his commentary called the *Viṣamaślokī* viz. No. 84 of 1869-70 in the Govt. MSS Library at the B. O. R. Institute, Poona, referred to by Dr. Sukthankar in his article mentioned above. This Ms consists of about 88 folios and bears the date Śaka 1724 (= A. D. 1802). It was copied at Poona by one Kṛṣṇabhaṭ Śivārāma Śivanēkar from some original, which he complains (in the colophon) was extremely incorrect. Vimalabodha refers to the following authors and works in his commentary :—



<sup>‡</sup> *Annals (B. O. R. Institute)*, Vol. XVII, pp. 394-397.

1. *Annals*, Vol. XVII, p. 194.

- ( 22 ) भोजः - fol. 31 ( Gujarati Press Edition of the *Virāṭaparvan*, p. 59 quotes this passage ).
- ( 23 ) सन्तसुजाते - fol. 48.
- ( 24 ) श्रुतिः - fol. 47.
- ( 25 ) पूर्वनिबध्कृद्दिः - fol. 47.
- ( 26 ) विशालाक्षः - fol. 48.
- ( 27 ) चाणक्येन - fol. 48.
- ( 28 ) कलिंगटीकायाम् - fol. 48.
- ( 29 ) कर्मसमुच्चयपक्ष - fol. 48.
- ( 30 ) योगसूत्रम् - fol. 52.
- ( 31 ) पुराणे पंचलक्षणे - fol. 58.
- ( 32 ) वैशेषिकाः - fol. 59.
- ( 33 ) मनुना - fol. 61, 63.
- ( 34 ) नातिशास्त्रे - fol. 61, 64.
- ( 35 ) कौटिल्यः - fol. 61, 62.
- ( 36 ) भोजराजेन व्यवहारमंजर्याम् - fol. 63.
- ( 37 ) धारेश्वरादिभिः अपि निबंधकैः - fol. 64.
- ( 38 ) “ इति महापौराणिकोपाध्यायश्री-  
त्रिविक्रमकृतौ महाभारतविषयम-  
प च तात्पर्यर्थविवरणटीकायाम्-  
शांतिपर्वणि राजधर्मश्लोकाः  
समाप्ताः ” - fol. 35.
- ( 39 ) गीतायाम् - fol. 66.
- ( 40 ) योगसारे - fol. 67.
- ( 41 ) सांख्यप्रक्रिया - fol. 67.
- ( 42 ) कल्पसूत्रे - fol. 67.
- ( 43 ) कपिलेन - fol. 69.
- ( 44 ) जनकपंचशिखसंवादे - fol. 70.
- ( 45 ) सूत्रकृता - fol. 70.
- ( 46 ) विक्रमाजित ( विक्रमादित्य ? ) - fol. 70.
- ( 47 ) ब्रह्मपुराणीय - fol. 70.
- ( 48 ) जप्रदग्निवचनात् - fol. 71.
- ( 49 ) सूत्रकृता - fol. 71.
- ( 50 ) योगशास्त्रे - fol. 71.
- ( 51 ) शंदोगपरिशिष्टे - fol. 72.
- ( 52 ) वृत्तिकरेण - fol. 72.
- ( 53 ) योगशास्त्रविदाम् - fol. 72.
- ( 54 ) नारदः - fol. 74, 77.
- ( 55 ) सरस्वतीकंठाभरणे - fol. 74.
- ( 56 ) जैसिनिना - fol. 74.
- ( 57 ) नातिशास्त्रज्ञाः - fol. 76.
- ( 58 ) शुकेन - fol. 76.
- ( 59 ) निरुक्त - fol. 78.
- ( 60 ) “ काश्यपीयं विद्या उपभुक्तविष-  
नाशिनी ” - fol. 78.
- ( 61 ) प्रानिकाल्यपञ्चिकायाम् - fol. 78.
- ( 62 ) आश्रवणी श्रुतिः - fol. 80.
- ( 63 ) रसायने - fol. 85.
- “ गंधमादन पार्श्वे या सिद्धजंडु-  
रिति श्रिता । अमृताल्यं फलं  
तस्य जरारोगविनाशनं ॥ ”

In the above references the colophon on fol. 65 quoted by me does not appear to have formed part of Vimalabhodha's commentary and this conclusion is proved by its absence in another Ms of Vimalabodha's commentary viz. No. 167 of 1887-91 of the Govt. MSS Library, where on folio 49 we have the following brief colophon “ एते राजधर्मस्थाविषयाः श्लोकाः 。” Evidently the colophon on folio 65 of Ms No. 84 of 1869-70, which ascribes definitely the authorship of “ महाभारतात्पर्यर्थविवरणटीका ” to one त्रिविक्रम ( styled as “ महापौराणिकोपाध्याय ” ) is wrongly inserted in the present Ms. Aufrecht in his *Catalogus Catalogorum* does not mention any commentator of the name त्रिविक्रम as the author of a commentary described in the

above-mentioned colophon. In the list of 22 commentators on the *Mahābhārata* given by Dr. Sukthankar in his *Epic Studies*<sup>1</sup> no commentator of the name त्रिविक्रम has been recorded.<sup>2</sup>

We now come to the question of the chronological limits for Vimalabodha's commentary. Dr. Sukthankar has already given us the series “*Devabodha-Vimalabodha-Arjunamiśra*” which states the relative chronological position of the three commentators. In the list of references recorded above, the references to “धरेश्वर” on folio 64, to “भोजराज” and his “च्यवहारमञ्जरी” on folio 63 and to “मरस्वतीकण्ठाभरण” on folio 74 enable us to fix one terminus to the date of Vimalabodha's commentary. As king Bhoja of Dhārā is assigned to a period – 1010 A. D. to 1055 A. D.<sup>3</sup> and as A. D. 1062 is considered as a limit for his date<sup>4</sup> we may not be wrong in fixing about 1150 A. D. as one terminus for the date of Vimalabodha's commentary on the *Mahābhārata*.

1. *Annals*, Vol. XVII, p. 185.

2. Whether त्रिविक्रम was another name of Vimalabodha in the *grhasthāśrama* (householder's life) is a matter for investigation. We may cite as an analogy the name जनादृत, which was the name of Ānandajñāna, the author of the *Tarkasanigraha* (G. O. Series, Baroda) in the *grhasthāśrama*.

3. S. K. De: *History of Sanskrit Poetics*, Vol. I, p. 147.

4. Keith: *History of Sanskrit Literature*, p. 153, foot-note 2 -- “Bhoja was alive later than 1060; so also Kalhaṇa vii, 259 treats him as alive in 1062.”

## 49. References to Persian Oil in Bilhaṇa's Vikramāṅkadeva - Carita and in the Ārya- mañjuśrī - Mūlakalpa --- Between c. A. D. 500 and 1100 †

In the Marathi Dictionary *Sabdakośa* ( by Y. R. Date and C. G. Karve, Poona, 1938, p. 2601 ) we get the following information about *Rock oil* or *Kerosene oil* :—

“ राकेल — घासलेट ; मर्टिंचे तेल

( Rock = खडक + oil = तेल ) ”

Page 1088 — “ घासलेट — केरोसीन तेल ; घास्तेल ; राकेल  
( Gas = वायु + तेल ) ”

These entries create an impression that Rock-oil or Kerosene oil was unknown to Indians at any stage of their history till the British advent.

In the *Shorter Oxford English Dictionary* we get the following entries about this oil and allied terms :—

Page 1746 — *Rock oil*. native naptha.

Page 1309 — Naptha — ( 1572 ) — Latin and Greek — perhaps of Oriental origin. A name originally applied to an inflammable volatile liquid ( a constituent of asphalt and bitumen ) issuing from the earth in certain localities, etc.

Page 1081 — *Kerosene* — ( 1854 ) — A mixture of liquid hydrocarbons obtained by the distillation of petroleum ; also from coal and bituminous shale ; extensively used as a lamp-oil ; the usual name is *paraffin oil* or *paraffin*.

Page 1428 — *Paraffin oil* — Any one of several oils obtained by distillation of coal, petroleum, etc., and used as illuminants and lubricants ; also called simply *paraffin*, *Kerosene* or *petroleum*. \*

The above entries furnish no historical information about the *Rock oil* or *Kerosene oil*, with which I am concerned in this paper.

In the Marathi Encyclopedia called the *Jñāna-Kośa* ( by Dr. S. V. Ketkar ) Vol. 19 ( 1926 ) Poona p. ( र ) 39 we get some information about the *Rock oil* as follows :—

† *Journal of Kalinga Historical Research Society*, Vol. II, No. 1, pp. 15-17.

"Rock-oil has been in use from very ancient times. In China it was used for lamps and as fuel from ancient times. In Egypt it was used for mummies. In Biblical mythology Noah's ark is said to have been painted with tar produced from rock-oil.

On our side the rock-oil is found in *Burma* and *Persia*. At present we have rock-oil fields in the Panjab."

In the above remarks we don't find any information about the knowledge of the Rock-oil, if any, possessed by Indians in ancient or mediæval periods of history.

On 31st August, 1946, my friend Dr. V. S. Agrawala, Superintendent, Central Asian Antiquities Museum, New Delhi, wrote to me as follows :--

"The *Vikramāñikadeva-Carita* of Bilhaṇa was first published by Dr. Bühler in the Bombay Sanskrit Series.....In a new edition of this book from Benares I find in Canto IX, verse 20, a reference to Pārasīka oil (पारसीकत्तलाभि). I interpret it as clear reference to Kerosene oil obtained from Persian oil-fields which, it appears, was being imported into India in the 11th Century A. D. I have written a short note on this.....I shall feel extremely obliged if out of your extensive reading you could kindly tell me if you have come across any other reference to Persian oil similar to this. The *Sloka* in the Benares edition reads :--

“ अचिन्तनीयं तुहिनद्रवाणं श्रीबैद्वतापी पश्यसामयाऽयम् ।  
अमृतग्रस्थत्रिषु पारसीकत्तलाभिमेतम्य कृते मनोभूः ॥”

This verse is identical with verse 20 of Canto IX of Bühler's edition (B. S. Series, 1875), p. 74. There is only one variant in its second line, viz., "परं मनोभूः" for "कृते मनोभूः" but the reference to पारसीकत्तलाभि is not affected by this variant."

I was very much interested in Dr. Agrawala's scholarly inquiry and promised to note down any other reference to Persian oil in sources early or late during the course of my cultural studies. Recently I carried out a cursory perusal of the Sanskrit Buddhist text called the *Aryamañjuśrī-mūlakalpa* (Ed. by Ganapati Sastri in Trivandrum Sanskrit Series, 1920). Fortunately on page 83 of this edition I found a reference to तुरुष्कत्तल to be used for lamps as an alternative to गध्यघृत or ghee from cow's milk as the following extract clearly shows :—

“ उद्देष्टु पटं तत्रैव देशे तस्मिस्थाने पटस्य महतीं पूजां कृत्वा सुवर्णरूप्यमयैः  
ताप्रमृतिकमथैर्वा प्रदीपकैः तुरुष्कत्तलपृष्ठैः गध्यघृतपृष्ठैर्वा प्रदीपकैः प्रत्यप्रवस्त्र-  
खण्डाभिः कृतवर्तिभिः लक्ष्मेकं पटस्य प्रदीपानि निवेदयन् । मवोणि समसमन्तात्  
समनन्तरप्रदीपितैः प्रदीपालाभिः पटस्य रझयः निश्चरन्ति । समनन्तर निश्चरिते  
रहिमाभिः पटः समनन्तरालमालाकुलो भवति । उपरिष्ठाचान्तराक्षे दुन्दुभयो नदन्ति ।  
साधुकारश्च भ्रयते ॥”

In this extract the worshipper is asked to carry out the worship of *pāṭa* ( a sacred piece of cloth ). He is then to tear off the *pāṭa* into numerous shreds with a view to making these shreds into wicks for a lac of lamps to be lighted. These lamps may be of *gold*, *silver*, *copper* or *earth*. They should be filled either with *turuṣka* oil or cow's ghee.

I am of opinion that the *turuṣka taila* mentioned in the above extract is possibly identical with *pāraśika taila* mentioned by Kashmirian poet Bilhaṇa in his *Vikramāñikadeva-Carita* composed about A. D. 1085. In this connection I may point out that the Kashmirian commentator of *Suśruta*, viz., Dallaṇa, who flourished about A. D. 1100 has used the word *turuṣka deśa* in the sense of Persia while explaining the term *aśvabalā* in *Suśruta*. According to Dallaṇa *aśvabalā* is identical with "*Hispittha*" known in "*turuṣka deśa*", i.e., Persia. In my paper<sup>1</sup> on *aśvabalā* I have pointed out that the word "*Hispittha*" is identical with the Persian word "*Ispist*" or "*Aspist.*" In view of this evidence we can equate the *Pāraśika taila* of Bilhaṇa ( A. D. 1085 ) with the *turuṣka taila* of *Aryamañjuśrīmūlakalpa* which appears to be earlier than A. D. 900 as it was translated into Chinese between A. D. 980 and 1000 and into Tibetan in the 11th century A. D.<sup>2</sup> According to Marcelle the work belongs to the 2nd century A. D.<sup>3</sup> Even if such an early date for this work is not accepted we can safely put this work earlier than A. D. 900 and consequently the reference to *turuṣka taila* mentioned in it is more than 200 years earlier than that to *Pāraśika taila* made by Bilhaṇa about A. D. 1085.

In view of the continuous contact of India with Persia from early times it is easy to explain how some *Kerosene oil* or *Rock-oil* from Persia got imported into India and was actually used for lamps as vouched by the Sanskrit Buddhist text composed prior to A. D. 900 and by Bilhaṇa's poem of the 11th century A. D. I hope Dr. V. S. Agrawala and other scholars interested in the history of the *Rock-oil* will examine this question thoroughly and see how far my suggestion about the identity of *Turuṣka oil* with *Pāraśika oil* is correct. For the present I am convinced that some rock-oil was imported into North India between say A. D. 500 and 1100 and was possibly used as lamp-oil, being free from objections laid down against the use of fats of animals by some of our texts on *Dharmaśāstra*.

1. See *Bhāratīya Vidyā* ( Bombay ) July, 1946, pp. 67-80.

2. Vide p. 397 of *History of Indian Literature*, by Winternitz, Vol. II, Calcutta.

3. Ibid, p. 635.

## 50. Date of Vaṅgasena, the Author of the Cikitsāsāra - samgraha — Before A. D. 1200 ‡

In a very informative article on the *Vaidyaka Literature of Bengal*, published in the *Indian Culture*, Vol. III, No. 1, page 159, Mr. Nalini Nath Das Gupta makes the following remarks about Vaṅgasena, the author of *Akhyātavyākaraṇa* and *Cikitsāsāra-Samgraha*<sup>1</sup> :—

‘ Although of uncertain date, Vaṅgasena must not be mistaken, as is sometimes done, as a recent writer, for two of the Manuscripts of his *Cikitsāsāra-Samgraha*, found in the Deccan, are dated in 1376 *Saṁvat* or 1319-20 A.D.<sup>2</sup> and he must, therefore, belong to the 13th century at the latest’ ( italics ours ).

These remarks open the question of Vaṅgasena’s date and I am sure Mr. Das Gupta will supply us with more data from Vaṅgasena’s works bearing on his chronology during the course of his studies. My object in writing this note is to record the data found by me, in the light of which I am inclined to believe that Vaṅgasena belongs not ‘to 13th century at the latest’ but to 12th century at the latest.

Hemādri, the author of the *Caturvarga-Cintāmaṇi*, who wrote his commentary on the *Aṣṭāṅgahṛdaya* of Vāgbhaṭa II during the reign of King Rāmacandra<sup>3</sup> of Devagiri (1271 to 1309 A.D.) men-

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‡ *Indian Culture*, Vol. III, pp. 535-543.

1. Vide Aufrecht : *Cata. Catalogorum*, I, 548 — where Vaṅgasena, the author of *Akhyātavyākaraṇa* and Vaṅgasena, the author of *Cikitsāsāra-Samgraha* are apparently distinguished. He is quoted in Lauhapradīpa ( W., p. 301 ) and by Bhāvamiśra ( Oxf. 311b ). His work on medicine is commented on by Vaidyanātha.

2. R. G. Bhandarkar’s *Report*, 1883-84, p. 86 and R. G. Bhandarkar, Dec. College MSS Catalogue, p. 144, No. 352.

3. *Vide* verses 1 to 9 of Chapter I of *Ayurvedarasāyaṇa* of Hemādri. Verse 6 reads as follows :—

( *Continued on next page* )

tions and quotes from Vaṅgasena. Hemadri wrote his *Caturvarga-Cintāmaṇi* during the reign of King Mahādeva, the predecessor of King Rāmacandra. The period of Mahādeva's reign is put between A.D. 1260 and 1270 and Hemādri was a minister and keeper of records under both these Devagiri Kings.<sup>1</sup>

I shall now record Hemādri's references to Vaṅgasena in his *Ayurvedarasāyana* :—

(1) *Nidāna-Sthāna*, Chap. 11, verse 33 — The commentary reads—

“ वङ्गसेने ( ज्वराधिकारे<sup>2</sup> श्लो० ४८४-५०४ )

निद्रोपेतमभिन्यासं क्षिप्रं विद्याद्वत्तौजसम् ।

आचितामाशयके सञ्चिपातजवरे दृढे ॥

...            ...            ...            ...

...            ...            ...            ...

न वा प्रभासते किञ्चिदभिन्यासः स उच्यते ।

प्रथ्यास्थेयः स भूयिषु कश्चिदेवात्र सिद्ध्यति ॥ ” इति ”

(2) *Nidāna-Sthāna*, Chap. V, verse 15 — commentary —

“ वङ्गसेने तु ( राजयक्षमाधिकारे श्लो० ६ )

‘ भक्तद्वयो ज्वरः श्वासः कासः शोणितदर्शनम् ।

स्वरभेदश्च जायन्ते पड़रुपे राजयक्षमणि ॥ ’ इति ”

(Continued from previous page)

“ हेमाद्रिनाम रामस्य राज्ञः श्रीकरणेष्वधि ।

ननूभौ भगवन्निष्ठषाड्गुण्यकरणेष्वधि ॥ ६ ॥ ”

Hemādri's commentary has not been so far published but an edition of the *Aṣṭāṅgahṛdaya* with Aruṇadatta's and Hemādri's commentaries is being edited by Mr. Paradkar Shastri for the N. S. Press, Bombay.

1. Kane : *History of Dharmasāstra*, Vol. I, pp. 854-859.

2. This identification is by Mr. Paradkar Shastri, to whom my thanks are due for supplying me with printed forms of his edition of the *Aṣṭāṅgahṛdaya* (in the press). This passage from Vaṅgasena occurs on p. 452 of this edition.

(3) *Nid. Sthāna*, Chap. V, verse 45 — commentary —

“ वङ्गसेने ( हृदयरोगाधिकारे श्लो० १-४ )  
 “ अस्युणागुर्वर्णकृष्णायतिक्त-श्रमाभिधाताध्यशनप्रसङ्गः ।  
 सञ्चिन्तनैर्वेगविधारणैश्च हृदामयःपञ्चविधः प्रदिष्टः ॥  
 दूषयित्वा रसं दोषा विगुणा हृदयं गताः ।  
 हृदि बाधां प्रकुर्वन्ति हृद्रोगं तं प्रचक्षते ॥ ”  
 इति हृद्रोगनिदानम् । ”

(4) *Cikitsitasthāna*, Chap. I, verse 2 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० १४१ ) —  
 “ ज्वरस्य पूर्वरूपेषु वर्तमानेषु बुद्धिमान् ।  
 ...            ...            ...            ...  
 ...            ...            ...            ...  
 सर्वं त्रिदोषजेषुकं यथादोषं विकल्पयेत् । ” इति ।

(5) *Cikit. Sthāna*, Chap. I, verse 17 — Commentary —

“ वङ्गसेने तु (?) —  
 “ वैयात्याधिकोऽप्यत्र भेदः कर्तुं मिहेच्छति  
 ...            ...            ...            ...  
 यवक्षारान्वितो क्षाथो धान्यपटोलयोः । ” इति ”

(6) *Cikit. Sthāna*, Chap. I, verse 23 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० १६६ ) —  
 “ कार्यं न बाले वृद्धे वा ” इति ”

(7) *Cikit. Sthāna*, Chap. I, verse 54 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० २२७ ) —  
 .“ पञ्चमूली बलारक्षा.....पिबेद्वात्ज्वरापहम् ” इति ”  
 “ वङ्गसेने तु ( ज्वराधिकारे श्लो० २४१ ) —  
 “ पटोलयवधान्याकमधुकं.....कासासृक्पित्तवीसर्पं  
 श्वासान् हन्ति वर्मीरपि ॥ ” इति ”  
 “ वङ्गसेने तु ( ज्वराधिकारे श्लो० २६४ ) —  
 “ ग्रिफला ग्रिवृतामुस्तं.....मूलाहानं हन्ति  
 हिक्को च बालानां च प्रशस्यते । ” इति । ”

- (8) *Cikit. Sthāna*, Chap. I, verse 59 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० २९२ )—

“ बलभाग्यमृतैरण्डचन्दनोशीरपर्पटैः ।

... ... ... ...

एष सिद्धः कपायः स्याद्वातपित्तभये ज्वरे ॥ ” इति ”

- (9) *Cikit. Sthāna*, Chap. I, verse 63 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० ३३५ )—

“ सभूनिम्बामृतादारु.....पटोलशुण्ठीयवपिष्पलीनाम् ॥ ” इति ”

- (10) *Cikit. Sthāna*, Chap. I, verse 67 — commentary —

“ वङ्गसेने तु ( ज्वरा० श्लो० ३९२ and श्लो० ४४३ )—

“ दशमूलस्य निक्राथः.....संज्ञानाशविमोक्षणः ” इति ”

“ वङ्गसेने तु ( ज्व० श्लो० ४९० and ५०३ )—

“ हुर्गेभसि यथा मज्जाजनं.....तन्द्रीनाशनमुत्तमम् । ” इति ”

- (11) *Cikit. Sthāna*, Chap. I, verse 83 — commentary —

“ वङ्गसेने तु ( ज्वरा० श्लो० ४१६ )—

“ यवकोलकुलत्थैस्तु.....कण्ठहद्वकशोधनः ॥ ” इति ”

- (12) *Cikit. Sthāna*, Chap. I, verse 94 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० ७३१ )—

“ कल्याणकं पट्पलं.....ज्वरम्ब्रं छीहनाशनम् । ” इति ”

- (13) *Cikit. Sthāna*, Chap. I, verse 101 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० ७२७ )—

“ मधुकारगवधद्राक्षा.....अनुबन्धभयाच्चरः । ” इति ”

- (14) *Cikit. Sthāna*, Chap. I, verse 128 — commentary —

“ वङ्गसेने तु ( ज्वराधिकारे श्लो० २३१, २५९, २८० )—

“ शर्करादाढिमाख्यां च.....कर्तव्यः कवलग्रहः । ” इति ”

- (15) *Cikit. Sthāna*, Chap. I, verse 130 — commentary —

“ वङ्गसेने त्वम्यङ्गतैलान्युक्तानि ( ज्वराधिकारे श्लो० ६२८, ७७७, ७९१ )—

“ लाजामधुकमञ्जिष्ठा.....तेनाभ्यक्तो विमुच्यते । ” इति ”

(16) *Cikit. Sthāna*, Chap. I, verse 135 — commentary —

“ वङ्गसेने तु ( ज्वरा० श्लो० २५८ ) —

“ जिह्वातालुगलक्षोम .....मधुसैन्धवसंयुतम् ॥ ” इति ”

(17) *Cikit. Sthāna*, Chap. I, verse 166 — commentary —

“ वङ्गसेने तु ( ज्व० श्लो० ५७३ ) —

“ शैलपमण्डनरजः पुरुषानुरूपं .....हरति रञ्जितसूत्रबद्धम् ॥ ”  
इति ”

(18) *Cikit. Sthāna*, Chap. I, verse 173 — commentary —

“ वङ्गसेने तु ( ज्वर० श्लो० ५४१ ) —

“ औषधीगन्ध .....सर्वगन्धकृतैभिषक् । ” इति । ”

(19) *Cikit. Sthāna*, Chap. II, verse 35 — commentary —

“ वङ्गसेने तु ( रक्तपित्ताधिकारे श्लो० ४६, ४८, ६९, ९३ ) —

“ तालीसचूर्णयुक्तः .....रक्तपित्तविनाशनः । ” इति ”

(20) *Cikit. Sthāna*. Chap. II, verse 44 — commentary —

“ वङ्गसेने तु ( रक्तपित्ताधिकारे श्लो० ९९, १२६, १४१, १६१, १६७,  
१९३ ) —

“ वृषस्य यत्राङ्कुरपत्रशाखा .....सुद्रवा ॥ ” इति ”

(21) *Cikit. Sthāna*, Chap. II, verse 44 — commentary —

“ वङ्गसेने तु ( रक्त० श्लो० ६६, ६८, ७४ ) —

“ द्राक्षया फलिनीभिर्वा .....दाढिमैः ॥ ” इति । ”

(22) *Cikit. Sthāna*, Chap. II, verse 50 — commentary —

“ वङ्गसेने तु ( रक्त० श्लो० ८१ ) —

“ नासाप्रवृत्तस्थिरं .....आनाहार्यं गदं जयेत् । ” इति । ”

(23) *Cikit. Sthāna*, Chap. III, verse 32 — commentary —

“ वङ्गसेने तु ( कासाधिकारे श्लो० ३० ) —

“ बलाद्विवृहतीद्राक्षा .....शर्करामधुयोजितम् । ” इति ”

(24) *Cikit. Sthāna*, Chap. III, verse 44 — commentary —

“ वङ्गसेने तु ( कासा० श्लो० ४० ) —

“ मुद्रामलाभ्यां यवदाडिमाभ्यां.....कफरोगहन्ता ॥ ” इति । ”

(25) *Cikit. Sthāna*, Chap. III, verse 67 — commentary —

“ वङ्गसेने तु ( कासाधिकारे श्लो० ४७ ) —

“ कुषं तामलकी.....ध्रुवमास्ये विधारितम् ॥ ” इति । ”

(26) *Cikit. Sthāna*, Chap. III, verse 80 — commentary —

“ वङ्गसेने तु ( कासाधिकारे श्लो० ९३ ) —

“ चूर्णं कुभसमुत्थं.....रक्षपित्तहरम् ॥ ” इति ”

(27) *Cikit. Sthāna*, Chap. III, verse 167 — commentary —

“ वङ्गसेने तु ( कासा० श्लो० ६५, ६६ ) —

“ शुभदेशसम्भूतं.....घृतमेतत् ॥ ” इति ”

(28) *Cikit. Sthāna*, Chap. IV, verse 9 — commentary —

“ वङ्गसेने तु ( शासाधिकारे श्लो० ३० ) —

“ स्नेहबस्ति विना.....आदिशन्ति ह ॥ ” इति । ”

(29) *Cikit. Sthāna*, Chap. IV, verse 22 — commentary —

“ वङ्गसेने ( शासा० श्लो० ७५ ) —

“ शतं सङ्घगृह्यभार्यास्तु.....नाशयेत्तमकं तथा ॥ ” इति । ”

(30) *Cikit. Sthāna*, Chap. IV, verse 55 — commentary —

“ वङ्गसेने ( शासा० श्लो० ५६ ) —

“ सौवर्चलयवक्षार.....कासश्वासौ व्यपोहति ॥ ” इति । ”

(31) *Cikit. Sthāna*, Chap. IV, verse 59 — commentary —

“ वङ्गसेने तु ( हिकाधिकारे श्लो० १८ ) —

“ प्राणावरोध.....धूमः पीतो न संशयः ॥ ” इति । ”

(32) *Cikit. Sthāna*, Chap. V, verse 4 — commentary —

“ वङ्गसेने तु ( राजयक्षमादिकारे श्लो० ३० ) —

“ बलिनो वङ्गदोषस्य.....मलरेतसी ॥ ” इति । ”

- (33) *Cikit. Sthāna*, Chap. V, verse 27.—commentary —  
 “ वङ्गसेने तु ( राज० श्लो० ८५ ) —  
 “ गुदूची सारिवाह.....वृष्टिमान् ॥ ” इति । ”
- (34) *Cikit. Sthāna*, Chap. V, verse 33 — commentary —  
 “ वङ्गसेने ( राज० श्लो० १२१, १३५ ) —  
 “ छागमांस तुलां गृहा.....पित्तोद्रेके प्रशस्यते ॥ ” इति । ”
- (35) *Cikit. Sthāna*, Chap. V, verse 34 — commentary —  
 “ वङ्गसेने ( राज० श्लो० ३६, ८५ ) —  
 “ धान्याकपिष्पलीविश.....यक्षमहरा: ॥ ” इति । ”
- (36) *Cikit. Sthāna*, Chap. V, verse 53 — commentary —  
 “ वङ्गसेने ( ? ) —  
 “ जग्मवान्नपत्र.....कलहंसकं नामा ॥ ” इति । ”
- (37) *Cikit. Sthāna*, Chap. VI, verse 21 — commentary —  
 “ वङ्गसेने ( छर्द० श्लो० ४८, ५७ ) —  
 “ अश्वथवल्कलशुक्कं.....वैश्वानर हवाहुतिम् ॥ ”
- (38) *Cikit. Sthāna*, Chapter VI, verse 33 — commentary —  
 “ वङ्गसेने ( हृदयरोगाधिकारे श्लो० १० ) —  
 “ क्राथः कृतः.....लवणश्च पेयः ॥ ” इति । ”
- (39) *Cikit. Sthāna*, Chap. VI, verse 48 — commentary —  
 “ वङ्गसेने ( हृदयरोगा० श्लो० १८ ) —  
 “ अर्जुनस्य त्वचा.....पित्तहृद्रोगनाशनम् ॥ ” इति । ”
- (40) *Cikit. Sthāna*, Chap. VI. verse 55 — commentary —  
 “ वङ्गसेने ( हृदयरोगा० श्लो० २८ ) —  
 “ सूक्ष्मैलामागधीमूलं.....सूक्ष्मामयस्युदीर्णम् ॥ ”
- (41) *Cikit. Sthāna*, Chap. VI, verse 57 — commentary —  
 “ तत्र वङ्गसेने ( शूलरोगाधिकारे श्लो० १ ) —  
 “ दोषैः पृथक्.....कुलिथान् स विवर्जयेत् ”  
 (a long extract of 1 page).

(42) *Cikit. Sthāna*, Chap. VI, verse 59 — commentary —

“ वङ्गसेने ( हृषयरो० श्लो० ३८ ) —

“ क्रिमिहृदोगिणं.....विडङ्गामयसंयुतम् ॥ ” इति । ”

(43) *Cikit. Sthāna*, Chap. VI, verse 67 — commentary —

“ वङ्गसेने ( तृष्णाधिकारे श्लो० २४ ) —

“ लाजोदकं मधुयुतं.....पिबेत्तण्णादितैः ॥ ” इति । ”

(44) *Cikit. Sthāna*, Chap. VI, verse 68 — commentary —

“ वङ्गसेने ( तृष्णा० श्लो० २२ ) —

“ वातघ्रमञ्चपानं.....गुदुच्याश्च ”

(45) *Cikit. Sthāna*, Chap. VI, verse 71 — commentary —

“ वङ्गसेने ( तृष्णा० श्लो० १८ ) —

“ काश्मर्यं शर्करायुक्तं.....तण्डुलोदकम् ”

(46) *Cikit. Sthāna*, Chap. VI, verse 74 — commentary —

“ वङ्गसेने ( तृष्णा० श्लो० २३ ) —

“ सजीरकाण्याद्रौ.....तृष्णाम् ॥ ” इति । ”

(47) *Cikit. Sthāna*, Chap. VI, verse 82 — commentary —

“ वङ्गसेने ( तृष्णा० श्लो० ३७ ) —

“ क्षतीज्ञवां.....मधुमोदकं वा ॥ ” इति । ”

(48) *Cikit. Sthāna*, Chap. VI, verse 84 — commentary —

“ वङ्गसेने ( तृष्णा० श्लो० ४१ ) —

“ मूर्च्छां.....विमुच्यते ॥ ” इति । ”

(49) *Cikit. Sthāna*, Chap. VII, verse 107 — commentary —

“ वङ्गसेने ( मूर्च्छाधिकारे श्लो० ३२ ) —

“ महीषधामृता.....सितया च पथ्याम् । ” इति ”

Some of the 49 references to Vaṅgasena by Hemādri and quotations from his work are long extracts which show the nature and extent of Hemādri's indebtedness to Vaṅgasena. No complete commentary of Hemādri has yet been available and in the N. S.

Press Edition referred to in this paper the commentary available is only for (1) the *Sūtrasthāna*, (2) the first 6 chapters of the *Nidānasthāna*, and (3) the first 7 chapters of the *Cikitsitasthāna*. The references recorded by me in this paper are from this portion of the commentary only. If the entire copy of the *Ayurvedarasāyana* is recovered perhaps more references to Vaṅgasena may be traced in it. Out of the 49 references recorded above we have 3 from the *Nidānasthāna* and 46 from the *Cikistitasthāna* and none from the *Sūtrasthāna*, so far as my cursory perusal of the text goes.

This wholesale borrowing from Vāṅgasena's work proves in the first instance the popularity in the Deccan of Vaṅgasena, a Bengali writer according to Mr. Das Gupta, and secondly, it detracts much of the originality of Hemādri's commentary. This is but natural in the case of Hemādri, who had perhaps developed a habit for the compilation of texts from his predecessors' works after having compiled his *magnum opus* viz. the *Caturvarga-Cintāmaṇi*. In spite of his towering intellect the literary works undertaken by him were too enormous in extent and scope for a busy minister of the state for the sustained display of originality and critical acumen in the entire field of his activity. To sum up : From the nature and extent of Hemādri's references to and quotations from Vaṅgasena's work, I am inclined to conclude that *Vaṅgasena* flourished in the *12th century at the latest*. At any rate he is earlier than A. D. 1200 as we must presume a difference of about 75 years between him and Hemādri (1260 A.D.).

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## 51. Date of Vyavahāranirṇaya of Varadarāja — Between 1100 and 1350 A. D. ‡

Rao Bahadur K. V. Rangaswamy Aiyangar in his Preliminary Note<sup>1</sup> to the Edition of the *Vyavahāranirṇaya*<sup>2</sup> of Varadarāja which is being published by instalments in the Brahma-Vidyā states that this digest of Hindu Law is “usually named third among the four digests ( Nibandha ) recognized by the Courts as forming the special authorities of the South Indian ‘school’ of Hindu Law.” In view of the importance of this work for administrative purposes it has engaged the attention of South Indian scholars and of historians of the Dharmāśāstra and evidence has been gathered by them with a view to fixing the limits of the date to which the work can be assigned. Rao Bahadur Aiyangar in his elaborate Preliminary Note<sup>3</sup> to the Adyar edition of the Varadarājiya records the following dated references to this work :—

- A. D. 1515 — Sarasvatīvilāsa quotes from the Varadarājiya.
- „ „ 1612 — Nirṇayasindhu quotes from the Varadarājiya
- C. „ „ 1600 — Smṛtimuktāphala also quotes from the Varadarājiya.

On the strength of these references Rao Bahadur Aiyangar arrives at the following conclusion with regard to the date of the *Vyavahāranirṇaya* alias Varadarājiya.<sup>4</sup>

‡ *Mimāṃsā Prakāśa* ( Poona ), Vol. III, pp. 15-18.

1. *Brahmavidyā*, Adyar, Vol. I, Part 3 ( October 1937 ) p. i.

2. The Adyar Edition is based on eight MSS of the work procured from Madras, Baroda, Mysore and Lahore. Aufrecht records many MSS of this work ( Vide Cata. Catalo. I. p. 617 ; II, 147; III, 129. ). The work is often styled Varadarājiya — Abridged under the title *Vyavahāradarpaṇa* in Telugu characters by V. Parabrahma Shastri and published at Madras in 1851 — Burnell translated the Section on Dāyabhāga and published it in 1872 ( Mangalore ).

3. *Brahmavidyā* ( October 1937 ) p. vi of the Preliminary Note to the Varadarājiya.

4. Ibid.

" It is not easy to determine the date of the *Vyavahāranirnaya*. It is cited by the *Sarasvatīvilāsa* and *so far no quotation from it or reference to it in any work of earlier date has been traced*. But it quotes no writer later than *Vijñāneśvara*, the author of the *Mitākṣarā*." Rao Bahadur Aiyangar further mentions Prof. P. V. Kane's view about the date of the *Varadarājīya* as follows :—

" Mr. P. V. Kane would place Varadarāja, the author of the *Vyavahāranirnaya* between A. D. 1450 and 1500.<sup>1</sup> His grounds are these. It is not referred to in the *Mādhavīyam* and the *Smṛticandrikā* which are South Indian digests ; and it must, therefore, have been composed after these works."

Rao Bahadur Aiyangar does not view with favour the argument of silence adopted by Prof. Kane but hopes that "within the limits furnished by the citation of *Vijñāneśvara* by Varadarāja and of the *Vyavahāranirnaya* by *Pratāparudra*<sup>2</sup> in the *Sarasvatīvilāsa* ( i. e. 1100 to 1500 ), a close approximation may perhaps be reached from an examination of the opinions and the substance of the work itself and the discovery of its relations to other works."

The above view-point adopted by Rao Bahadur Aiyangar appears to me to be the correct one especially in matters of chronology, which is the back-bone of history.

As however, Rao Bahadur Aiyangar has not given us any closer approximation to Varadarāja's date within the limits of A. D. 1100 to 1500, I propose to do so in this paper on the strength of evidence not hitherto recorded by any Indian or European scholar,<sup>3</sup>

1. Vide *History of Dharmasāstra*, I, p. 263, and p. 413 note 1014.

2. Vide my article on the authorship of *Sarasvatīvilāsa* (*Cal. Ori. Journal*, Vol. II, p. 233-4.)

3. Sir Thomas Strange in his Elements of Hindu Law, 1825, II, 189 quotes from the *Varadarājīya* — F. W. Ellis intended to prepare a digest of Hindu Law as followed in Madras and for that purpose he wanted to use the *Varadarājīya* ( Transactions of the Madras Literary Society I ) — Rao Bahadur Aiyangar observes ( pp. ix — x of Preliminary Note ) — " The old opinions of Ellis and Burnell on which the references to the date and provenance of the *Vyavahāranirnaya* in modern books on Hindu Law and in Judicial pronouncements are based must now be given up. It is a matter for regret that Jolly only

who has dealt with the problem so far Kāṭayavema,<sup>1</sup> the commentator of the three dramas of Kālidāsa was the minister of Kumāragiri, king of Konḍavidu. Though Kāṭayavema often speaks of Kumāragiri as his patron he was in fact the brother-in-law of Kumāragiri, being the husband of Mallāmbikā, daughter of Pota Reddy.<sup>2</sup> “Kāṭayavema was a powerful personality and Kumāragiri being aware of his power appointed him as minister and gave him Rajahmundry portion for the help rendered by him in establishing peace and order in his kingdom.”<sup>3</sup>

It is natural that a minister and literateur of Kāṭayavema’s reputation should study and quote from a work like the *Varadarājīya* which had attained some reputation as a work on Vyavahāra in his

(Continued from previous page)

repeated such unverified statement.” (J. D. Mayne – *Hindu Law and Usage*, 1922, p. 28 ; J. Jolly *Hindu Law and Custom*, 1928, p. 86 ; West and Bühler – *Digest of Hindu Law*, 1919, p. 51.). The above references have been recorded here from Rao Bahadur Aiyangar’s Preliminary Note for the guidance of those who want to go into the question of Varadarāja’s date in detail.

1. Vide *Madras Triennial Cata.* 1910 – 1913 Vo. I. Part I. pp. 402 ff. Here in describing a Ms of Kāṭayavema’s Commentary on the Śākuntala the compilers of the Catalogue observe “Kāṭaya Vemabhūpati, son of Kāṭayabhūpati by his wife Doddamba, who was the daughter of Vemabhūpati. The commentary was named after the author’s wife’s brother, Kumāragirirāja, who was the son of Annapota, son of the above-said Vemabhūpati and under whom the author served as a minister. This king is called Vasantarāja and ruled over Kumāragiri. He is said to have conquered a number of hill-forts whose names are given in a stanza in the extracts. The author belongs to the Reddi caste (Śudra) and appears to have lived about the close of the 14th and the beginning of the 15th century. The stanzas giving the author’s genealogy given in the extracts below do not seem to be contained in the MSS described in the India Office Library Catalogue and the Tanjore Palace Library Catalogue.”

2. Vide *Pathak Commemoration Volume* B. O. R. Institute, 1934 pp. 401 – 407. Article on Vasantarājīya by N. Venkatarao.

3. Ibid, p. 404.

time. Accordingly we find him in his commentary<sup>1</sup> on the *Vikramorvaśiya* mentioning this work and quoting from it as follows :—

“ तथा च उक्तम् वरदराजीये राजधर्मेषु —

‘ दिवसस्थाष्टमं भागं मुक्त्वा भागत्रयं च यत् ।

स कालो व्यवहाराणां शास्त्रदृष्टः परः स्मृतः

दिवसमष्टभागं कृत्वा प्रथमभागमप्तिहोत्रार्थं ब्राह्मणतर्पणार्थं

च मुक्त्वा अनन्तरं भागत्रयं व्यवहारकालं इति ॥

If the above passage could be identified in the text of the Vyavahāranirṇaya (or Varadarājīya) that is now extant we can definitely say that Kāṭayavema is quoting from the Varadarājīya, the importance of which has been pointed out by Rao Bahadur Rangaswamy Aiyangar and which he is editing by instalments in the Brahnavidyā journal. Luckily for us the passage quoted by Kāṭayavema can be found on p. 4 of the portion of the text published in the Brahnavidyā Journal (issue for October 1937) and reads as follows :—

( व्यवहारपरिकरकाण्डम् )

“ दिवसस्थाष्टमं भागं मुक्त्वा कालत्रयं तु यत्

स कालो व्यवहाराणाम् शास्त्रदृष्टः परः स्मृतः

1. दिवसमष्टधा कृत्वा प्रथममप्तिहोत्रार्थं ब्राह्मणतुप्त्यर्थं च मुक्त्वा अनन्तरं भागत्रयं व्यवहारकाल इति ॥

( Variants — 1. दिवसमष्टभागं कृत्वा प्रथमभागं अप्तिहोत्रार्थं ब्राह्मणतुप्त्यर्थं मुक्त्वा — क MS ).

2. धर्मं उक्त्वा — च MS ; ब्राह्मणसन्तर्पणानन्तरं च कृत्वा — छ MS ).

1. Vide p. 23 of *Vikramorvaśiya* edited with Kāṭayavema's commentary by Prof. Chārudeva Shastri, Lahore, 1929. Besides his commentaries on the three dramas of Kālidāsa Kāṭayavema commented on the *Amaruśataka*. A Ms of this commentary is available in the D. A. V. College Library, Lahore. On p. 5 of the edition of the commentary of Kāṭayavema on *Vikramorvaśiya* we find Kāṭayavema referring to his commentary on the *Sākuntala* “ उक्तं शाकुन्तलव्याख्याने । ”. Kāṭayavema dedicates his commentary to his patron Kumāragiri by calling it “ *Vasantarājīya*.” *Vasantarāja* was the popular name of Kumāragiri on account of his love for *Vasanta* festivals. A merchant by name Avachi Tippaya Setti had the monopoly of supplying all the articles necessary for the *Vasanta* festivals of Kumāragiri (Vide p. 57 of Sources of Vijayanagara History, 1919, by S. K. Aiyangar).

The foregoing extract together with its variants shows the identity of Kāṭayavema's quotation with the passage as found in the extant text of the Varadarājīyam and hence the date of Kāṭayavema gives us a definite limit to the date of the Varadarājīyam, the subject of this paper.

Now the date of Kāṭayavema has already been fixed by scholars because it is dependent on and associated with the date of his patron King Kumāragiri alias Vasantarāja. The Reddi King Ana Pota died in A. D. 1366 and his son Kumāragiri, being a minor, the kingdom passed to Ana Vema, who was also known as Dharmavema. Anavema reigned till 1383 and was succeeded by Kumāragiri, who reigned for a short period. Kumāragiri was a contemporary of Harihararāya of Vizianagar dynasty. Of the three Harihararāyas, Harihara II, who ruled from 1377–1404 A. D., seems to be the contemporary of Kumāragiri. Pandit Prabhakar Sastri assigns Kumāragiri a period of nearly nine years from 1391–1400 A. D. while the late Rao Bahadur K. Veeresalingam Pantulu states in his Lives of Poets (Vol. I – revised 1917, p. 430) that Kumāragiri reigned from 1383 to 1400. Dr. N. Venkataraao from whose article we have taken the foregoing information states that Kumāragiri lived between 1355 and 1400 and that he reigned for a period of 7 years.

As Kumāragiri's date is confined to the last quarter of the 14th century and as Kāṭayavema was his minister, we can safely say that Kāṭayavema flourished about 1385 A. D. We have also seen that Kāṭayavema has quoted from the Vyavahāranirṇaya and mentioned it by its popular title *Varadarājīya*. This quotation has further been identified by us in the extant text of the Varadarājīya, thus proving the genuineness of the quotation. It would, therefore, be reasonable to conclude that the Varadarājīya had become an authoritative work in Kāṭayavema's time (i. e. 1385 A. D.). If this position is accepted we can definitely fix A.D. 1350 as a new later limit for the date of Varadarājīya, the earlier limit being A. D. 1100 as fixed by Rao Bahadur Aiyangar on the strength of the reference to Mitākṣarā in the Varadarājīya. It will thus be seen that the present paper pushes back the date of the Varadarājīya from A. D. 1500 to about 1350 A. D. a period of about 150 years. The new limits for this date, would, therefore, be 1100 to 1350 A. D. and not 1100 to 1500 as fixed by Rao Bahadur Aiyangar.

In view of Kāṭayavema's reference to the Varadarājīya the view of Prof. P. V. Kane about the date of the Varadarājīya becomes untenable. According to this view as stated by Rao Bahadur Aiyangar, Prof. P. V. Kane would place Varadarāja between 1450 and

1500 A. D. for the reason that Varadarāja is not referred to in the Mādhavīya and Smṛticandrikā. Rao Bahadur Aiyangar has already expressed his suspicion about the argument of silence on which Prof. Kane has based his view. The present paper not only fully justifies this attitude of Rao Bahadur Aiyangar but also establishes new limits for the date of Varadarāja viz. A. D. 1100-1350.

In the present paper I have relied for the date of Kāṭayavema on the studies of other scholars. It would, however, be useful to conclude this paper by recording some epigraphic references to Kāṭayavema in support of the dates assigned to him already.

The inscriptional references to Kāṭayavema and his family as recorded by Mr. Rangacharya in his *Inscriptions of the Madras Presidency*<sup>1</sup> are as follows :—

(1) A grant<sup>2</sup> of Kāṭayavema of Rajahmundry dated Śaka 1333 (= A. D. 1411) Khara, Kārttika Paurṇami. This grant was made by Kāṭayavema, the minister of Kumāragiri of Koṇḍavidu who received from his master the eastern country of Rajahmundry for his distinguished services. The genealogies of both Kumāragiri and Kāṭayavema are given and the inscription is thus of great value in connecting the two Reddi lines. The object of the grant was the village of Mallāvarani (named after his wife Mallāmbikā, who was sister of Kumāragiri). (The genealogies are the same as in Kāṭayavema's commentary on the Sākuntala called Kumāragirirājīyam) See *Ep. Ind.* Vol. IV, pp. 318-27 where Mr. Ramayya Pantulu edits the inscription.

(2) Record<sup>3</sup> dated Śaka 1332 (= A. D. 1410) containing the gift of a village by Kāṭama-Reddi Vema Reddi.

The names of the wives of Kāṭama Reddi viz. Tallasānam-mangāru and Mallasānammangāru are registered. The record says that Kāṭama had also a son named Kumāragiri, who is called a reincarnation of the earlier Kumāragiri.

(3) A record dated Śaka 1308 (= A. D. 1386) containing a gift of gold by the Reddi King Kāṭamareddi Vemireddi for providing

1. A Topographical List of the Inscriptions of the Madras Presidency by V. Rangacharya in 3 vols.
2. *Ibid*, Vol. II 1919, pp. 713-714.
3. *Ibid*, pp. 975-6.

the temple at Simhāchalam with garlands for the merit of Kāṭamareddī and his wife Doddāsāni.

(4) A record of the time of Reddi King Virabhadra (of the Rajahmundry branch) by the King who was the son of Allāda, son-in-law of Kāṭaya-Vema and husband of Anitalli.

The foregoing epigraphic references to Kāṭayavema ranging from A. D. 1386 to A. D. 1411, covering a period of his life in which he attained some power and celebrity, leave no doubt about his date arrived at by other scholars and referred to by me already in this paper. In view of these epigraphic references the later limit of A. D. 1350 fixed by me for the date of the *Varadarājīya*, which is quoted by Kāṭayavema, stands amply confirmed.

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## 52. The Commentary of Caturbhujā Miśra of Kāmpilya on the Amaruśataka and its Chronology --- Between A. D. 1300 and 1600 +

Aufrecht<sup>1</sup> records a few MSS of a commentary on the *Amaruśataka* called the *Bhāvacintāmaṇi* by Caturbhujā Miśra. Two<sup>2</sup> of these MSS belong to the Govt. MSS Library at the B. O. R. Institute, Poona. As the chronology of this commentary has not been studied by any scholar I propose to analyse these two MSS available to me and record some data which may enable me to fix some limits for the date of this commentary.

The commentator bows to god Hari at the commencement of the commentary.<sup>3</sup> In the concluding verse<sup>4</sup> he gives us the place of his residence viz., “कांपिल्य” which needs to be identified.

† *Adyar Library Bulletin* ( 1943 ), Vol. VII, pp. 69-74.

1. *CC I*, 28—“Oudh, 1877, 16.”

*CC II*, 5—“RgB 321” = No. 321 of 1884-87 ( B. O. R. Institute ).

*CC III*, 7 — “Bd. 365” = No. 365 of 1887-91 ( B. O. I. I. ) — Out of the three MSS recorded by Aufrecht two belong to the Government MSS Library at the B. O. R. Institute.

2. These are :—No. 321 of 1884-87 and No. 365 of 1887-91. These MSS have been described by me on pp. 24-26 of my *Catalogue of Kāvya MSS*, Vol. XIII, Part I ( B. O. R. I. ), 1940.

3. *MS No. 321 of 1884-87 begins* :—“ श्रीकृष्णाय नमः ।

एकं चुंबति यो पयोधरसं गृह्णाति संश्लिष्यति  
प्रायोन्यामपरां प्रसादयति यः संप्रेक्ष्यते यं मुहुः ।  
कस्याश्रिच्च कुचग्रहं प्रकुरुते संसेवते योनिशं  
शृंगारंत्विति तं नमाभिसततं गोपालबालं हरिं ॥ १ ॥ ”

4. *Ibid*, folio 42. This verse reads as follows :—

“ कांपिल्ये स्वर्धुनीनीरपूरतीरनरस्थिते ।  
चतुर्मुजेन वसता भावचिन्तामणिः कृतः ॥ १ ॥ ”

During the course of his commentary Caturbhujā Miśra (= CM) points out several *Alamkāras* contained in the *Amarasataka* stanzas. Some of them are :

अनुप्राप — fol. 2.	“ मध्यांतदीपकालकारौ ” — fol. 15.
उपमा — fol. 2, 16, 26.	असंगति — fol. 17.
दीपक — fol. 2, 26, 42.	आक्षेप — fol. 17, 35, 39.
अनुशासाक्षेप — fol. 2.	अवसर — fol. 18.
अनुमान — fol. 4.	लेश — fol. 19.
सहोक्ति — fol. 5, 12, 17, 21, 41.	स्वभावास्थानं — fol. 19, 24.
परिचुक्ति — fol. 6.	व्याजोक्ति — fol. 23, 30, 35.
विशेषोक्ति — fol. 6.	यत्नाक्षेप — fol. 23.
अप्रस्तुतप्रशंसा — fol. 7, 18, 31, 33, 36, 42.	परिकर — fol. 25.
स्वभावोक्ति — fol. 8.	समम् — fol. 25.
जाति — fol. 8, 18, 27, 34, 38, 41.	तद्दुण — fol. 26.
विशेषोक्ति — fol. 9, 16.	पर्यायोक्ति — fol. 27, 39.
आंतिमान् — fol. 9, 21.	यथासंस्थम् — fol. 29.
विषम — fol. 10, 15, 23, 31, 35.	“ चतुराविरोध ” — fol. 31.
समुच्छय — fol. 10, 29, 30, 41.	प्रश्नोत्तरम् — fol. 32.
दिशेष — fol. 10, 20.	सामान्योक्ति — fol. 33.
विभावना — fol. 11, 12, 32, 37.	स्वभावन् — fol. 33.
सूक्ष्म — fol. 11.	कर्तृदीपम् — fol. 37.
समाधि — fol. 13.	उपदेशाक्षेप — fol. 40.
पिहितम् — fol. 13.	उत्प्रेक्षा — fol. 40.

While pointing out some of the above *Alamkāras* CM quotes their definitions such as :—

Fol. 4 — “ यत्र बलीयः कारणमालोक्याभूतमेव भूतमिति ।  
भावीति वा तथान्यत्कथ्यते तदप्यनुमानं ॥ ”

Fol. 8 — “ स्वभावोक्तिस्तु डिभादेः स्वक्रियास्त्वपर्वर्णनं । ”

Fol. 10 — “ कर्तुः क्रियाफलावासिनैवानर्थः कश्चिन्नवे । स विषमः ”  
,, “ तस्मिद्दिइतावेकरिमन् यत्रान्यत्तकरं भवेत् समुच्छयोस्तौ ”

Fol. 11 — “ क्रियायाः प्रतिषेषेषि फलाद्यकिर्विभावना ”  
,, “ द्विगिताकारलक्ष्योर्थः सौक्ष्या सूक्ष्म इति स्मृतः ”

Fol. 13 — “ समाधिः सुकरं कार्यं कारणांतरयोगतः ॥ ”

— “ यत्रापि प्रबलतया गुणः समानाधिकरणमसमानं ।  
अर्थांतरं विदध्यादाविभूतं च तत्पिहितं ॥ ”

I desist from quoting other definitions for want of space.  
The commentary quotes from earlier works and authors noted  
below :—

अमरः — fol. 3, 6, 11, 14, 21, 22, 23, 31, 32, 36, 37, 41, 42.

हलायुधः — fol. 4.

विश्वः — fol. 7, 20, 23, 33, 34, 38.

संगीते<sup>१</sup> — fol. 22.

The lexicon विश्व quoted by CM was composed in A. D. 1111.

1. This extract reads as follows on Folio 22 of MS No. 321 of 1884-87 ( See also folio 28 of MS No. 365 of 1887-91 ).

दृष्टिलक्षणानि संगीते यथा —

- 1 — ‘ सत्त्वमुद्दिरतीदृष्टिरूपाविकसितास्थिरा ।
- 2 — मुदुश्वला स्थिरापाश्वविलोकनी बहिरुमुखी ॥
- 3 — गृदावलोकनी शीघ्रनिवृत्ता च विलोकनात् ।
- 4 — शंकायां शक्तिं दृष्टिस्तानिशंकसूरिणा ॥
- 5 — मध्या निर्गमनेद्वुक्ता भाति विस्फारितौ पुटौ ।
- 6 — तारके चंचले यस्याः सा स्याद्दृष्टिर्भयान्विता ॥
- 7 — चक्रितद्विपुष्टिसिग्धतारकात्यंतलोहिता ।
- 8 — रूक्षा भृकुटि भीमोग्रा रौद्रा दृष्टिस्ताहृता ॥
- 9 — स्थिरोवृतपुटां रूक्षां किञ्चित्तरलतारका ।
- 10 — भृकुटी कुटिलां दृष्टिं कुद्धां ब्रूते हरभियः ॥
- 11 — अथवा सापरायेषि भर्त्यर्थ्येवं मानं त्यजन्ति, etc.

In Chapter VII of the *Nāṭyaśāstra* ( Kāvyaṁālā No. 42, 1894 ), p. 89 we find the subject of दृष्टिलक्षणानि dealt with in detail. Compare lines 1, 8 and 10 in the above extract with the following lines in the *Nāṭyaśāstra* ( p. 89 ) :—

“ सत्त्वमुद्दिरती दृप्ता दृष्टिस्ताहसंभवा ॥ ५७ ॥ ”

“ रूक्षा स्थिरोद्वृतपुटा निष्ठव्योद्वृततारका ।

कुटिलभृकुटिर्दृष्टिः कुद्धा क्रोधेऽभिधीयते ॥ ५६ ॥ ”

The work on संगीते quoted by CM has evidently drawn its material from the above Section of the *Nāṭyaśāstra*.

while हलाशुध quoted on folio 4 is the author of the lexicon अभिधान-रत्नमाला composed about 950 A. D.<sup>1</sup>

I have pointed out elsewhere<sup>2</sup> that Arjunavarmadeva, whose dates are A. D. 1211 - 1215, quotes the following stanza from the *Aryā-Saptasati* in his commentary on the *Amaruśataka* [Vide Page 12 of Kāvyaṁlā No. 18 (*Amaruśataka*)] :—

“ यदुक्तं गोवर्धनाचार्येण —

अन्यमुखे दुर्वादो यः प्रियवदने स एव परिहासः ।

इतरेन्धनजन्मा यो धूमः सोऽगुरुसमुद्भवो धूपः ॥ ”

As Govardhanācārya was a contemporary of Jayadeva, the author of the *Gitagovinda*, who was a court-poet at the court of King Lakṣmaṇasena of Bengal (A. D. 1185-1206) Arjunavarmadeva was practically a junior contemporary of Govardhanācārya. Consequently the two contemporaries may be said to belong to the period A. D. 1150-1220. Arjunavarmadeva quotes the above verse of Govardhanācārya in his comment on stanza 8 of the *Amaruśataka*. This very verse is quoted by CM in his *Bhāvacintāmaṇi* on this stanza. CM, however, does not mention Govardhanācārya. He merely quotes the verse as follows on folio 5 of MS No. 321 of 1884-87 :—

“ यदुक्तं । अन्यमुखे.....सोगुरुमयोधूप इति ”

It appears from the above quotation that CM had before him Arjunavarmadeva's commentary on the *Amaruśataka*.

The foregoing evidence may warrant an inference that CM composed his commentary *Bhāvacintāmaṇi* after c. A.D. 1250. The later limit to the date of this commentary is furnished by the date Samvat 1726 (= A. D. 1670)<sup>3</sup> of a MS of this commentary at the

1. Vide p. 414 of Keith : *Sanskrit Literature*, 1928.

2. Vide my paper on "A New Approach to the Date of Jayadeva" etc. (*Proceedings of the Indian History Congress*, Aligarh, 1944, pp. 171-175.)

3. The Colophon of the MS reads as follows :—

“ कापिष्ठै स्वधुनीनीरपूरतीरनरस्थिते ।

चतुर्भुजेन वसता भाष्वित्तामणिः कृतः ॥ १ ॥

B. O. R. Institute *viz.* No. 365 of 1887-91. This MS also contains the stanza from the *Āryāsaptaśatī* referred to above. It occurs on folio 6 of this MS. We are thus in a position to fix the limits for the date of the commentary of *CM* between about A. D. 1250 and 1600.

*Kāmpilya* mentioned by *CM* as his native place is possibly identical with *Kampil* 28 miles north-east of Fattegad in the Farrakhabad district of the United Provinces. It is situated on the old Ganges<sup>1</sup> between Budaon and Farrakhabad as stated by Nandolal Dey (p. 88 of *Geogr. Dictionary*, 1927).

There is a town in the Hospet *taluk* of the Bellary District called *Kāmpli* on the bank of Tungabhadrā river.<sup>2</sup> I cannot say if this town has any connection with कांपिल्य, the native place of Caturbhūja Miśra.

The editor of the *Amaruśataka* mentions five commentators<sup>3</sup> of this poem but this number does not contain the name of *CM*, the author of the *Bhāvacintāmaṇi*.

It remains to be seen if any commentators of the *Amaruśataka*, posterior to *CM*, refer to him in their commentaries.

(Continued from previous page)

अमर्षक् कविना रचितं शृंगारशतं यथामति मर्यैतत् ।  
व्याख्यातं भौ रसिका आस्यां वुविवृद्धये भवतां ॥ २ ॥  
अमर्षकशतकस्येयं टीका संशोध्यतां बुध्यः ।  
परोपकारकरणगुद्दांतकरणाहितं ॥ ३ ॥  
.....सं १७२६ सावणसु १ .....॥ ”

1. The expression “स्वर्धुनीनीरपूरतीरनरस्थिते” as applied to कांपिल्य by *CM* supports the identification of कांपिल्य with *Kampil* on the old Ganges स्वर्धुनी = स्वर्गज्ञा.

2. Vide p. 721 of *Indian Companion* by G. H. Khandekar, Sept. 1884 (Law Printing Press, Poona).

3. Vide p. 2 of Intro, to *Kāvyamālā* 18 (*Amaruśataka*) — The Commentators mentioned are :— (1) अर्जुनवर्मदेव, (2) वेमभूपाल, (3) इद्रमदेव, (4) रविचन्द्र, (5) सूर्यदास and (6) शेषरामकृष्ण — Aufrecht mentions a few more as follows :

*CC I*, p. 28 — कोकसंभव, ज्ञानानंद कलाधरसेन, नंदलाल, रामरद, शंकराचार्य, हरिहरभट्ट.

*CC II*, p. 5 — देवशंकरभट्ट, वीरनारायणभूपाल, इद्रमदेव.

There are some anonymous commentaries mentioned by Aufrecht.

53. Date of the Rājavinoda of Udayarāja,  
a Hindu Court - poet of Mahamūda Begadā  
— Between A. D. 1458 and 1469 †

Dr. Bühler acquired for the Government of Bombay in 1875 a MS<sup>1</sup> of a work called the *Rājavinoda* dealing with the life of Sultan Mahamud Begadhā<sup>2</sup> of Ahmedabad which he calls "quite a

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† *Journal of the University of Bombay*, 1940, Vol. X, Part 2, pages 101-115.

1. This MS is No. 18 of 1874-75 in the Govt. MSS Library at the B. O. R. Institute, Poona.

2. *Vide Commissariat: History of Gujarat*, Vol. I (1938) p. 130— Begadā was born in A.D. 1445. He was named Fateh Khan. He was Sultan of Gujarat for 53 years (1458-1511). I note below the dates of some incidents of his reign as given by Commissariat :—

- A.D. 1467-70 — Junagadh War.
- „ 1472 — Invasion of Cutch and Sind.
- „ 1473 — Dwarka taken : its temple destroyed.
- „ 1479 — Foundation of Mahamudabad on the Vatrak.  
— Conquest of Ranpur.
- „ 1465 — Mahmud sent his army to the northern Konkan to capture the forts of Bahrot and Parner and the seaport of Daman.  
— Mahmud's General Alp Khan destroys Parsi Colony of Sanjan (either about 1465 or later in 1491 A.D.).
- „ 1482-84 — Champaner War — Mahmud invests Pavagadh for 20 months.
- „ 1484 (November) — Mahmud takes Pavagadh by storm.

(Continued on next page)

literary curiosity" in his short description of the MS as found in his *Report on Sanskrit MSS (1874-75)*.<sup>1</sup> As this description does not do any justice to this rare poem by a Hindu court-poet of the celebrated Sultan Begadā, I propose to analyse the only MS of it acquired by Bühler with a view to making its contents accessible to the students of the history of Gujarat in general and of the Sultans of Gujarat in particular.

(Continued from previous page)

- „ 1491-94 — Incursions of Bahadur Gilani of the Bahamani kingdom on the Gujarat Coast — Gilani defeated and slain.
- „ 1508 — Mahmud installs his candidate on the throne of Khandesh.
- „ 1508-9 — Naval conflict at Chaul and Div with the Portuguese.
- „ 1511 (23rd November) — Mahmud died in his 67th year. A little before his death Mahmud received presents from the Delhi Sovereign (p. 207).

1. As this historical poem has not been published by any scholar interested in the history of Gujarat, Dr. Bühler's note on it written 64 years ago has become almost historical and is well worth reproducing here :—

" No. 18 — The *Rājavinoda* 'The Amusement of the King' or *jarabakshapātaśāhi* — *Śrī Mahamuda-Suratrāṇa Caritra* "The Life of Sultan Mahmud" (Begadhā of Ahmedabad) by Udayarāja is quite a literary curiosity. The author who declares himself to be the son of Prayāgadāsa and the pupil of Rāmadāsa celebrates Mahmud popularly reported to have been the most violent persecutor of Hindus and Hinduism as if he were an orthodox Hindu King. He calls him the crest jewel of the royal race (*Rājanya Cūḍāmaṇi*) as if he were a Kṣatriya and he asserts that Śrī and Sarasvatī attend on his footsteps, that he surpasses Karṇa in liberality, and that his ancestor *Muzaffar Khan assisted Kṛṣṇa against Kali*. The Carita is divided into seven sargas. The first (Slokas 29) entitled "Surendra's and Sarasvati's Colloquy" (Surendra-Sarasvati-Samivāda) is introductory and relates how Brahmā sent Indra to look after Sarasvati and found her in the halls

(Continued on next page)

The MS of the *Rājāvinoda* (No. 18 of 1874-75) consists of 28 folios (each folio being 10 inches  $\times$  4½ inches in size and each page containing 8 lines, with about 31 letters to a line). It begins as follows :—

“ ॥ अँ नमः सरस्वत्यै ॥ श्रीजगत्कर्त्रे नमः ॥  
जगकर्ता विजयते करुणावरुणालयः ।  
राजरूपेण रमते यः प्रजानुग्रहेच्छया ॥ १ ॥  
राजन्यचूढामणि मस्युदारमाशास्महे श्रीमहमूदसाहिं ।  
कलानिधिर्यस्य पदं श्रयेते सरस्वती श्रीश्री समानमेव ॥ २ ॥  
एतच्चरित्रे क लभेत पारं पदेपदे हंत मतिःस्खलन्ती ।  
उदारकीर्त्तेमहमूदसाहेस्तावदुणानेव गुरुकरोमि ॥ ३ ॥  
अमुख्य राज्ञां परमेश्वरस्य पूजोपहाराय मयोपनीतः ।  
कवित्वपुष्पांजलिरेष रम्यः संतस्तदामोदभरं भजन्तु ॥ ४ ॥  
उत्कर्षमालक्ष्य सदैव लक्ष्याः सौभाग्यलाभान्महमूदसाहेः ॥  
उत्संगमुत्सङ्घ्य पितामहस्य सरस्वती क्षमावलयं प्रपक्षा ॥ ५ ॥”

The first *Sarga* ends as follows :—

“ श्रीमान् साहिमुदफ्करः समजनि श्रीगूर्जरक्षमापति-  
स्तस्मारसाहिमहंमदसंमभवससाहिस्ततोऽहंमदः ।  
जातः साहिमहंमदोऽस्य तनुजो गायासदीनाल्यया  
ल्यातः श्रीमहमूदसाहिनुपतिर्जीयात्तदीयात्मजः ॥ २९ ॥

(Continued from previous page)

of Mahmud Shah and how she sang the praises of Mahmud. *The second* (vamśānukirtana — ślokas 31) gives the genealogy of Mahmud beginning with Muzaffar Khan. The statements made appear to be historically correct. *The third* (sabhāsamāgama — ślokas 33) describes Mahmud's entry into the Darbar hall. *The fourth* (sarvāvasara — ślokas 33) relates what princes and people were received in the Darbar. *The fifth* (saingītarāṅga-prasaṅga — ślokas 35) describes a Nāch given by the Sultan. *The sixth* (Vijayayātrotṣava — ślokas 36) and the Seventh (Vijayalakṣmīlābha — ślokas 37) are devoted to a rhapsodic description of Mahmud's warlike exploits. The frequent allusions to the Pādishah's liberality make it probable that the author either had received or hoped to receive Dakṣiṇā from him.”

दृति श्रीमहाराजाधिराजजरवसपातसाहश्रीमहमूदसुरत्राणचरित्रे राजविनोदे  
महाकाव्ये सुरेन्द्रसरस्वतीसंवादो नाम प्रथमः सर्गः ॥ श्रीः ॥ ”

The above verse giving the genealogy of the Sultans of Gujarat in four lines is found recorded before the Colophons of each of the 7 *sargas* of this poem. I shall now compare this genealogy with the genealogy recorded in the Dohad Stone Inscription of Mahamūd (Begaḍā), dated V. S. 1545, Śaka 1410 (= A. D. 1488), recently edited by Dr. H. D. Sankalia.<sup>1</sup>

<i>Rājavinoda</i> ( Between A. D. 1458–1511 A. D.)	<i>Dohad Inscription</i> A. D. 1488
( 1 ) साहि मुद्रफर ( A. D. 1392 – 1410 )	( 1 ) शाहि मुद्राफर
( 2 ) साहि महंमद, son of No. 1 ( तस्मात् समभवत् )	( 2 ) महंमद, son of No. 1 ( तस्पुत्रः )
( 3 ) साहि अहंमदः ( A. D. 1411 – 1442 ) after him ( ततः )	( 3 ) अहंमद, in his family ( तस्यान्वये प्रसूतः )
( 4 ) साहि महंमद, son of No. 3 ( अस्य तनुजः जातः ) — ( A. D. 1442–1451 )	( 4 ) साह महमद, son of No. 3 ( तस्मादभूत् )
( 5 ) महमूदसाहि, son of No. 4 ( तदायात्मजः ) — ( A. D. 1458–1511 )	( 5 ) साह महमूद in his family ( अन्वये जातः )

It would be seen from the above comparison that the two genealogies agree so far as four generations are concerned. There appears to be some disagreement with regard to महमूद (Begaḍā) who is described as तदीयात्मजः with reference to his predecessor महंमद in the *Rājavinoda* while in the Dohad Inscription we are told that महमूद (Begaḍā) was born in his family (जातः अन्वये), i. e., of साह महमद, his predecessor. Students interested in this genealogy may examine both these genealogies more closely and see how

1. *Epi. Indica*, Vol. XXIV, Part V, Jan. 1938, pp. 212 ff.

far they could be reconciled with the genealogy of these Sultans given by the Muslim historians.<sup>1</sup>

In the Dohad inscription (verse 7) the title ग्रास (दीन) appears to have been applied to महमूद (Begadā), but this impression cannot be supported by the text of the verse in its proper grammatical sequence according to which the two lines could be read in prose order as follows :—“ श्रीग्रास (दीन) प्रभोः अन्वये साह श्रीमहमूदवीरनृपतिः ( विरुद्धातः उदारचरितः वीर्यवान् )जातः ॥ ” Similarly the prose order of the last 2 lines of verse 29 of Canto I of the *Rājavinoda* would read as follows :—

“ अस्य ( = अहंमदस्य ) तनुजः साहिमहंददः जातः, गायासदीनाल्यथा ल्यातः, तदीयात्मजः श्री महमूदसाहिनृपतिर्जीयात् ॥ ”

According to this prose order the epithet गायासदीन<sup>2</sup> ( = The Aid of the Faith ) becomes applicable to महमद and not to महमूद ( Begadā ). The following verse of the *Rājavinoda* further supports my interpretation :—

*Folio 6a* — “ आनंदनः सुमनसामथ नंदनोऽभू-  
आग्यश्रियां निधिरहंमदपातसाहेः ।  
गायासदीन हति साहिमहंमदेन्द्रः  
क्षोणीभुजां सुकुटपृष्ठपदारविदः ॥ १४ ॥ ”

In this verse साहि महमद is called गायासदीन in a clear manner. Again on folio 6, verse 20 clearly states that महमूद ( Begadā ) was the son of महमद :—

“ तस्यात्मजः किल महंमदपातसाहेः । श्रीमानयं विजयते महमूदसाहिः etc.”

I shall now record all references to places and persons mentioned in the *Rājavinoda* to enable scholars to study the historical

1. See *Epi. Indica*, Jan. 1938, p. 214 — Dr. Sankalia has recorded the following genealogy based on Muslim Sources :—

( 1 ) *Muzaffar Shāh* (Muzaffar I), ( 2 ) *Ahmad Shāh* (Ahmad), ( 3 ) his son, *Muhammad Shāh* (Muhammad), ( 4 ) his son *Kutub-ud-din* (Quṭ b-ud-din Ahmad Shah), ( 5 ) *Daud* (Dā'ūd) and ( 6 ) *Mahmūd* (Mahmūd I), second son of Muhammad Shāh.

2. *Vide* Dr. Sankalia's remarks on this epithet in *Epi. Indica* Jan. 1938, p. 216.

material in the poem more closely. These references are as follows :—

अंगाधिपः, Fol. 12.

अल्पषा ( खा ) न,<sup>1</sup> Fol. 5.

अहमद ( साहि ), 4, 8, 11.

( Ahmad invaded Malwa in A. D. 1419 and compelled Hūshang to take refuge in Māṇḍu fort ).

अहमदेन्द्र, 6, 5, 28, 15, 19, 22.

अहमद पातसाहेः, 6.

( Ahmad invaded Malwa again in A. D. 1422 when Hūshang had gone to raid Orissa but could not capture Māṇḍu fort. )

इन्द्रप्रस्थ, 5

उदयराज, the author of राजविनोद  
महाकाव्य, 28.

कछमहापु, 5.

कन्यकुञ्जः, 14.

कर्णाटकः, 12.

कर्णाटकीटः, 26.

कर्णाटलाटादयः, 26.

कलिंगनाथः, 12.

कामरूप ( देशपतिः ), 13.

काश्मीरमंडलपतिः, 14.

कुभकर्ण, 13.

( Rana Kumbha of Mewar is here described as serving महमूद ( Begadā ). Kumbha was defeated by महमद earlier ).

गायासदीन, 4, 6, 15, 19, 22, 28,  
( महमदेन्द्र ), 8, 11,

गूर्जरक्षमा, 6, 27,

गूर्जरक्षमापति, 28, 12, 15, 19, 22, 4,  
8, 11.

गूर्जरपातसाहेः, 4.

गूर्जरवीर, 19.

गूर्जरदेश, 5.

गौडचूडामणिः, 26.

गौडेश्वरः, 26.

जरबक्सपातसाह, ( an epithet of Mahamud Begadā ) 4, 8, 11, 15, 19, 28, 22.

त्रिलिंगसुभटाः, 12.

दक्षिणनृप, 26, 13.

1. Verse 5 of *Sarga II* refers to the confinement and release of one अल्पषान ( = अल्पखान ) by मुदफर ( A.D. 1392-1410 ) as follows :—

“ मुमोच दंदीकृतमल्पषानमनत्पवीर्य बलवत्तरो यः ।  
वंशासुतो मालवराजबंदिमोक्षं पदाख्यं विश्वदं वहन्ति ॥ ५ ॥ ”

अल्पखान of the above verse appears to be the same as Hushang Shāh of Malwa whose confinement and reinstallation is referred to in *Bombay Gazetteer* ( History of Gujarat ), Vol. I, Pt. I, ( 1896 ), pp. 234-235. About A.D. 1408 *Alp Khan*, son of Dilāwar Khan of Malwa poisoned his father and ascended the throne with the title Sultan Hushang Ghori. Muzaffar I invaded Hushang and besieged Dhar. Hushang was captured and given in charge of Shams Khan. Hushang remained one year in confinement. He was released and reinstated by Muzaffar about A.D. 1409.

दिलीपते:, 26.  
 दिल्लीपुरी, 14.  
 दिल्लीपुरात, 5.  
 द्वारावतीम् (हव), 28.  
 धारापुरी (करपरिग्रह), 6.  
 नंदपदाधिनाथा:, 5.  
 नेपालमङ्गलपति:, 14.  
 पल्लिवने, 5.

( Has पल्लिवन any reference to पल्लिदेश in Dohad Inscription verse 18 ? )  
 पावकगिरे:, 6, ( Here destruction of Pāvāgadh by महमद is referred to. महमूद ( Begadā ) captured Pavagad in A. D. 1484 ).

पुष्पपुर ( बास ), 13.  
 प्रयागपति, 13.  
 प्रयागदास, father of रामदास, 28.  
 मल्लखानाख्यमुल्क ( of इन्द्रप्रस्थ ), 5  
 ( Is he identical with *Mullu Iqbal Khān* a powerful noble at Delhi in A. D. 1398 ? *Vide Commissariat, History*, I, p. 55 ).

मथुराधिप, 26; मथुराधिनाथ, 13.  
 महमूदसाहि सुत्रामन्, 2.  
 — साहि, 4, 6, 7, 8, 10, 11, 1.  
 महमूद सुत्राण चरित्र, 4, 28, 15, 19, 22, 8, 11.  
 महमूद पातसाह,<sup>1</sup> 28, 15 ; पातसाह महमूद नरेन्द्र, 21.  
 महमूद नरेन्द्र, 7, 23.

महमूदसाह नृपते:, 23, 7, 24, 26, 28, 14, 15, 19, 21, 22.  
 महमूदसाहचरित, 27; ( तांबूलयोगः ) 9.  
 महमूदक्षितिपालसूनो:, 13.  
 महमद ( साहि ) 4, 28, 15, 19, 22, 5, 4, 8, 11 [ Mahamad was killed by his wife ( by poisoning' ) ].  
 महमदनृपसूनु:, 22.  
 महमदनराधिपते:, 6.  
 महमदपातसाहे:, 6 ( Muhammadan historians describe Mahamad as a coward ).  
 महाराष्ट्रजाः, 26.  
 महाराष्ट्रपति, 5.  
 मागधेन्द्र, 13.  
 मुदफर, 4; ( साहिमुदफुरेन्द्र ) 4, 8, 28, 15, 19, 22, 11.  
 मुदफरपातसाहे:, 13.  
 ( Muzaffar ruled Gujarat from A. D. 1392 to 1410 ).  
 मालवराजवंदिमोक्षपदार्थं विरुद्धं, 5.  
 मालवमेडलेजः: 13.  
 मालवः, 27.  
 मालवमेदपाटकुन्पाः, 26.  
 हुशंगसाहे: ( of मालवमेडल ), 5.  
 ( Hūshang Shāh invaded Gujarat twice in A. D. 1411 and 1418 but was repulsed ).  
 मालवमंडल, 5.  
 मुद्रलानां अधिपः, 14.  
 मेदपाटे, 26.  
 रत्नपुराधराजः, 12.

1. Mahamuda is called पातसाह in the following colophon of A.D. 1460 : — “ संवत् १५१६ वर्षे १५ रवौ मृगरीर्वनक्षत्रेऽद्येह श्रीमदणहिल्लपत्तनेपात ० श्री महमूदविजयराज्ये ० मुनितिलकगणि — ० उदयसारगणिभ्यां शोथितभिदं परं तथापि विद्वाद्दिः शोध्यं ” ( *Vide p. 361 of Patan MSS Catalogue*, Vol. I, Baroda, 1937 ).

राजविनोदे ( उदयराज विरचिते ), 28.	विजययात्रोत्सव ( Title of Sarga VI of राजविनोद ), 22.
राजविनोदे ( महाकाव्ये ), 15, 19, 22, 4.	सभासमागम ( Sarga III ), 11.
रामदास, son of प्रयागदास, 28.	विध्यराट्, 26.
राम, the scribe of the Ms of राजविनोद, 28.	शक्तिक्षतिभुजः, 26.
लंकापति:, 24, 12.	शूरसेनदेशपति, 14 ( assumes सेनाधि- पत्य of Mahamūḍ Begadā ).
लंकाभिर्थं द्वीपं, 5.	सिंहलभूमिपालः, 12.
सरस्वती ( Goddess ) 15, 1.	संगीतरंगप्रसंगः ( Title of Sarga V ), 19.
विगस्य नृपति, 12.	सर्वावसर ( Sarga IV ), 15.
धगाः, 26.	सिंधुपति, 14.
विजयलक्ष्मीलाभ ( Title of Sarga VII of राजविनोद ), 28.	सुरेन्द्रसरस्वतीसंवाद ( Sarga I ), 4.

The *Rājavinoda* ends as follows :—

Folio 27-28 —

“ एतते महमूदसाहचरितं लोकोत्तरं सर्वतः  
कीर्तिस्तंभभिषादुदंचित्तभुजा व्याख्याति पृथ्वी स्वयं ॥ ३१ ॥

असमसमरकेली संगमायासभाजां  
क्षितिप तव भटानां भझनानारिपूर्णां ।  
मलयमरुदिदानीं चंदनामोदवादी  
प्रियसुहृदिव मृद्गार्थांगमालिग्य खेदं ॥ ३२ ॥

स्फुरति विरहभाजां दुःसहोऽयं वसंत-  
स्तरुणजनमनंगो बाणलक्ष्मीकरोति ।  
इति हि परभृतानां वाक्कुहूकारगर्भा  
त्वरथति नृपपांथान्त्रेयसीसंगमार्थं ॥ ३३ ॥

कनकशिखरवद्विर्मञ्चरीपुजितास्तै-  
नवकिशलयसंगाकृष्टकौशेयशोभैः ।  
प्रतिदिशसुपचिन्वन् गूर्जरक्षमापलक्ष्मीं  
रचयति सहकारैस्तोरणानीव चैत्रः ॥ ३४ ॥

घनतरमकरंदैः स्नापितापलवौघैः  
कलितललितवासाः प्रोलुसहित्तमुखश्रीः ।  
स्फुटकुसुमपरागैः सांद्रकाश्मीररागै-  
नृप तव क्रतुलक्ष्म्यालंकृता गूर्जरक्षमा ॥ ३५ ॥

अपि बहुतर दूरादुक्षसंवं लोचनानं  
वरणशिखरस्तैः केतनैर्वद्ययंती ।  
नृपतुरगरथेण प्रापितासंज्ञदेशा-  
जनयति मुदमुच्चोरणा राजधानी ॥ ३६ ॥

एनां प्रविश्य नगरीं परमद्विष्ट्यां  
द्वारावतीभिव रमारमणः प्रकामं ।  
नानाविधान्यधिवसन्मणिमंदिराणि  
राजन् रमस्त्र तस्याभिरुदारमूर्ते ॥ ३७ ॥

संभाविता करपरिग्रहणेन सम्यक्-  
सौभाग्यमेतु भवता नृपरनगर्भा ।  
श्री पातसाहमहमूद पितेव पुत्रान्  
प्रेम्णाधिकेन परिपालय भृत्यलोकान् ॥ ३८ ॥

एवं विधानि वचनानि कवीश्वराणां  
कर्णमृतानि कलयन्नृपचक्रवर्ती ।  
सौवर्णवृष्टिभिरधःकृतकर्णकीर्ती ।  
राज्यश्रियाभिमनया रमते प्रकामं ॥ ३९ ॥

श्री संगमेऽपि सुविवेकपुरस्कृतायाः  
कीर्तिप्रशस्तिकरणादनृणीभवन्त्याः ।  
आज्ञावशेन व.....सामधिदेवतायाः  
काव्यं भया विरचितं महमूदसाहे: ॥ ४० ॥

प्रयागदासस्य तन्मनेन श्रीरामदासेन कृताभियोगः  
व्यधत्त काव्यं महमूदसाहे: सदोदयायोदयराजनाम्ना ॥ ४१ ॥

.....विभांति या वदन...यावच्चसप्तयो  
यावदीप्यति सप्तसप्तसिरमल...यावच्चसप्त...यंवाः ।  
यावत्सप्तसधराधरापुनरिमाः पुर्यश्च सप्तोन्माः  
काव्यं श्रीमहमूदसाहिननृपतेस्तावज्जनैर्गीयताम् ॥ ४२ ॥

श्रीमान् साहिमुदफरः समजनि श्रीगूर्जरक्षमापति-  
स्तसमात्साहिमहंमदः समभवसाहिस्ततोऽहंमदः ।  
जातःसाहि महंमदोऽस्य तनुजो गायासदीनाल्यया  
ख्यातः श्रीमहमूदसाहिननृपतिर्जीयात्तदीयात्मजः ॥ ४३ ॥

1. Cf. Dohad Inscription verse 7 — “कर्णं विक्रमभूपतिं च जितवान्  
शास्त्रार्थसारे गुरुः” Mahamud is also called “उदारचरित” and दातातिवी-  
( र्या ) न्वित : ( verse 8 ).

हसि श्री महाराजाधिराज जरबक्षपातसाहि श्रीमहमूद सुरत्राणचरिते राज-  
विनोदे<sup>१</sup> श्रीमद्दयराजविरचिते<sup>२</sup> महाकाव्ये विजयलक्ष्मीलाभो नाम सप्तमः सर्गः ॥७॥  
संपूर्णं चैदं काव्यं ॥ श्रीः ॥

वितरति सतां प्रसन्नः सहस्रमयुतं च लक्ष्मथकोटिं ।  
महमूदसाहनृपतिः पूरयति प्रार्थनामेकः ॥ १ ॥

श्री रामेनात्मनपठनार्थमिदं पुस्तकमलेषि ॥ ॥

I leave it to the experts in the field of the mediaeval history of Gujarat to identify the author of the present poem in contemporary records, Hindu or Muslim. Udayarāja appears to have been a court-poet of Mahamūd Begadā in view of this *mahakāvya* in praise of his patron in a rather lavish manner. It is remarkable that Sultan Mahamūd Begadā of notorious bigotry<sup>3</sup> should patronize Hindu pandits like Udayarāja. The *Rājavinoda* poem must have been composed when Mahamūd was in the hey-day of his political glory. Two broad limits for the date of this poem are A. D. 1458 and 1511 which cover up the entire period of 53 years of Mahamūd's reign. We must now try to narrow down these chronological limits on the strength of the dates of known conquests and exploits of Mahamūd. The territory of Malwa being on the borders of Gujarat, there are numerous references to it in the present poem. It would be useful for purposes of chronology if these references are examined as they are likely to yield useful chronological data for narrowing down the limits for the date of the *Rājavinoda* viz. A. D. 1458 and 1511.

The pitiful condition to which the King of Mālava was reduced

1. The title राजविनोद for the present poem is similar to the title रामविनोद composed by राम for Rāmadāsa, a former minister of Emperor Akbar in A.D. 1613-14 (*vide* p. 159 of *Bibliography of Mughal India* (1526-1707 A.D.) by Professor Sri Ram Sharma, K. P. House, Bombay, 1939).

2. *Ibid.* p. 95 — A writer of the name *Udairāj* is mentioned as a contributor to the collection of letters known as *Mujmu 'a-i-Munshiyāt* (MS in State Library, Rampur). He appears to be a later writer.

3. Mahamūd forced his tributary and obedient Chief Mandalak of Girnār to embrace Islam (*vide Humayūn Bādshāh* by Dr. S. K. Banerji, 1938, p. 112, and *Cambridge History of India*, Vol. III, p. 305).

by Mahamūd Begadā is described in Sarga VII, verse 29 (folios 26-27) :—

“ यक्षवा लुँठितदेशकोशविषयो द्रागदुर्गमानग्रहं  
राजन् जीवितमात्रलाभमधुना कांक्षयसौ मालवः ॥ २९ ॥ ”

Has this verse any reference to the military help given by Mahamūd against Mahamūd Khilji of Malwa in A.D. 1462 and 1463 when the latter attacked Nizam Shah, the King of the Deccan?

Verses 10 and 11 of Canto IV (folio 13) refer to दक्षिणनृप as also मालवमंडेश :—

“ वेषं विशेषहचिरं दधतादरेण  
हस्तारविदसमुदंचितचामरेण ।  
राजा विराजतितरां परिहृष्यमानो  
गोष्ठीषु दक्षिणनृपेन विचक्षणेन ॥ १० ॥

एतस्य चंडभुजदंडपराक्रमेण  
निःशेषखंडितरणांगणदौडभावः ।  
सर्वस्वमेव निजजीवितरक्षणाय  
दंडं समर्प्यति मालवमंडलेशः ॥ ११ ॥ ”

The above verses describe the status of the दक्षिणनृप<sup>1</sup> and मालवमंडलेश at the court of Mahamuda Begadā. These verses form part of Canto IV which describes the princes and people received in Mahamud's Darbar.

( “ राजोऽस्य धरदत्तपदावकाशान्देशाधिपान्सदसि पश्य कृतप्रवेशान् ” – IV, 1 )

In VII, 28, of the Rājavinoda, the King of Malwa is again

1. Cf. दक्षिणादिक्षिति in verse 8 of Dohad Inscription. Dr. Sankalia suggests that this reference to “ Lord of the South ” refers to the help Mahamūd gave to Nizam Shah of the Deccan against Mahamud Khilji of Malwa in A.D. 1462 and 1463. (*Epi. Indica* Jan. 1938, p. 216). In verse 10 of *Sarga* IV of the *Rājavinoda* दक्षिणनृप is called विचक्षण i. e. far-seeing or circumspect in his conversation with Mahamūd, while in verse 11 of the same *Sarga* मालवमंडलेश is represented in an attitude of complete surrender after being defeated by Mahamūd's valour. I am inclined to equate दक्षिणनृप of our poem with दक्षिणादिक्षिति of Dohad inscription (verse 8). Another reference to दक्षिणनृप in the *Rājavinoda* is found in VII, 26 :—“ न दक्षिणनृपः भ( व ? ) ति मेदपाठे मुरं । न विंदति न माद्यति स्वहृदये स दिलीपते: etc.”

referred to with scorn along with the people and Kings of other provinces of India :—

Folio 26 — “ वंगा के क हमे त्रिलिंगसुभटा केड़मी महाराष्ट्रजाः  
के वा मालवमेदपाठकुनृपाः कर्णाटकीटाश्च के । ”

In II, 5, we have a reference to the exploits of मुदफ़र<sup>1</sup> with reference to Malwa :—

Folio 5 — “ सुमोच बंदीकृतमल्पषा(स्वा)नमनल्पवीय बलवत्तरो यः ।  
वंश्यास्ततो मालवराजबंदिमोक्षपदाख्यं बिस्तु वहन्ति ॥ ”

In II, 11, we have the following reference to अहमद's invasion of Malwa :—

Folio 5 — “ हुशंगसाहेरधिवासदुर्गमाकामता मंडपमाग्रहेण ।  
येनोच्चकैराचकृष्णे<sup>2</sup> करेण पदे पदे मालवमंडलश्रीः ॥ ११ ॥ ”

Hushang Shāh of Malwa invaded Gujarat in A. D. 1411 and 1418 but was repulsed by अहमद. In A. D. 1419 अहमद invaded Malwa and defeated Hushang Shāh who took refuge in the fort of Mandu. अहमद invaded Malwa second time in A. D. 1422 but did not succeed in capturing Mandu.

*Sarga IV, verse 12* refers to Rāṇā Kumbha of Mewar as follows :—

Folio 13 — “ यः पार्थिवः पृथुतरः खलु कुंभकर्णः  
कर्णेन वर्णमुचितं सहते तुलायाः ।  
सोऽयं करोति महमूदनृपस्य सेवां  
दंडे वितीर्णवरभूरिसुवण्ठभारः ॥ १२ ॥ ”

1. Muzaffar Shāh established independent Kingdom of Gujarat in A.D. 1396 by severing his allegiance to the Delhi Emperors. Compare *Rājavinoda* II, 2 (about मुदफ़र) —

“ दिष्टिपुरादूर्जरदेशमेत्य दधार यो मूर्दिप्र सितातपत्रं ॥ २ ॥ ”

2. Dohad Inscription verses 4 and 5 refer to अहमद and his invasion of Malwa :—

“ प्रतापसंतापितमालवेशः ।  
वीरः सदा श्रीमदहम्मदेशो ” (v. 4)

and “ जित्वा महीं मालवकाधिपस्य  
जग्राह तदेशधनं च पश्चात् ” (v. 5)

Line 3 of the above stanza clearly tells us that *Kumbhakarṇa* is serving Mahamūda (Begadā) as a vassal. Evidently Rāṇā Kumbha must have been living when the *Rājavinoda* was composed. Let us, therefore, consider the chronology of Rāṇā Kumbha's reign in Mewar. The then King of Mewar or मेदपाट is styled as कुरूप by our author in the expression “मालवमेदपाटकुरूपः” (folio 26) and this statement agrees with the reference to King Kumbhakarṇa in verse 12 quoted above.

Rāṇā Kumbha came to the throne in A. D. 1433.<sup>1</sup> He was murdered by his son Udayakarṇa in *Vikrama Samvat* 1525, i.e., 1469 A. D. As Rāṇā Kumbhakarṇa is introduced into the Darbar of Mahamud, we must treat this mention of Kumbhakarṇa as a contemporary reference to this King prior to his death in A. D. 1469. If this position is accepted, we must fix the date of the *Rājavinoda* between A. D. 1458, the year when Mahmud came to the throne, and A. D. 1469, the year of Rāṇā Kumbhakarṇa's death.

If my date for *Rājavinoda* viz. “*Between A.D. 1568 and 1469*” is accepted, it would be easy to account for the absence of references in this poem to many of the exploits of Mahamūd Begadā which are found referred to in the Dohad Inscription of A. D. 1488, written about 2 decades after our present poem and which could be taken to refer to events between A. D. 1458 and 1488, a period of 30 years.

At this stage of the discussion of the date and contents of the *Rājavinoda*, I am inclined to suggest a hypothesis about the probable identity of authorship for both the Sanskrit historical poem and the Dohad Sanskrit inscription in verse. The points of identity with regard to these two compositions may be noted below for comparison in parallel columns :—

1. See *History of Rajputana*, Vol. I (by J. S. Gahlot), Jodhpur, 1937, p. 207, where a portrait of Rāṇā Kumbha is reproduced from the original in London Museum. Duff's *Indian Chronology*, p. 265, states that Rājamalla, the Son of Kumbhakarṇa succeeded his father in A.D. 1474. Mr. Gahlot gives *Samvat* 1525—1530 as the period of Udayakarṇa's reign, Rajamalla succeeding Udayakarṇa in A.D. 1473 (*Samvat* 1530).

<i>Rājavinoda</i> of Udayarāja	Dohad Stone Inscription
(1) This composition is in verse.	(1) The inscription is also in verse.
(2) Language is <i>Sanskrit</i> .	(2) Language is <i>Sanskrit</i> .
(3) MS of <i>Rājavinoda</i> was acquired by Dr. Bühler from Gujarat.	(3) The Inscription comes from Dohad, 77 miles north-east of Baroda.
4) MS of the <i>Rājavinoda</i> is not dated but it appears to have been written (with षट्मात्रस) say between A. D. 1500 and 1600.	(4) The Inscription is dated Vikrama Saṁvat 1545, Śaka 1410 (= A. D. 1488, 24th April).
(5) <i>Rājavinoda</i> is contemporary with Mahamūḍa Begadā's reign (1458 to 1511 A. D.). According to my view this poem was composed between A. D. 1458 and 1469.	(5) The Inscription is also contemporary with Begadā's reign, being composed about 30 years after Begadā ascended the throne.
(6) <i>Rājavinoda</i> opens with a salutation to सरस्वती. Sarga I is a dialogue between सुरेन्द्र and सरस्वती. In fact the poem is sung by सरस्वती (IV, 32—“महमूद पातसाहे: आभिनववणे प्रसक्ता सरस्वती सरसपदानि व्यतानीत्”).	(6) The Inscription begins with a salutation to काश्मोर-वासिनी देवी viz., सरस्वती, ( <i>vide</i> Dr. Sankalia's footnote 7 on p. 213, <i>Epi. Indica</i> , Jan. 1938). Dr. Sankalia states that the above goddess seems to be ब्राह्मी alias सरस्वती. In <i>Rājavinoda</i> सरस्वती is addressed as “ब्राह्मी” in verse 11 of <i>Sarga I</i> .
(7) The genealogy of Mahamūḍ Begadā in the <i>Rājavinoda</i> verse repeated at the end of all the 7 <i>Sargas</i> is :—	(7) The genealogy given in the Inscription is also the same, viz., — मुदाफर—महंमद—अहमद—महमद—महमूद. (I) (II)

*Rājavinoda* of Udayarāja

मुद्रण-महंमद-अहंमद- महंमद-  
महमूद. (I) (II)

This genealogy differs  
from that recorded in  
Muslim sources.

(8) *Rājavinoda* deals with the exploits of Mahamūda's four predecessors in *Sarga II* (30 verses), the rest of the poem being devoted to the description of the exploits of Mahamūd Begadā, say between A. D. 1458 to about 1469.

(9) In verse 3 of *Sarga I* the author of the *Rājavinoda* states that the poem was composed to please Mahamūda (" पूजोपहाराय  
मयोपनीतः । कविव्यपुष्पांजलिरेष  
रम्यः "). Perhaps this poem was meant as an introduction with a view to getting into Mahamūda's favour.

(10) Mahamūda's predecessor अहंमद is styled " अहमदेद " in the *Rājavinoda* (folios, 5, 6, )

(11) *Rājavinoda II*, 18, refers to the invasion of महंमद against Pavagadh :—

## Dohad Stone Inscription

This genealogy differs  
from that given in Muslim  
sources as pointed out by  
Dr. Sankalia (*Epi. Indica*  
Jan. 1938, p. 214 ).

(8) The Inscription consists of 26 verses, out of which the first 6 verses deal with the deeds of Mahamūda's predecessors, while the remaining 20 deal with Mahamuda's reign from A. D. 1458 to A. D. 1488, the date of the Inscription.

(9) The composition of the Inscription is similar in point of presentation and appears to be the work of the author of the *Rājavinoda* after he had enjoyed continuous patronage of Mahamūda between the date of composition of *Rājavinoda* and A. D. 1488. The inscription records places and persons in addition to those in the *Rājavinoda* indicating that it is a late work of the same author.

(10) The Inscription also styles अहंमद as " अहमदेद " in verse 4.

(11) Inscription refers to the success of महमूद Begadā in storming the पावकदुर्ग in

*Rājavinoda* of Udayarāja

“ यस्य प्रतापभरपावकसंगमेन  
दग्धस्य पावकगिरे: शिखरान्तरेषु ।  
प्रैक्षंत जर्जरसुधाविघुराणि भस्म-  
राशि—  
प्रभाभि रिपवो निजमंदिराणि ”

Dr. Sankalia states that the attempt of महंमद to take the Pavagadh fort had failed ( p. 321 - *Epi. Indica*, Jan. 1938 ).

- (12) Speaking of महंमद, the son of मुदफ़र, the *Rājavinoda*, II, 10, refers to नंदपद and पल्लिवन :—

( folio 5 ) :—  
“ अद्याप्यहो नंदपदाधिनाथा-  
भल्लूकवर्तपल्लिवने भ्रमन्ति ॥१॥ ”

The rulers of नंदपद are described by the adjective “ विभिन्नप्राकारसौधस्फुरद ( दे ) ह मालाः ” i.e., “ with their bodies shining by the white dust from the broken ramparts.” The expression विभिन्नप्राकार shows that there existed a fort at नंदपद in the midst of पल्लिवन. This is an earlier reference to पल्लिवन in the time of मुदफ़र’s son महंमद.

- (13) The *Rājavinoda* refers to the title गायासदीन ( folios 4, 6, 8, 11, 15, 19, 22, 28 ) and it is applied to महंमद, the father of Begadā ( — “ गायासदीन इति साहि महंमदेन्द्रः ” ).

## Dohad Stone Inscription

November 1484 :—

“ जिवा पावक ( दुर्गं ) पित्रास्त्वं  
प्रतापतापूर्वं ॥ १० ॥  
महमूदमहीपालप्रतापेनैव पावकम्।  
प्रविश्य ज्वालितं सर्वं वैरिवृद्धं  
पतंगवत् ॥ ११ ॥  
जीवतं तत्पतिव( द्ववा ) दुर्गं नीत्वा  
महाबल ।  
चकार तत्पुरे राज्यं महमूद  
महीश्वरः ॥ १२ ॥ ”

- (12) Dohad Inscription verse 18 refers to पल्लिदेश which is said to be governed by इमादल the chief minister of Begadā —

“ पल्लिदेशाधिकारं च पुण्यं  
पुण्यमतिस्तदा ।  
दुष्टारिहदये राज्यं दुर्गमेन च-  
कार वै ॥ १८ ॥ ”

Dr. Sankalia tentatively identifies पल्लिदेश with Pāli in the Godhra *tālukā*. ( This is a later reference to पल्लिदेश in Begadā’s time. पल्लिवन and पल्लादेश appear to be identical ).

- (13) Dohad Inscription verse 7 states :—

“ श्री ग्यास ( दीन ) प्रभोः अनवये  
साहश्रीमहमूदवीर नृपतिः..जातः ”  
The epithet “ ग्यास ( दीन ) ”

<i>Rājavinoda</i> of Udayarāja	Dohad Stone Inscription
	<p>प्रभोः” is an epithet of महमूद, the father of Begadā, according to my view. My view does not conflict with the title given to Begadā in coins and inscriptions, viz., “<i>Nasīr-ud-duniyā Wa-ud-din</i> (= Defender of the Faith and the World). My view also agrees with the epithet “<i>Ghiyās-ud-din</i>” applied to Muhammad II (son of Ahmad I) in his coin legends. (<i>Vide</i> p. 216 of <i>Epi. Indica</i>, Jan. 1938).</p>

The foregoing discussion based on a cursory study of the *Rājavinoda* and the *Dohad Inscription*, edited by Dr. Sankalia leads us to arrive at the following conclusions tentatively for the consideration of veteran scholars of the history of Gujarat :—

- (1) Udayarāja, the son of Prayāgadāsa, was a Hindu court poet of Mahamūda Begadā (148 to 1511 A. D.).
- (2) Udayarāja composed this Sanskrit *Mahā-Kāvya* in 7 Cantos dealing with the life of Begadā and his ancestors to please the great Sultan in the first decade of the Sultan's reign between A. D. 1458 and 1469 according to my evidence.
- (3) This same court-poet Udayarāja continued to receive the patronage from Begadā during the next two decades of the Sultan's reign and he took great interest in the genealogy and exploits of Begadā during the period of this patronage.
- (4) From the brief comparison of points of identity and contact between Udayarāja's work (the *Rājavinoda*) and the Dohad Stone Inscription of A. D. 1488, an

impression is gathered that the Inscription is a brief but revised and up-to-date abstract in verse of the author's juvenile poem.

I would consider my labour in the preparation of this paper amply repaid if Dr. Sankalia or any other scholars interested in the mediaeval history of Gujarat edit this historical *kāvya*<sup>1</sup> of Udayarāja on the basis of the only MS discovered by Dr. Bühler and fully discuss all the historical implications of this rare contemporary *prabandha* composed by Sarasvatī as the author puts it.

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1. Aufrecht records no other MS of the *Rājavinoda* except the one I have used in this paper (CC I, 502). Krishnamachariar refers only to this MS in his *History of Classical Sanskrit Literature* Madras, 1937, pp. 271, 433.

## 54. Date of Jagaddhara, the Commentator of the Mālatīmādhava and other works—

Between A. D. 1300 and 1400 ‡

According to Aufrecht,<sup>1</sup> Jagaddhara composed the following  
works mentioned against his name :—

“ जगद्धर — Son of Ratnadhara, son of Vidyādhara, son of  
Gadādhara, son of Rāmadhara (Rāmeśvara), son of  
Vedadhara (Vedeśvara), son of Cañdeśvara

— देवीमाहात्म्यटिका.<sup>2</sup>

— भगवद्गीताप्रदीप, L 2138 (CC I, 392).

— मालतीमाधवटिका.<sup>3</sup>

— रसदीपिका मेघदूतटिका, L 1966.

‡ *Journal of the University of Bombay*, Vol. IX, Part 2,  
pages 116-125.

1. CC I, 195—Aufrecht makes the following entry regarding the namesake of जगद्धर who was also son of रत्नधर :—

“ जगद्धर, son of Ratnadhara, grandson of Gauradhara, of Kashmir :  
अपशब्दनिराकारण gr.

बालबोधिनी कातन्त्रवृत्ति

quoted by Ratnakarṇṭha

on *Stutikusumāñjali* 5, 6,”

2. CC I, 261 — “ L 2400, } See also India Office  
— Oudh VIII, 4 ” } MS No. 3566.

3. CC I, 453 — “ IO 158, 943, 1316.

— Oxf. 136a — Ben. 37.

— L 2137 — Oudh X, 6.

— K 72 — Burnell 170b

— B 2, 120 — Bühler 554.

CC II — “ Govt. Ori. Libr., Madras, 69 ”

CC III — “ A K 545 ( inc. ). Bd 437 ”

— तत्त्वदीपिनी<sup>1</sup> वासवदत्ता टीका quoted by Śivarāma on Vāsavadattā.

— वेणीसंहारटीका<sup>2</sup> — ( N. S. Edn. )

Jagaddhara also composed the following works in addition to those recorded above :—

मेघदूतटीका,<sup>3</sup> मुद्राराक्षसटीका,<sup>4</sup> सूरस्वतीकण्ठाभरणटीका,<sup>5</sup> ( N. S. Edn. ); संगीतसर्वस्त्र,<sup>6</sup> गीतगोविंदटीका.<sup>7</sup>

1. CC I, 566 — “ Oxf. 156b, L 1981, Ben 35, K 76,  
Burnell 162a, Oppert II, 2291, 2746, 3797, 4145, 6009.”

See also Adyar II, p. 2a; Madras Des. Cata. 12421, 12422; Tanjore Des. Cata. 4017-19; Asiatic Society of Bengal, VII, 5387.

2. CC I, 603, — “ I. O. 1503, W. p. 163, Oxf. 146a, K 74.

3. Vide, Auf. CC I, 466 — “ रसदीपिका ” by Jagaddhara, L 1966.

4. Madras Triennial Cata. R. No. 3768 ( 1919 - 1922 — Part IV — 1928 ) in Devanāgarī characters.

5. Vide, Auf., CC II, 167 — “ Stein 64, 275 ( pariccheda 4 ). ” Dr. V. Raghavan informs me : “ Jagaddhara has commented on Bhoja’s सरस्वतीकण्ठाभरण. Kāvyamālā edition of this work contains his commentary for Ch. IV. The first three chapters of the work in the edition carry a commentary by one रनेश्वर. I am very much inclined to think that this रनेश्वर is none else than Jagaddhara’s own father. “ धर ” and “ ईश्वर ” both occur as suffixes : e.g., रत्नधर or रनेश्वर and देवधर or देवेश्वर ( in Jagaddhara’s genealogy ). If that were really so, we know that रनेश्वर wrote his commentary on the सरस्वतीकण्ठाभरण at the command of king रामसिंह and our identification of this king रामसिंह might help to fix Jagaddhara’s date.”

6. Vide, infra — my remarks on संगीतसर्वस्त्र.

7. जगद्धर wrote a commentary on the गीतगोविन्द of जयदेव. There are 4 MSS of this commentary in Maithili characters recorded as Nos. 41 and 41A, 62 and 118 in the Catalogue of Mithila MSS ( Vol. II, 1933, Behar and Orissa Res. Soc., Patna ), pp. 45, 66 and 121. No. 41 is dated Śaka 1699 = A. D. 1777. No 41A is dated Śaka 1681 = A. D. 1759. Jagaddhara states that he has used many

According to the statement in the *Madras Triennial Catalogue*,<sup>1</sup> Jagaddhara's "other works are वैद्यसर्वस्व,<sup>2</sup> वसन्तोत्सवकाव्य,<sup>3</sup> संगीतसर्वस्व and चण्डिकाटिष्पणी."<sup>4</sup>

Mr. Krishnamachariar<sup>5</sup> records the following information about Jagaddhara :—

" वसंतोत्सव ( a lyrical poem ) by जगद्धर ( son of Ratnadhara who also wrote *Saṅgītasarvasva* and commentary on मुद्राराशस ). "<sup>6</sup>

(Continued from previous page)

earlier commentaries on the *Gitagovinda* in the preparation of this commentary :—

" नानार्टाकास्समालोक्य विचिन्त्य सुन्दिरं हृदा ।  
गोतगोविन्दटांकेयं क्रियते श्रीजगद्धरः ॥ " ( v. 2. )

See also *Madras MSS Cata.* Vol. XX ( 1918 ) p. 7997 — MS No. 11966 ( सारदीपिका on गोतगोविंद ) in Canarese characters and MS No. 11967 of the same work in Telugu. See also MS R. No. 16057.

1. Part IV ( 1928 ), p. 5578 — remarks on MS No. 3768.
2. No MS of वैद्यसर्वस्व is recorded in catalogues.
3. No MS of this work is known.
4. In the मुद्राराशसर्टाका ( Madras MS R No. 3768, p. 5379 ) जगद्धर refers to his चण्डिकाटिष्पणी ( " तस्य श्रीशजगद्धरस्य कवितुः श्रीचण्डिकाटिष्पणी-कर्तुः " etc. )
5. *Classical Sans. Literature*, Madras 1937.
6. *Ibid.* p. 357 Dr. V. Raghavan informs me that " Jagaddhara in his commentary on the मुद्राराशस quotes the work वसंतराजशकुन written under चंद्रदेव of Mithila. This may help to fix some date." According to Aufrecht ( CC I, 556 ) वसंतराजभट्, son of विजयराज, younger brother of शिवराज, wrote शकुनार्णव or शाकुन by request of चंद्रदेव of मिथिला. As शकुनार्णव is quoted by Mallinātha ( about A. D. 1425 ) it must have been composed before A. D. 1350 or so. Professor H. D. Velankar states : " Vasantarāja's *Śākuna* was used in his अद्भुतसागर ( begun in 1168 A. D. ) by King Ballālasena of Gauda who had also written his *Dānasāgara* in that same year ", — ( p. 130 of B. B. R. A. S. MSS Cata. I, 1925 ). If this statement is correct, we get about 1150 A. D. as one limit to the date of वसंतराज. King " चंद्रदेव "

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“ वेणीसंहार, commentary by जगद्धर (Ed. Poona). For his genealogy given here, see also in XXI, 8332. He was the son of Ratnadhara and grandson of Vidyādhara, all learned in the Śāstras. He held two umbrellas as a man of scholarship. His poetry is excellent as seen from introductory verses to his commentary on *Vāsavadattā* and *Mālatīmādhava*.<sup>1</sup> ”

“ जगद्धर was son of Ratnadhara and lived somewhere *about 15th Century, A. D.* He commented on *Sarasvatī-Kaṇṭhābharaṇa* and *Mālatīmādhava* and other plays and wrote *Śivastotra* and *Saṅgītasarvasva*.<sup>2</sup> ”

The *Saṅgītasarvasva* is “ quoted profusely by हृचिपति and राघवभट्ट ”<sup>3</sup>.

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of Mithilā referred to by Aufrecht has probably his origin in Peterson's remark (*Ulwar Cata*, p. 84, No. 1977) that the author, “ wrote by request of चंद्रदेव of मिथिला. ” The stanza referring to the King reads as follows in the *IO Cata*. V, 1896, p. 1109 :—

“ अभ्यर्थितोऽतियन्तात् कृतबहुमानेन वंगदेवेन ।  
व्यरचयदसौ तदर्थं शाकुनमन्योपकृतये च ॥ ५ ॥ ”

Variants corresponding to “ वंगदेवेन ” in the above stanza in the MSS examined by me from the B. O. R. Institute (Govt. MSS Library) may be noted below :—

- (1) No. 58 of 1869-70, dated Śaka 1599 (= A. D. 1677), folio 1 reads “ वंगदेवेन. ”
- (2) No. 314 of Viś. I reads “ वंगदेव्यन. ”
- (3) No. 347 of 1879-80, dated Samvat 1561 (= A. D. 1505), reads “ चंगदेवेन. ”

These readings throw some doubt on Peterson's “ चंद्रदेव of Mithila. ”

1. *Classical Sans. Literature* (Krishnamachariar), p. 614.
2. *Ibid.* p. 863, Section 1023.

3. *Ibid.* p. 863, footnote 3. Aufrecht (CC I, 686) states that *Saṅgītasarvasva* is quoted by Jagaddhara on वेणीसंहार and by Vāsudeva on *Karpūramanjarī*. On p. 114 of Jagaddhara's commentary on *Venīsamhāra* (N. B. Godbole, Poona), we read “ तदुक्तं संगीतसर्वस्ये :

(Continued on next page)

I have proved in my paper<sup>1</sup> on Rāghavabhaṭṭa that he flourished between A.D. 1475 and 1500. If, therefore, he quotes profusely from a work called the संगीतसर्वस्व and if this work is identical with the one represented by the Nepal MS described by M. M. Hara Prasad Shastri, in his Preface to the Nepal MSS catalogue, we may fix A.D. 1475 as one terminus to the date of Jagaddhara.<sup>2</sup>

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प्रशस्तपदविन्यासा, etc. ”. Jagaddhara in his commentary on the सरस्वती-कण्ठाभरण ( Kāvyamālā, 1934- K. M. 94 ) mentions संगीतसर्वस्व as his own work ( p. 546 ).

“ तदुक्तं मरसंगीतसर्वस्वे । ”

मधुराकृश्चितान्ताच सञ्चोक्षेपा च सस्मिता ।

समन्मथविकारा च दृष्टिः सा ललिता मता ॥ इति ॥

( Dr. V. Raghavan has noted this reference on p. 19 of *Later Sangita Literature* — Jour. of Music Academy, Madras ). M. M. Hara Prasad Shastri records a MS of संगीतसर्वस्व in his *Cata. of Nepal MSS* ( Calcutta, 1905 ), p. xlvi ( Preface ):—

“ *Saṅgītasarvasva*, p. 67, No. 1536 ज, in Newari character. The work was known only in quotations ( see p. 636b, CC I ). It quotes from the following works :— संगीतवाङ्, संगीतशेखर, नाटयलाचन, संगीतकल्पवृक्ष, दशरूप, रत्नकाष and भरत. The work is by जगद्वर who quotes it in his commentary on वैरांसंहार. ”

† Jagaddhara quotes this very verse in his commentary ( p. 53-1876 ) on the *Mālatimādhava* introducing it as “ यदाह. ” Dr. Raghavan informs me that संगीतसर्वस्व is quoted by जगद्वर frequently in his मुद्राराशस-व्याख्या, Madras MS ( pp. 6, 14, 24, 124, 132 and 156 ). It is also quoted by him in his सरस्वती-कण्ठाभरणव्याख्या.

1. See *Calcutta Oriental Journal*, III, pp. 177-184. Rāghavabhaṭṭa in his commentary on the *Sākuntala* ( p. 4 of M. R. Kale's Edn., 1913 ) quotes from the *Saṅgītasarvasva* :—

“ संगीतसर्वस्वे तथोक्ते: —

वत्तीयतया सूत्रं प्रथमं येन सूच्यते ।

रङ्गभूमि समाकम्य सूत्रधारः स उच्यते ॥ इति ॥

2. The author सचिपति who is said to quote profusely ( in अनधि-राशवटीका ) from the संगीतसर्वस्व of जगद्वर “ wrote under the patronage of भैरवेन्द्रदेव of Mithilā about the end of the 15th century ” ( vide, p. 245 of Hara Prasad Shastri's *Cata. of Kāvya MSS*, Vol. VII, ( R. A.

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Sir R. G. Bhandarkar in his edition of the *Mālatīmādhava* (1875) with Jagaddhara's commentary gives us two sure limits for the date of Jagaddhara, viz., (1) A.D. 1111, the date of *Viśva* or *Viśvaprakāśa* lexicon quoted by Jagaddhara and (2) a dated MS of Jagaddhara's commentary on the *Mālatīmādhava* bearing the date A.D. 1708 and between these two points he tries to fix the following chronological series :—

(A.D. 1111) विश्वा —→ मल्लिनाथ —→ मेदिनीकर —→ जगद्धर — MS of मालतीमाधवटीका by जगद्धर (A.D. 1708).

I now find another *dated MS*<sup>1</sup> of Jagaddhara's commentary on the *Mālatīmādhava* bearing the date *Samvat* 1721 = A.D. 1665. We have, therefore, to fix Jagaddhara's date between A.D. 1111 and A.D. 1665.

We have seen above that Rāghavabhaṭṭa (A.D. 1475–1500) quotes from a work called the संगीतसर्वस्त्र which is presumably identical with the संगीतसर्वस्त्र of Jagaddhara represented by the Nepal MS.<sup>2</sup> If this identity is correct, we are in a position to take

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S. B., Calcutta, 1934). इच्छिपति appears to have been a contemporary of राघवभट्ट who also quotes from जगद्धर's संगीतसर्वस्त्र. If the work संगीतसर्वस्त्र quoted by these two contemporaries is identical with that of जगद्धर, we may fix A. D., 1450 or so as one terminus to the date of this commentator of the मालतीमाधव.

1. *Vide* p. 244 of *Kāvya MSS*—Vol. VII, by Hara Prasad Shastri; R. A. S. Bengal, Calcutta, 1934. MS No. 5300.—“संवत् १७२१ बर्षे कार्तिक वदि ४ अष्टमी दिने रविवारे। सकलपंडितवक्तव्यतिचृटामणिपण्डित श्री १९ शान्तिविमलगणि तत्प्रियगणिकल्पाणविमलन अलेखि ॥ व ॥ चम्पावती नगरीमध्ये.”

2. *Vide* p. 67 of *Cata. of Nepal MSS* by H. P. Shastri and Bendall, Calcutta, 1905 :—

“सङ्गीतसर्वस्त्रम्।

(अन्त खण्डितम्) जगद्धरकृतम्। अक्षर—बेवारी।  
प्रारम्भवाक्यम्। ॐ नमो नृलनाथाय।

स्वर्गद्वायमनी पठीप्रति तलिद्वीपायति द्योस्तलं

.....  
नाथ्यदर्पणसङ्गीतवल्लीसङ्गीतशेखरम्।

नाथ्यलोचनसङ्गीतकल्पवृक्षी निरुपयन्॥

दशरूपं रथकोपं भरतोक्तादिकं तथा।

सङ्गीतसर्वस्त्रमिदं ततोति श्रीजगद्धरः ॥ ” इत्यादि

back the date of Jagaddhara from A.D. 1665<sup>1</sup> to A.D. 1450 or so. We have now to see if we can push back this date earlier than A.D. 1450.

Jagaddhara appears to have composed a work called रसिकसर्वस्व as in his commentary on the *Sarasvatī-Kaṇṭhābharaṇa*, he quotes from it as follows :—

*Page 429 (Kāvya-mālā, 94, 1934) —*

“ तदुक्तं मद्रसिकसर्वस्ये—

प्रवासगमने देयाः स्नेहसंस्कारका नखाः ।  
चिरोत्सर्षेषु रगेषु ग्रीतिर्गच्छेष्पराभवम् ॥  
रागायतनसंस्मारि यदि न स्याज्ञालक्षतम् ।  
रेखास्तस्तश्चतस्तश्च वक्ता वक्ताकृतिर्गवः ॥ इति ॥ ”

Dr. S. K. De<sup>2</sup> mentions a work on poetics called रसिकसर्वस्व (cited by Nārāyaṇa on *Gitagovinda*, V. 2).

Rāṇā Kumbha of Mewar (A.D. 1428–1459) in his commentary रसिकप्रिया on the *Gitagovinda* quotes from a work called रसिकसर्वस्व.<sup>3</sup> If this रसिकसर्वस्व is identical with the रसिकसर्वस्व mentioned by Jagaddhara as his own work, we may be in a position to take back the date of Jagaddhara from A.D. 1450 to A.D. 1400 or so, if not earlier. Unfortunately, however, no MS of Jagaddhara's रसिकसर्वस्व or of any other work of that name has been so far discovered, and we are unable to verify this point any further.

Fixing A.D. 1400 as one probable limit for Jagaddhara's date, let us see if we can advance forward from the limit “A.D. 1111” for this date fixed by Sir R. G. Bhandarkar. It is proposed to bring this limit forward from A.D. 1111 to about A.D. 1250 so that Jagaddhara's date may be tentatively fixed between A.D. 1250 and 1400.

1. There is a Maithili MS of जगद्धर's commentary on the *Vāsavadattā* which is dated Lakṣmaṇa Saṁvat 553 = A.D. 1671 (see p. 141 of *Cata. of Mithila MSS*, Vol. II, 1933). Another Maithili MS of this commentary (*ibid.* p. 140) is described as dated “*San 1164 Sāl*” which may be equivalent of A.D. 1764 or 1756.

2. *Sanskrit Poetics*, Vol. I, 1923, p. 326 — This reference is the same as is recorded by Aufrecht, CC I, 4976.

3. *Vide*, pp. 44, 47, 48 of Nirṇaya Sāgar Press Edition, 1899.

Jagaddhara in his commentary on the *Mālatīmādhava* ( v. 2 at the beginning of the commentary ) states that in composing the present commentary he has made use of a previous commentary ( “ अवलोक्य दीकां ” ). As the name of the commentator is not mentioned in this statement, it is difficult to say what earlier commentary was used by him in the preparation of his own commentary. Fortunately for us we are now in a position to prove what commentary<sup>1</sup> was used by Jagaddhara. This commentary is no other than Harihara's commentary on the *Mālatīmādhava* represented by a single MS in the Library of the Asiatic Society of Bengal, which has been described by the late M. M. Hara Prasad Shastri.<sup>2</sup> The date of the MS is recorded in the catalogue as A.D. 1216 but this appears to be the date of composition. At any rate the date of Harihara must lie between A.D. 1150 and 1216 as Harihara quotes from *Mammata* ( A. D. 1100 ).<sup>3</sup>

1. In 1939 I procured for Professor N. A. Gore M.A. of the S. P. College, Poona, a transcript of MS of the commentary on the *Mālatīmādhava* from the original in Newari script, No. 1564 with the Royal Asiatic Society of Bengal, Calcutta. Professor Gore is preparing a special paper on the subject of Jagaddhara's *verbatim* and other borrowing from this commentary.

2. *Descriptive Catalogue of Kāvya MSS*, Vol. VII ( 1934 ), pp. 242-43 ; MS No. 5299 — “ Date N. S. 336 = A.D. 1216 ” - *Colophon* :-

“ इति मित्रश्रीमद्मोघदेवात्मजमित्रश्रीहरिहरविरचितायां मालतीमाधवप्रकरणटीकायां दशमोङ्कः । ”

*Post Colophon* :—

“ श्रीमान् हरिहरमित्रो विष्णुं ग्रन्थेऽत्र वोधमाधातुं ।  
व्यथिनपराद्वारगोत्रः दीकां संशेषपतो इचिरां ॥  
षड्वन्द्विहरामगे वृषं पौषे शुक्लशवासरे ।  
भृगुजे वामृते योगे राज्ये हरिमल्लदेवीये ॥ etc. ”

*Arimalladeva* referred to in the above extract was the founder of the Malla Dynasty of Nepal. He was also called *Arideva* (*vide*, p. 209 of H. C. Ray, *Dynastic History of Northern India*, Vol. I, 1931 ). Dr. Ray notes three dates for this King :— ( 1 ) MS of सत्त्वबाधाप्रशमन, dated A.D 1201 ; ( 2 ) MS of कर्मक्रियाकांड, dated A.D. 1206, ( 3 ) Cambridge MS of साधनसमूच्य, dated A.D. 1216. We have now to add the above MS of 1216, A.D. to this list.

3. *Page 4* of transcript supplied to Prof. Gore. I am thankful to Prof. Gore for inviting my attention to this reference. Though

( *Continued from next page* )

As Jagaddhara has borrowed freely and at times *verbatim* from Harihara's commentary we may safely say that Jagaddhara flourished definitely after A. D. 1250. In view of this new evidence (not known to Sir R. G. Bhandarkar in 1876) our limits would be as follows :—

- (1) *Sure limits* :— A. D. 1250 and 1650 — 400 years.
- (2) *Probable limits* :— A. D. 1250 and 1450 — 200 years.
- (3) *Tentative limits* :— A. D. 1300 and 1400 — 100 years.

These tentative limits may now be discussed in the light of Sir R. G. Bhandarkar's evidence of a tentative nature bearing on the date of Jagaddhara. This evidence consists of two items :—

- (1) Priority of Mallinātha to Jagaddhara.<sup>1</sup>

and

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Mammaṭa is not mentioned by name, the following quotation from the *Kāvyaprakāśa* given by Harihara is too well known to need any argument re. its authorship :—

“ यदाहुः — काव्यं यशसे सर्वकृते व्यवहारचिद् शिवेतरक्षतये ।  
सद्यः परनिवृतये कान्तासंमितयोपदेश युजे ॥ ”

1. *Vide* p. xix of Preface to *Mālatīmādhava* (B. S. S. Edition); “ At the beginning of the Seventh Act (p. 286) after explaining that the root मच्छ with आ signifies “to take one's leave finally” or “to bid adieu”, he (Jagaddhara) tells us that the same root occurs in the *Maghadūta* and is explained by the commentator in the same way” (“आपृच्छः संवादार्थं इति शाब्दिका: । अत एवापृच्छस्व प्रियसखमसुमिति मेघदूतादौ दीकाकृता तथैव विवृतमिति अवधेयम् । ”) .... And since Jagaddhara speaks of one commentator only without giving his name he must be understood to have been aware of one commentary only so well-known to render a mention of the author's name superfluous. I, therefore, take it that he alludes to Mallinātha, who in his scholia on the poem does explain the root in the same way as Jagaddhara. *Mallinātha, therefore, lived before our scholiast*” ... “Another circumstance which indicates *Mallinātha's priority to Jagaddhara* is that while the latter quotes from *Medinī* every now and then, the lexicon is never referred to by Mallinātha. If the *Medinī* were composed before Mallinātha, we might certainly expect quotations from it somewhere in his vast commentaries. *Medinikara, therefore, very probably lived after Mallinātha* and certainly before *Jagaddhara*. ”

(2) Date of the lexicon of Medinīkara, mentioned and quoted by Jagaddhara in his commentaries.

The argument advanced by Sir R. G. Bhandarkar in support of his *supposed priority* of *Mallinātha* to *Jagaddhara* is not at all convincing. He argues that the root आपृच्छ् is explained in the sense of " bidding adieu " ( संवादार्थे ) by Jagaddhara, and in doing so he refers to a commentator on the *Meghadūta* as explaining this root in this sense while explaining the verse " आपृच्छस्व प्रियसखमम्," and as *Mallinātha*'s comment on this verse explains this root in the sense alluded to by Jagaddhara, Sir R. G. Bhandarkar establishes the identity of this commentator with *Mallinātha*, though Jagaddhara nowhere mentions *Mallinātha* in his commentary. This line of argument can be refuted if we are able to find the explanation of the root आपृच्छ् in the sense under reference ( संवादार्थे ) in any other commentary on the *Meghadūta* preferably prior in date to Jagaddhara. Though I have not looked into all the commentaries on the *Meghadūta*, I have to point out that in the commentary of Cārītravardhana who flourished between A. D. 1191 and A. D. 1385<sup>1</sup> the root आपृच्छ् is explained in the way referred to by Jagaddhara, ( i. e., संवादार्थे ), as will be seen from the following extract from folio 10 of MS No. 345 of 1895-98 in the Govt. MSS Library ( B. O. R. Institute ) :—

“ आपृच्छस्व निजप्रस्थानाय संवादाय पृच्छतीप्सायामे-  
तस्मालोदुमध्यमैकवचनम् ”

In pointing out this संवादार्थ of the root आपृच्छ् I have no desire to press the conclusion on the attention of the reader that Jagaddhara refers to Cārītravardhana and not to *Mallinātha* in his commentary on the *Mālatīmādhava*. This संवादार्थ of the root आपृच्छ् may be found in some of the other commentaries on the *Meghadūta*, but we need not pursue the point any further. It is, therefore, clear that *Mallinātha*'s priority to Jagaddhara cannot be proved at least on the basis of unstable evidence recorded by Sir R. G. Bhandarkar.

1. *Annals* ( B. O. R. Institute ) XV, 109-111: my paper on the date of Cārītravardhana. According to *Bendall* (*British Museum Cata.* 1902, p. 91), " चारित्रमुनि ( author of नैषधट्टीका ), whose full name was चारित्रवर्धनमुनि, was a Jain writer, pupil of Kalyāṇarāja, himself a pupil of Jinahitasūri of the Kharataragaccha, ( A.D. 1368 )" According to this statement Cārītravardhana's date would be " about A.D. 1400," while the date of *Mallinātha* is A.D 1430.

If we accept A. D. 1400 as one limit to Jagaddhara, the supposed priority of Mallinātha to Jagaddhara would conflict with this limit. My friend Dr. V. Raghavan of Madras has recently published a paper<sup>1</sup> on the work, *Vaiśyavamśa-Sudhākara*, of Mallinātha which was written for Devarāya II of Vijayanagar, (A. D. 1422-1466). If Jagaddhara flourished before A. D. 1400, he cannot naturally mention or quote from Mallinātha of later date, i. e. A. D. 1430 or so. As matters stand, however, it would appear that Jagaddhara is prior to Mallinātha if our limit of A. D. 1400 for Jagaddhara as suggested earlier in this paper is accepted and corroborated on independent evidence in addition to my evidence that the work रसिकसर्वस्त्र mentioned by Jagaddhara as his own work in one of his commentaries is possibly identical with the रसिकसर्वस्त्र mentioned by Rāṇā Kumbha, (A. D. 1428-1459) in his commentary on Jayadeva's *Gitagovinda*.

As regards the second item of Sir R. G. Bhandarkar's evidence, viz., the date of *Medinī* lexicon frequently quoted by Jagaddhara in his commentaries, we may state here the views of Prof. Rāmāvatāra Sarmā :—

- (1) Rāyamukuta (A. D. 1431) quotes *Medinī*.
- (2) Padamanābhadatta, who wrote his *Prśodarādivṛtti*<sup>2</sup> in A. D. 1375, quotes *Medinī* in his *BhūripRAYOGA*.<sup>3</sup>
- (3) There is no reason to doubt<sup>4</sup> the authenticity of Mallinātha's quotation on Māgha II, 65 ("इनः पत्या नुपार्क्यं विरति मेदिनी").

1. *New Indian Antiquary*, Vol. II, pp. 111-117.

2 H. P. Śastri : *Notices of Sanskrit MSS* (second series), pt. I, p. 224. See *Kalpadrukośa*, Vol. I (Baroda, 1928). Intro p. XL.

3. Aufrecht describes a MS of *BhūripRAYOGA* ( Catalogue of Oxford MSS, 1864, p. 192a ) in which the following verse is found :—

" शिश्प्रकाशमरकोशीकात्रिकांडशेषोऽज्वलदत्तवृत्तिः ।  
हारावलमेदिनिकोषमन्यच्चालोक्य लक्ष्मितं मयैतत् ॥ "

4. Sir R. G. Bhandarkar (*Mālatī-Mādhava*, Preface XX, fn. §) states that this quotation containing a reference to *Medinī* is a later interpolation and thus supports his theory that *Medinikara* lived after *Mallinātha*. My evidence tends to support a contrary view that *Mallinātha* (A. D. 1430) lived after Jagaddhara (before A. D.

- (4) The *Mañkhaṭīkā* contains a quotation from *Medinī* ("कमिति प्रकृत्यमस्तके च सुखेऽपिचेति अव्ययप्रकरणे मेदिनीः") which if genuine would push back Medini's date to the 12th century for the *Mañkhaṭīkā* was written before the last quarter of the 12th century.

As Prof. Rāmāvatāra Śarmā suggests the possibility of Medini's date going back to the 12th century, our tentative limits, viz., A. D. 1300 and 1400 for Jagaddhara's date do not conflict with this possibility. If we are able to locate Jagaddhara before A. D. 1375, before which year Medini was composed as explained already, we may be able to push back the later limit for Medini's date before A. D. 1375. We must, therefore, await further efforts of scholars who will be in a better position to give us the exact date of Jagaddhara with the data laid at their disposal in the present paper.

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(Continued from previous page)

1400) and also after Medinikara, who lived before A. D. 1375. These two views may be represented as follows :—

*Bhandarkar's view* :—*Mallinātha* → *Medinikara* → *Jagaddhara*  
*My view* :—*Medinikara* → *Jagaddhara* → *Mallinātha*  
 (Before A. D. 1375). (Before A. D. 1400). (A. D. 1430)

## 55. Some new Evidence regarding the Date of Jagaddhara — Between A. D. 1275 and 1450 †

In my paper<sup>1</sup> on the Date of Jagaddhara, the commentator of the *Mālatīmādhava* and other works I discussed some new evidence and tried to narrow down the sure limits for his date given by Sir R. G. Bhandarkar viz. A. D. 1111 and 1708. My sure limits for this date as recorded in the above paper were A.D. 1250 and 1650, while the probable limits were A. D. 1250 and 1450. With a view to clarifying the chronological back-ground of the problem of Jagaddhara's date I record below in brief the evidence discussed in detail in my earlier paper.

A.D.	J = Jagaddhara.      R. G. B. = R. G. Bhandarkar.
1111	Date of <i>Viśvaprakāśa</i> lexicon quoted by J ( R.G.B. )
1150—1175	Date of <i>Nātyadarpana</i> (of Rāmacandra) mentioned by J in his संगीतसर्वस्त्र (Nepal MS)—Vide my paper on <i>Nātyadarpana</i> in <i>Jain Vidyā</i> (Lahore, 1941) Vol. I, pp. 21-26.
1150—1216	Date of Hariharamīśra's Comm. on मालतीमाधव. J has borrowed verbatim from this Comm. in his own Comm. on मा. माधव.
1375	Date of Padmanābhadatta who quotes “मेदिनिकोष” in his <i>Bhūriprayoga</i> . J quotes मेदिनि every now and then in his Comm. on मा. माधव ( R. G. B. )
1420	Date of Mallinātha from whom J has borrowed some material (vide remarks below) — ( M. R. Kavi )
1431	Date of Rāyamukūta who quotes मेदिनि, quoted by J.

† *Journal of S. V. Oriental Institute* (Tirupati), 1943, Vol. IV, pp. 71-73.

1. Vide pp. 116—125 of *Journal of the University of Bombay*, Vol. IX, Part 2 (Sept. 1940).

A. D.	J = Jagaddhara. R. G. B. = R. G. Bhandarkar.
c. 1430	Date of Mallinātha, who quotes मेदिनि (on Māgha II, 65 – “इनः पत्यौ नृपार्क्ष्योरिति मेदिनि” ).
1428—1459	Rāṇā Kumbha mentions रसिकसर्वस्व in his Comm. on गीतगोविंद. This work is possibly the रसिकसर्वस्व mentioned by J as his own work in his Comm. on सरस्वतीकाण्डाभरण (“तदुक्तं मद्रसिकसर्वस्वे”).
1475—1500	Rāghavabhaṭṭa quotes from संगीतसर्वस्व, which is possibly identical with संगीतसर्वस्व of J ( Nepal MS ) mentioned by him as his own work in his Comm. on स. कण्ठाभरण (“तदुक्तं मत्संगीतसर्वस्वे”).
c. 1475—1500	Rucipati in his Comm. on अनर्धराघवटीका, quotes profusely from संगीतसर्वस्व, which is possibly identical with the संगीतसर्वस्व of J.
1473	Date of Nepal MS of वासवदत्ताटीका by J ( vide remarks below ).
c. 1500	Date Śubhāmkara, who mentions संगीतसर्वस्व of J. Śubhāmkara is the author of संगीतदामोदर (M. R. Kavi).
1665	Date of Calcutta MS (R. A. S. B.) No 5300 of the मालतीमाधवटीका of J.
1670	Date of a MS of मालतीमाधवटीका of J at Bikaner. <sup>1</sup>
1708	Date of a MS of मा. मा. टीका of J used by Sir R. G. Bhandarkar.

The chronological conspectus given above shows at a glance the whole problem of Jagaddhara's date. I have included in it some new items which may now be discussed here :—

1. My friend Prof. N. A. Gore of the S. P. College, Poona, has given me the following particulars of this MS :— MS No. 3208 in the Anupsing Library at Bikaner (मालतीमाधवटीका by जगद्धर) ends as follows :— “संवत् १७२६ समय श्रावण कृष्णाष्टम्यां लिखितं स्पृष्टिश्चण ॥ श्री कृष्णाय नमः ।”

This information was supplied to Prof. Gore by Mr. R. N. Harit the Librarian in a communication dated 18-8-1942.

(1) My probable limits for Jagaddhara's date viz. A. D. 1250 and 1450 are now confirmed by the date of a Nepal MS<sup>1</sup> of the वासवदत्ताटीका of Jagaddhara. This MS is dated Lakṣmaṇa Saṁvat 355 (+ 1118) = A. D. 1473.

(2) Mr. M. R. Kavi<sup>2</sup> makes the following remarks about Subhaminkara, the author of the संगीतदायोदर :—

"शुभेन्द्र himself mentions संगीतसर्वस्व of जगद्धर, who draws some material from the commentary of कल्लिनाथ (1420 A. D.) and also भूर्तसमागम a *prahasana* written to amuse the king of Nepal Harasingadeva of about 1420 A. D. Thus शुभेन्द्र has to be assigned to about 1500 A. D."

If Mr. Kavi's statement about Jagaddhara's drawing some material from the commentary of कल्लिनाथ (1420 A. D.) is based on reliable evidence, the date of Jagaddhara may be said to lie between कल्लिनाथ (A. D. 1420) and A. D. 1473, the date of Nepal MS of Jagaddhara's वासवदत्ताटीका referred to above.

Even if the priority of Kallinātha to Jagaddhara is not proved on definite evidence we can safely state that Jagaddhara flourished between about A. D. 1275 and 1473 on the strength of evidence gathered by me and recorded in the tabular statement given above.

P. S.— According to Dr. S. Vidyabhusana, Jagaddhara belongs to the Kāmeśvara dynasty of Mithila (1350—1515 A. D.). This view of Jagaddhara's date harmonizes with my evidence recorded in this paper. (Vide pp. 521—522 of *History of Indian Logic*, Calcutta, 1921).

1. Vide p. 15 of *Catalogue of Nepal MSS* by H. P. Shastri and Bendall, Calcutta, 1905—MS No. 447 — "वासवदत्ताटीका । जगद्धरेणरचिता । मैथिलमङ्गरम् लसं ३५५ ॥"

2. Vide p. 467 of *Annals* (S. V. Ori. Institute, Tirupati). Vol. II, No. 2.

## Date of the *Hṛ̥thayogapradīpikā* of Svātmārāma Muni †

Dr. J. N. Farquhar has dealt with "Muslim Influence" on Hindu religion in his *Outlines of the Religious Literature of India*<sup>1</sup> and assigned it to a period between A. D. 1350 and 1800 (Chap. VII). This chapter on "Muslim Influence" includes a note on the *Gorakhnāthis*<sup>2</sup> and their literature. The *Hṛ̥thayogapradīpikā*<sup>3</sup> a standard manual dealing with the theory and practice of the Hṛ̥thayoga forms part of this literature as the Gorakhnāthis are great adepts in the practice of Hṛ̥thayoga. Evidently, therefore, the date of the *Hṛ̥thayogapradīpikā* (= *HP*) according to Farquhar must lie between 1350 and 1800 A. D. though he regards the *HP* as the earliest of the three modern Hṛ̥thayoga texts viz. the *HP*,<sup>4</sup> the *Gherāṇḍa Saṃhitā*<sup>5</sup> and the *Siva Saṃhitā*.<sup>6</sup>

Dr. Farquhar's view about the modern character of the *HP*,

† *Indian Historical Quarterly*, Vol. XVI (1940), pp. 306-313.

1. Published by Oxford University Press, London, 1920.

2. *Ibid.*, pp. 348-349.

3. *Ibid.*, p. 348 — Dr. Farquhar observes :— "On the *Hṛ̥thayoga* and the *Gorakṣa-śataka* which are mentioned above as works attributed to Gorakhnāth, three more modern works depend, the *Hṛ̥thayogapradīpikā* by Svātmārāma Yogindra, the disciple of Śrīnāth, the *Gherāṇḍa Saṃhitā* and the *Sivasaṃhitā*. The first is the earliest of the three. The *Pradīpikā* and the *Gherāṇḍa Saṃhitā* deal with the same subjects but only part of *Sivasaṃketa* is devoted to *Hṛ̥thayoga*; the rest of it is more like a treatise on Sāktayoga."

4. Text and Eng. Tr. in the *Sacred Books of the Hindus* (= *SBH*), Panini Office, Allahabad. Text and Eng. Trans. in TPH series, Adyar.

5. Text and Eng. Trans. in SBH. German Trans. in *Fakir and Fakirtum* by Richard Schmidt, Berlin, 1908. — Text and Eng. Trans. in TPH series, Adyar.

6. Text and Eng. Trans. in *SPH* by S. C. Vasu.

is further supported by the remarks of Dr. P. C. Bāgchi<sup>1</sup> on the list of the Mahāsiddhas<sup>2</sup> mentioned in the *HP*. These remarks read as follows :—

" Svātmārāma Yogīndra in his *Hathayogapradīpikā* ( I, 4 ff. ) extols him, ( i.e. Matsyendranātha ) along with Gorakṣanātha as the first connoisseur of the science of Hatha. In the same book is also given a list of the Mahāsiddhas who are believed to have controlled the influence of time by their spiritual attainments. The name of Matsyendra stands in that list, second only to Śrī Ādi-nātha i.e. Śiva. This list does not seem to be very old as like all the late traditions it considers Minanātha as different from Matsyendra. It contains the names of some Siddhas whom we know from the Buddhist tradition of the 84 Siddhas. Some of these names occur in this list in very corrupt forms : e.g. Nāradeva for Nāḍapaṇḍita, Tintini for Dhendhaṇa, Virūpāksa for Virūpā etc. This shows that the list of the *Hathayogapradīpikā* belongs to a period when the memories of the great Siddhas had already become old."<sup>3</sup>

1. *Kaulajñānanirṇaya* ( Calcutta Sanskrit Series ) 1934, Intro., p. 19.

2. I record for ready reference the list of Mahāsiddhas from the TPH ( Adyar ) edition of the *HP* :—

आदिनाथ ( pp. 2, 8, 96, 202 ) ; आदिनाथेन शंभुना ( p. 155 ) ; श्रीगुरुनाथ ( p. 4 ) ; मत्स्येन्द्रगारक्षाद्याः ( p. 7 ) ; मत्स्येन्द्र ( p. 2 ) ; शाबर ( p. 3 ) ; आनन्दभैरव ( p. 4 ) ; चौरङ्गी ( p. 5 ) ; मानः ( p. 6 ) ; गोरक्षः ( p. 7 ) ; विरुपाक्ष ( p. 8 ) ; विलेशय ( p. 9 ) ; अन्थान ( p. 10 ) ; भेरव ( p. 11 ) ; सिद्धिः ( p. 12 ) ; तुद्धः ( p. 13 ) ; कन्थदिः ( p. 14 ) ; कोरण्टकः ( p. 15 ) ; सुरानन्दः ( p. 16 ) ; सिद्धपादः ( p. 17 ) ; चर्पटिः ( p. 18 ) ; कानेरी ( p. 19 ) ; पूज्यपादः ( p. 20 ) ; नित्यनाथः ( p. 21 ) ; निरलः ( p. 22 ) ; कपालः ( p. 22 ) ; विन्दुनाथः ( p. 24 ) ; काकचण्डीश्वर ( p. 28 ) ; अलमप्रभुरुतः ( p. 29 ) ; घोडानोर्ली ( p. 30 ) ; टिण्टिणिः ( p. 31 ) ; भानुकी ( p. 32 ) ; नारदेवः ( p. 33 ) ; खण्डः ( p. 34 ) ; कापालिकः ( p. 35 ) ; योगशास्त्रविशारदः ( p. 18 ) ; योगिपुंगवैः ( p. 36, 58 ) ; वसिष्ठाद्याः सुनिमिः ( p. 19 ) ; मत्स्येन्द्राद्याः योगिमिः ( p. 19 ) ; मत्स्यनाथोदितं आसनं ( p. 22 ) ; शिवेन कथितानि ( ८४ आसनानि ) ( p. 26 ) ; आचार्यैः ( p. 64 ) ; आचार्याणां केषांचित् ( p. 67 ) ; केषां चिन्मतं ( p. 103 ) ; महासिद्धः ( p. 99 ) ; कापालिके खण्डमते ( p. 140 ) ; हठतन्त्राणाम् ( p. 130 ) ; मतांतरे ( p. 184 ) ; पूर्वाचार्यैः महात्मभिः ( p. 200 ) ; गोरक्षनाथेन ( p. 201 ) ; केवलं हठकमिंणः ( p. 208 ) ; राजयोगमजानन्तः ।

3. *Kaulajñānanirṇaya*, Intro., p. 19. According to Dr. Bagchi ( p. 32 ) Matsyendranātha ( referred to in the *HP* ) probably flourished towards the beginning of the 10th century A. D. in *Candra-*

(Continued on next page)

Though both Dr. Farquhar and Dr. Bagchi regard the *HP*, as comparatively a modern work, no attempt has been made by them to fix the chronological limits for the *HP*. I shall, therefore, try to indicate these limits on the strength of data available to me.

The *HP* is represented by numerous MSS<sup>1</sup> in the different MSS libraries in the world and has been printed with Bengali and Hindi translations together with Sanskrit commentaries from Calcutta and Ahmedabad<sup>2</sup> besides the English translations from Adyar and Allahabad already referred to in this paper. These facts are sufficient to establish the popularity enjoyed by the work. The *HP* propounds a combination of the Hāthayoga and the Rājayoga.<sup>3</sup>

(Continued from previous page)

*dvīpa* which is tentatively identified by him with *Sandvip* island in the deltaic region of Bengal. Matsyendranātha may have passed a part of his career in Kāmarūpa which then had risen to be a great centre of mysticism.

1. Aufrecht in his *Catalogus Catalogorum* records the following MSS.—*Part I*, 753 — Jones 411. Cop. 9. IO 1725. L. p. 195. Oxf. 233b. Hall p. 15. L. 250. 766. 1513. K. 138. B. 4, 6. Ben. 66. Bik. 567. Haug 44. Katm. 5. NW, 416, Oudh XIV, 88. XVII, 54. NP. V, 198. Burnell 112a. P. 12. Bha. 221. H. 224. Oppert 1067. II, 2806, 5091. 6524. Rice 192. Peters 3. 391. BP. 304. Quoted by Rāmānanda, Oxf. 72b, by Sundaradeva, Hall p. 17.—*Commentaries*: —(1) by Umāpati NW. 434, (2) Jyotsnā by Brahmānanda L. 1513. Khn. 86, Oudh XIV, 88. (3) by Mahādeva, NW. 434, (4) by Rāmānandatīrtha NW. 436, (5) by Vrajabhūṣaṇa NW. 434,—*Part II*, 181—BL. 167. Fl. 85 (inc) GB. 119, Gov. Or. Libra. Madras 112. 10355, 1725. 3101. Oudh XXI, 126. Peters 423. Stein 133.—*Part III*, 155 — AK. 733. AS. p. 238. Bd. 615. CS. z. 164, Lz. 905, 906, 907 (*Upadeśa* 4). Peters. 6. 316. Tb. 75. *Commentary* by Brahmānanda Bd. 615. Tb. 75.

*Des. Cata. of Madras MSS.*, IX (1910), Nos. 4391, 4392, 4393, 4394, 4395, 4396; *Des. Cata. of Tanjore MSS.*, XI (1931), Nos. 6710, 6711, 6712, 6713, 6714; *List of Ujjain MSS.*, 1936, p. 69. No. 1572 dated Śaka 1745 (= A. D. 1823), No. 1573 (commentary by Brahmānanda).

2. Vide p. 4914 (Remarks) of *Des. Cata. of Tanjore MSS.* XI (1931).

3. *HP* (TPH, ed.). p. 208.

Its author calls himself as *Svātmārāma'* and *Svātmārāma Yogiñdra* styled as " *Śrī-Sahajānanda-Santāna-Cintāmaṇi.*"<sup>2</sup> No further information about the author or his *guru* is furnished by the *HP*.<sup>3</sup> We must, therefore, search for references to *Svātmārāma* and his *HP*, elsewhere.

In a work called the *Haṭharatnāvalī*<sup>4</sup> the author appears to refer to *Svātmārāma*, the author of the *HP*, in the following verse :—

हठविद्यां हि मस्येन्द्रगोरक्षाद्या विज्ञानते ।  
आत्मारामोऽपि जानीते श्रीनिवासस्तथा स्वयम् ॥ ३ ॥

*Atmārāma* mentioned in this verse appears to be identical

1. *Ibid.*, p. 7.

2. *Ibid.*, p. 45.

3. In my article on the 'Uddiyāna Bandha of Haṭhayoga' (*Journal of the Orissa Academy*, Vol. II, 1938, No. 1, p. 56) I have reproduced the following entry from the unpublished work of the late Vora Jatashankar Harajivan called the *कविकाव्यकालकल्पना* (p. 648):—

" स्वात्माराम योगि — संन्यासी, सहजानेदशिष्य, गृहस्थाश्रममा नाम माननाथ, उमाशंकरपुत्रः ( १ ) हठपर्दीपिका ( हठयोगप्रदीपिका ), श्लोक ५००, अङ्गाय ४, वि० सं० १६८७ मां करोछे, ( २ ) वर्णदीपिका ॥ "

I have no means of knowing the evidence on which the above entry is based. It appears, however, that according to the above unverified statement the *HP* was composed in *Vikrama Samvat* 1687 = A. D. 1631. We shall have to see if this unverified date of the *HP* is contradicted by any known references to the *HP* in works of prior dates.

4. Aufrecht *Cata. Catalo.* I, 753 — " हठरत्नावली — NP. V, 118. Quoted by Sundaradeva, Hall, p. 17.— By Śrinivāsa, Burnell 112b. SB., 349. The remarks on Ms. No. 6715 of हठरत्नावली ( *Tanjore Cata.*, XI, 1931 p. 4923 ), in the Tanjore MSS Library read as follows :— " In the Introduction to the work he ( the author ) mentions himself as one of the four great advocates of Yoga along with Matsyendra, Gorakṣa, and *Atmārāma*, as well-versed in all branches of knowledge, as an author of commentaries on *Śaśadharīya*, *Maṇikāṇṭhīya*, and one *Vedānta Paribhāṣā* ( other than the work of Dharmarājādhvarin ) and as the son of a great astrologer Timmajyautiṣika and Somāmbā. He styles himself as the conqueror of great logicians like Mahādeva Miśra. It may be inferred that he was an Āndhra Brahmin. "

with Svātmārāma, the author of the *HP*. As the date of the *Hatharatnāvalī* of Śrinivāsa<sup>1</sup> has not been fixed, so far as I am aware, the above reference to Svātmārāma does not help us to fix any limit to the date of the *HP*.

A work called the *Sivatattvaratnākara* composed in A. D. 1709 (= Śaka 1631) appears to have made use of the *Hathayogapradīpikā*.<sup>2</sup> We may, therefore, fix A.D. 1709<sup>3</sup> as one terminus to the date of the *HP*. Let us now see if we can push back this limit of A.D. 1709 on the strength of reliable documentary evidence, especially the evidence of the dated MSS of the *HP*. The Bhandarkar Institute, Poona (Govt. MSS Library) contains about 10 MSS of the *HP*. One of these MSS. viz. No. 399 of 1895-1902 is dated *Samvat 1751* = A.D. 1695. This date, therefore, may enable us to push back the date of the *HP* say before A.D. 1650 or so. This chronological limit does not so far conflict with the unverified statement of Vora Jatašankar that the *HP* was composed in A. D. 1631.

The other terminus for the date of the *HP* according to Farquhar would be about A.D. 1350<sup>4</sup> as he includes the *HP* in the literature

1. Śrinivāsa describes himself as follows in verse 2 at the beginning of his *Hatharatnāvalī* :—

“ वेदे वेदान्तशास्त्रे फणिपतिरचिते शब्दशास्त्रे स्वशास्त्रे  
तन्त्रे प्राभाकरीये शशधररचिते न्यायरत्नार्णवेन्दुः ।  
सांख्ये सारस्वतीये कण्मुगभिहिते तत्त्वचिन्तामणिज्ञो  
श्रामज्ज्योतित्विद्ग्रेसरनरत्नुजो राजते श्रीनिवासः ॥ २ ॥ ”

The logician Saśadhara flourished about 1125 A. D. according to S. Vidyābhūṣaṇa (*History of Indian Logic*, Calcutta, 1921, p. 396).

2. *Des. Cata. of Madras MSS.*, Vol. X, p. 3908. “ शिवयोगं शिवालाङ्कं हठयोगप्रदापिकाम् ” *The Sivatattvaratnākara*, an encyclopaedic Sanskrit poem was composed by the Kelaḍī chief, Basava Rāja, whose ancestors were subordinates of the emperors of Vijayanagara. The work was completed in A. D. 1709. S. K. Aiyangar, *Sources of Vijayanagar History*, Madras, 1919.

3. The India Office Ms No. 1836 of the *HP* was copied at Ahmedabad in *Samvat 1759* (= A. D. 1703)—Vide *I. O. Cata.*, Part IV, 1894, p. 600.

4. This terminus of A. D. 1350 for the date of the *HP* is not quite improbable. The *HP* mentions मत्स्येन्द्र, चौरङ्गी, मीन, and गोरक्ष

produced during the period of Muslim influence on Hindu religion (13<sup>th</sup> century and 1800 A.D.). If Farquhar's view is correct the date of the *HP* must lie between A.D. 1350 and A.D. 1650, a period of 300 years. The *Yogacintāmaṇi* of Śivānanda Sarasvatī contains numerous quotations from the *HP*.<sup>1</sup> According to my data Śivānanda's work stands midway between about 1500 and 1850 A.D.<sup>2</sup> The *HP* is also quoted by Sundaradeva in his *Hṛṣī-Saṅketa-Candrikā*<sup>3</sup> but

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who appear to be identical with Nāthapanthi Yogis of the same name. According to Mr. T. C. Das Gupta (*Aspects of Bengali Society*, Cal. Uni. 1935, p. 155) Nāthism was borrowed from Mahāyāna Buddhists and was current in Bengal about the 11th century A.D. In the songs of Raja Govindacandra composed in the 1st half of the 11th century (say between A.D. 1000 and 1050) Mayanāmati, the mother of Raja Govindacandra, is stated to have been "initiated into mahā-jñāna by Gorakṣanātha" and that she visited the pāṭhaśālā of Gorakṣanātha containing 1600 disciples (*Ibid.*, p. 188). If these references have any historical value they appear to make Gorakṣanātha a contemporary of Raja Govindacandra about 1050 A.D. and hence the date of the *HP* must be sought for after A.D. 1100 or so.

1. Vide the *Yoga Cintāmaṇi* Ed. by Haridas Vidyāvāgiśa, Calcutta Oriental Series. The quotations from the *HP*, are introduced by the name "हठप्रदीपिकायाम्" on the following pp. of the *Yoga Cintāmaṇi* :— 10, 14, 16, 31, 34, 37, 39, 40, 44, 47, 87, 88, 98, 106, 129, 131, 134, 136, 140, 142, 143, 147, 155, 157, 158, 211, 272 (Vide my article on this work in *Yoga*, Vol. IV, No. 26-28, p. 11).

2. *Yoga*, Vol. IV (Nos. 26-28), p. 14.

3. Hall : *Bibliography*, Calcutta, 1859, pp. 17-18 — Sundaradeva was the son of Viśvanātha Deva. They were of Kāśyapa gotra and were Marhaṇas of Benares. Sundaradeva's spiritual guide was Pūrṇānanda. The *Hṛṣī-Saṅketa-Candrikā* quotes from the following works :— हठप्रदीपिका or हठदीपिका, योगचंद्रिका, योगचिंतामणि, सनातनसिद्धान्त, योगसारसमुच्चय, संकेतशिला, योगसंग्रह, योगरहस्य, विरक्तासर्वस्व, नार्डीशुद्धि, शक्तिचोध, शक्तिजागर, हठयोग by गोरक्षनाथ, पवनयोगसंग्रह, तन्त्रराज, सूतसंहिता, हठरत्नावली, शिवसंहिता, त्रिपुरासमुच्चय, कुम्भकपद्धति, Sureśvarācārya's मानसोल्लास, स्वरोदय, जीवनमुक्तिवेक, सिद्धांतशेखर, योगतत्त्वप्रकाश or ऋष्ट्रकाशक, योगतत्त्वावली, योगशिखोपनिषद्, ईश्वरगीता, नन्दिपुराण, आत्मपुराण, ब्रह्मियोपनिषद्, योगदीपिका, वायुसंहिता, योगयाज्ञवल्क्य, कालिकापुराण, जैगीषव्ययोगशास्त्र, अमृतबिंदूपनिषद्, योगसार, योगबीज,

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the date of this work being unsettled this reference has no immediate chronological value for our present inquiry. The dates of the commentators of the *HP* viz. Umāpati, Maṭādeva, Rāmānandatīrtha being also unsettled we are unable to make use of their commentaries for fixing the limits for the date of the *HP*. Brahmānanda, author of the commentary *Jyotsnā* on the *HP*, is a late commentator as he was the disciple of one Meruśāstrin, who was alive in A.D. 1859.<sup>1</sup>

There is a treatise on Hṛdaya in Hindi called *Jogapradīpikā*<sup>2</sup> by one Jaiyatarāma or Jayatarāma. It appears to have been composed in Saṁvat 1784 (= A.D. 1729). To what extent Jaiyatarāma's *Jogapradīpikā* is indebted to Svātmārāma's *Hṛdayogapradipikā* I am unable to say at present as I have not studied this Hindi treatise. Even if it is modelled on the *HP*, its date of composition viz. A.D. 1727 does not conflict with the date of the *HP*, as recorded by Vora Jatašankar viz. A.D. 1631.<sup>3</sup>

In the list of teachers recorded in the *HP*, one Nityanātha is mentioned as *Mahāsiddha*. If he is identical with Nityanātha

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हेमाद्रि, केरलतंत्र, नकुलीशयोगपारायण, ईश्वरीतंत्र, योगभास्कर, स्पर्शयोगशास्त्र, सिद्धसोपान रसप्रदीप, अमनस्क, सदागिवगीता, ईश्वरमीननाथसंवाद, योगहृदय, तत्रचूडामणि, and विद्यारथ.

1. Aufrecht, *Cata. Catalo.* I, 388b. Vide also my article in *Yoga*, Vol. III (17-20) pp. 4-5 where I have recorded a list of works and authors quoted by Brahmānanda.

2. See Ms No. 117 of A 1883-84 in the Govt. MSS Library at the B. O. R. Institute, Poona — folios 101. This Ms ends as follows :

“ संवत् सतरासौ ब्रह्मी अभिक चतुरदसज्जान । आस्वन सित् दशमी विजैष्णुणं ग्रंथप्रभान ॥७८०॥  
इति श्रीजोगप्रदीप्यकारां जैयतरामेण विरचितायां समाधिवर्णन नाम अष्टमोखण्डसम्पूण् ।  
शुभमस्तु ॥ ”

Saṁvat 1784, *aśvina Sita Daśami* is equal to Wednesday, 13th September, 1727 (*Indian Ephemeris*, Vol. VI. p. 257).

3. The dates of the MSS of works relating to Matsyendranātha and his school as noted by Dr. Bagchi (pp. 60 ff. of his Intro. to *Kaulajñānanirṇaya*) do not conflict with our limits for the date of

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Siddha the author of *tāntrika* and *vaidyaka* works<sup>1</sup> and in particular of the work *Rāratnaśamuccaya* which "agrees with the work attributed to Vāgbhaṭa"<sup>2</sup> we can support the earlier terminus of A.D. 1350 for the *HP* presumed by Dr Farquhar in his *Outlines* etc. The *Rasaratnasamuccaya*, be it of Vāgbhaṭa or Nityanātha Siddha, belongs to about A.D. 1300 according to Dr. P. C. Ray<sup>3</sup> and it mentions the names of कपालि, सुरानंद, खण्ड, कापालिक, भैरव, मन्थानभैरव, (or मन्थान and भैरव) काकचण्डीधर, which are also found in the *HP*. All these teachers were probably experts in the रसविद्या or alchemy and हठयोग. According to Dr. Mukherji<sup>4</sup> Nityanātha Siddha is posterior to Dallanācārya who is assigned by scholars to the 12th century.<sup>5</sup> If this Nityanātha Siddha, the writer on alchemy to whom is attributed the authorship of the work *Rasaratnasamuccaya*, is identical with his name-sake mentioned as a teacher of हठयोग in the *HP*, the date of the *HP* must be assigned to a period after the 13th century i.e. after A.D. 1300 or so and hence in the present state of our data we may fix A.D. 1350 as the tentative earlier

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the *HP* viz., A. D. 1350 and 1650. The works relating to Matsyendranātha and his school are :—

(1) श्रीकामास्तुगुद्यासिद्धि (2) अकुलागमतन्त्र — Nepal Ms dated A. D. 1671, (3) गोरक्षशतकम् — a Nepal Ms belonging to a late age, (4) गोरक्षभजगम — Nepal Ms dated 1730 A. D., (5) गोरक्षसंहिता — Nepal Ms — Bengali writing of the 16th and 17th centuries (6) नित्याहिकनिलकम् Ms dated A. D. 1395 — Vide H. P. Shastri's *Nepal Catalogue*. I, pp. 111-112 and II, pp. 70, 82). This Ms contains a list of teachers of the Kaula school as also their birth-places. मत्स्येन्द्रनाथ is mentioned in this list as Dr. Bagchi points out. The 14th teacher in this list is from महाराष्ट्रेश. His original caste was क्षत्रिय.

1. *Cata. Catalogorum*, I, 295.

2. *Ibid*, p. 496 — रसरत्नसमुच्चय.

3. *History of Hindu Chemistry*, Vol. I, (1902) Intro. p. lvi — According to Dr. P. C. Ray the author of the *Rasaratna-Samuccaya* was contemporary of Roger Bacon who died in A. D. 1294.

4. *Journal of Ayurveda*, (Calcutta), July 1935, p. 17.

5. Vide 16 of Hoernle's *Osteology*, Oxford, 1907.

terminus to the date of the *HP*, the later terminus<sup>1</sup> being about A.D. 1650 as stated above on the strength of the dated MSS of the *HP*.

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1. *Vijnānabhikṣu* (c. A. D. 1550–1600) in his *Yogasārasaṁgraha* (Adyar Edn. 1933) refers to works on the Haṭhayoga on p. 39 as follows :— “ आसननार्तागुद्यादयस्तु हठयोगादि ग्रन्थेष्वशेषतो द्रष्टव्याः.” I wonder if this reference has anything to do with the *HP*.

*Nārāyaṇatīrtha* the commentator of the *Upaniṣads* (between 1500 and 1700 A. D.) quotes from the *HP* at least four times (Vide p. 3 of my article in the *Bombay University Journal*, Vol. VII, part 2, Sept., 1938).

In the *Bodleian Library Cata.* by Winternitz and Keith, Vol. II (1905), p. 1306 there is a MS (No. 1306) of the *HP*, the date of which is stated as “about the middle of the 18th century. We are here informed of the following translations and editions of the *HP* :— (1) Text with *Jyotsnā* Comm. Burdwan, 1890. (2) German trans. by H. Walter, Munich, 1893. (3) English trans. by Śrinivāsa Aiyangar, Bombay 1893. *Rudrayāmalatantra* (Oxford MSS, 1869, p. 89) refers to हठयोग as follows :— हठयांगं प्रकथितमिदानोऽशु तत्कमम्. The anthology *Sāringadharapaddhati* (A. D. 1363) contains two chapters on हठयोग (Nos. 157 and 158) — See Peterson's Edn. I, 1888, p. 662. A work called “राजा प्रतिबोधके प्रकरणम्” (MS No. 67 of 1871–72—B.O.R. Institute) quotes from the *HP* :— folio 20 — “गोप्रक्षमाह हठप्रदीपिकायां etc.” This work mentions तमाखोश्चर्चर्गं on folio 14 and is therefore later than A. D. 1600. *HP* is again mentioned on fol. 26.

## 56. The Uddiyāna Bandha of Haṭhayoga †

The *Haṭhayogapradīpikā*,<sup>1</sup> a standard text on practical Yoga or Haṭhayoga defines उड्डीयानबन्ध as under :—

“ अथ उड्डीयानबन्ध :—

बद्रो येन सपुण्णायां प्राणस्तुड्डीयते यतः ।  
तस्मादुड्डीयनाल्योऽयं योगिभिः समुदाहतः ॥ ५५ ॥

उड्डीयनं कुरुते यस्मादविश्रान्तो महाखण्डः ।  
उड्डीयानं तदेव स्यात् तत्र बन्धोऽभिधीयते ॥ ५६ ॥ ”

“ उड्डीयानो ह्यसौ बन्धो मृग्युमातङ्केसरी ॥ ५७ ॥ ”

“ सर्वेषामेव बन्धानामुत्तमो छट्टियानकः ।  
उड्डीयाने द्वेषे बन्धे मुक्तिः स्वाभाविकी भवेत् ॥ ५८ ॥ ”

In the above verses the author of the *Haṭhayogapradīpikā* makes an effort to explain the terms उड्डीयान by connecting it with the Sanskrit root उड्डी ( 4-A ) to fly up, soar. The H. P. is not a very old work<sup>2</sup> like the *Yogiyājñavalkyasamhitā*, which deals with

† *Journal of the Orissa Academy* ( Cuttack ), Vol. II, pp. 55-68.

1. Published by Theosophical Publishing House, Adyar, 1933, Part II, pp. 120 — 121 ( text with commentary ).

2. I have tried to explain the late character of the H. P. in an article on the *Date of Haṭhayogapradīpikā* contributed to the *Yoga Number* to be published by the Yoga Mandal, Benares. Subsequent to my sending this article to the Editors of this Journal I came across the following reference in a printed but unpublished volume called *कविकाव्यशालकलाना* by Vora Jata Shankar Harajivan ( pp. 689 ). For the compilation of this volume the author used not less than 5600 works. The information given in this volume is very valuable. Unfortunately the author has not documented his references and hence it is difficult to verify them. The author has used many Catalogues in English and Vernaculars and given dates for authors and their works in some cases. On p. 648 of this volume the following reference to

deals with *astāṅgayoga* and hence its explanations of older yogic terms will have to be accepted with caution.

The commentary on the H. P. published by the T. P. House viz. *Jyotsnā* of Brahmānanda is a very modern work, as Meruśāstri, the *guru* of Brahmānanda was alive in A. D. 1859.<sup>1</sup> Consequently this commentator of the H. P. repeats the explanation of उड्डायान and जालधर *bandhas* given in the H. P. text.

Other works connecting the term उड्डायान with उड़ी to fly are (1) वराह उपनिषद् and योगकुडली उपनिषद्. Chap. V of the वराह उपनिषद् says that as प्राण is always flying up (उड्डायान), so this बन्ध by which its flight is arrested is called उड्डायानवन्ध. Chap. I of the योगकुडली उपनिषद् says, because प्राणः उड्डयते (goes up the Suṣumnā in this बन्ध it is called उड्डायान (see *Serpent Power* by Arthur Avalon, p. 212, foot-note 4). Though in one of the early great Upaniṣads viz. the *Maitri Upaniṣad* (VI, 18-21) we have, as pointed out by Prof. Ranade<sup>2</sup> an adumbration of later *Hathayoga* practices, the above mentioned Upaniṣads viz. the वराह and योगकुडली Upaniṣads are obviously late productions composed at a time when the esoteric character of the *Hathayoga* had been thrown into the background and the necessity of manuals dealing with the enlarged *Hathayoga* technique had been felt by the gurus and their pupils alike. Though the aim of the Upaniṣads was a practical one viz. the realization of the Godhead by means of yoga and though there are scattered throughout the Upaniṣads certain hints for such a realization as observed by Prof. Ranade (p. 336 of *Cons. Survey*, etc.) it is doubtful whether this practice had in the early times taken the highly evolved form in which we find it in the *Hatha*

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H. P. occurs :— “ ४७४ — स्वात्मारामयोगी — संन्यासी, सहजानंदशिष्य, गृहस्था-अममा नाम मीननाथ, उमाशंकरपुत्र, ( १ ) हठप्रदीपिका ( हठयोगप्रदीपिका ) »ोके ५०० अःयाय ४, व. सं. १६८७ मां करोछे ( २ ) वर्णदीपिका. ”

We reserve for a separate study the verification of the statements made in the above entry.

1. See my article on the “ Texts sanctioning the Study of Yoga by Women and their Chronology ” pub. in *Yoga* monthly, Vol. III, pp. 17 — 20.

2. *Constructive Survey of Upanishadic Philosophy*, p. 33 — मै. उ. ( Bib. Indica ) Ed. by Cowell, p. 134 — “ ऊर्ध्वंगा नाडी सुषुम्नाख्या प्राणसञ्चारणी हात्वन्तर्विच्छिक्षा तया प्राणोङ्कारमनोऽुक्तयोऽद्वृमुक्तमेत् । etc. ”

tantras now extant. We shall have, however, to investigate the exact chronology of the two Upaniṣads, viz. the वराह and योगकुरुती which explain the term उड्डीयान् by connecting it with उड़ी to fly.

The *Yogacintāmaṇi*,<sup>1</sup> a compilation of Yogic texts by Śivānanda Sarasvatī, which quotes from the H.P. contains the following verses regarding the उड्डीयान् बन्ध<sup>2</sup> from other texts :—

Page 147 — दत्तात्रेय :— “आसनं सुदृढं बध्वा मूलबन्धं विधाय च ।  
उड्डीयानं तथा बन्धं ततो जालंधराभिधम् ॥”  
योगबीजे :— “कुंभकांते रेचकादौ कर्तव्यस्तुउड्डीयानिकः ।”

Page 130 — पश्चयोगसंग्रहे — “शक्तिचालो मूलबन्धं उड्डीयानं ततः परम् ।  
जालंधराभिधो बन्धो विपरीतकृतिस्तथा ॥”

Page 120 — शिवयोगे — “स्वाधिष्ठानं ततश्चक्रं तत्र चातुर्दलाम्बुजम् ।  
तदेवोड्डीयानं ध्यायेत् पश्चिमाभिमुखं शिवम् ॥”

Page 121 — शास्त्रान्तरे तु — “तत्रोड्डीयानपीठेतु तं ध्यात्वा कर्षयेत् जगत् ।  
तृतीयं नाभिचक्रं स्यात्तन्मध्ये भुजगीस्थिता ॥”

No. 140 — ‘द्वादशभुजरक्तवर्णओडियानस्वाधिष्ठानकममारीचीसाधनम्’.  
“आदौ.....भगवती अनेकविधपूजाभिः संपूर्य .....  
.....वज्रभूमि वग्रप्राकारादिकं ध्यात्वा तन्मध्ये श्री ओडि-  
यानपीठं त्रिकोणमारकं etc.”

In the above quotations, the first three definitely refer to the उड्डीयान् बन्ध of the H.P. and pertain to the Haṭhayoga proper while the last two taken from शिवयोग and शास्त्रान्तर appear to have a reference to Tāntric tradition as is clear from the expressions “उड्डीयान् ध्यायेत्” and उड्डीयानपीठे तु तं ध्यात्वा.” The Haṭhayoga practices appear to have a Tāntric<sup>3</sup> background and hence in a compilation of Yogic texts like the *Yogacintāmaṇi*, Tāntric works have

1. *Yogacintāmaṇi*, Calcutta Oriental Press, — see my article on this Work and its Date, *Yoga Monthly*, Vol. IV (1936), pp. 9 — 14.

2. Arthur Avalon in *Serpent Power* (Madras, 1924), p. 212, explains the term ‘बन्धः’ as ‘bindings’ i.e. certain physical methods of controlling प्राण.

3. Arthur Avalon in his “*Serpent Power*” (Madras, 1924), p. 2 states that the treatises on *Haṭhayoga* deal with *Tāntric Yoga* also.

been quoted from as the term “शास्त्रान्तर” may possibly indicate. At any rate the term “उड्डीयानपीठ” has its parallel in Buddhist Tantrism. *Sādhanamālā*,<sup>1</sup> containing a series of short works of Tāntric authors, belongs to the Vajrayāna School of Buddhism, which “introduced the worship of Śaktis in Buddhism for the first time.”<sup>2</sup> According to Tārānath “Tantrism existed from very early times and was transmitted in the most secret manner possible from the time of Asaṅga down to the time of Dharmakīrti” (Geschiste, p. 201).<sup>3</sup> In Vol. I of the *Sādhanamālā* the following reference may be compared to the reference to “उड्डीयानपीठ” in the *Yogacintāmaṇi*.

No. 140 — ‘द्वादशाभ्युज रक्तवर्ण ओडियान स्वाधिष्ठानकममारीची साधनम्’

“आदौ.....भगवती अनेकविधपृजाभिः संपूज्य.....वस्त्रभूमि वज्रप्राकारादिकं ध्यात्वा तन्मध्ये श्री ओडियानपीठं त्रिकोणमारकं etc.”

In the *Sādhanamālā*,<sup>4</sup> four पीठs or sacred spots of the Vajrayānists are mentioned viz. (1) ओडियान, (2) पूर्णगिरि, (3) कामाख्या and (4) सिरिहट. Dr. Bhattacharya states that the identification of the last two पीठs is certain. They are situated in the province of Assam. कामाख्या or कामरूप is a few miles from Gauhati, and सिरिहट is modern Sylhet. The first two पीठs viz. ओडियान (also spelt as उड्डीयान, ओड्डीयान and ओड्डीयान) and पूर्णगिरि have not been identified with certainty.<sup>5</sup> उड्डीयान is the most frequently mentioned among the four पीठs. M. Sylvain Lévi places it somewhere in Kashgarh while M. M. Haraprasad Shastri places it in Orissa. Waddel (L. A.) identitied

1. *Sādhanamālā* (G. O. Series, Baroda, 1928) by Dr. B. Bhattacharya.

2. Ibid, Vol. II, Intro. p. XXVI.

3. Ibid, Vol. II, Intro. p. XXVII — Asaṅga was a brother of Vasubandhu (280—360 A. D.) and Dharmakīrti very probably belonged to a period between 600 — 650 A. D. During a period of nearly 300 years Tantrism was handed down from Gurus to disciples. Finally *Indrabhūti* publicly preached these doctrines and exhorted people to follow them.

4. *Sādhanamālā* (G. O. Series, Baroda), Vol. II, p. 453 — वस्त्रयोगिनीसाधनम् “पश्चात् पुनरापि ओडियानपूर्णगिरिकामाख्यासिरिहट इत्यनेन पूजयेत्.”

5. Ibid, Intro. p. XXXVII — Dr. Bhattacharya states :— “पूर्णगिरि is sometimes identified with modern Poona but this is very doubtful, though at this stage it is extremely difficult to suggest any new identification.”

उद्दीयान with उथान in the Swat valley. Dr. Bhattacharya identifies it with Orissa. There is also mentioned in the *Sādhanamālā* a deity called उद्दीयानकरुक्ता i.e. कुरुकृता as worshipped in उद्दीयान.<sup>1</sup> Indrabhūti is described as a King of उद्दीयान.<sup>2</sup> Mr. Nalininath Das Gupta in his article<sup>3</sup> on "Uddiyāna and Sahore" tries to show that Uddiyāna was a place in Bengal. Many Tāntric Buddhist scholars hailed from Uddiyāna, for instance Lui-pāda, Ananga-Vajra, Thagana, Tailikapāda, Saraha, Avadhūta-pāda, Nāgabodhi, Jñānavajra, Buddhajñānapāda, Amoghanātha, Dharmāśrīmitra, etc. According to Mr. R. M. Nath<sup>4</sup> the ancient उद्दीयान is identical with *Hojai*, locally called Ojjai or Ojai. In spite of these divergent views regarding the exact location of उद्दीयान the fact remains that it was a very important ancient seat of Tantrism.

As regards the genesis of Tantrism Dr. Bhattacharya observes as follows :—

"It is then in उद्दीयान that Tantrism first developed and was probably transmitted to the other पर्शिया, सिरिहट and पूर्णगिरि (which must be somewhere near) and thence to the rest of India."

It will be seen from the foregoing evidence recorded by Dr. Bhattacharya that उद्दीयान was the fountain-head of all Tāntric knowledge and practices. We have remarked above that the *Hṛdaya* practices have a Tāntric background and this remark is vindicated

1. Ibid, p. XXVII.

2. Waddel : *Lamaism*, p. 380.

3. *Ind. His. Quarterly* XI, pp. 142—144.

4. Vide his article in the *Journal of the Assam Res. Society*, Vol. V. (Nos. 1 and 2 for 1937) on the "Antiquities of the Kapili and the Jamuna Valleys" (pp. 14—57). Mr. Nath observes :—"We are therefore of the definite conclusion that Hojai (in the Nowgong district of Assam) was the ancient Oddiyāna and portions of the present Monzas of Namati, Hojai, Jamuhamukh and Duar Bamuni were included within its boundary." The clue to this identification is furnished by the mention of उद्दीयान in the *Kālikāpurāṇa* Chap. XVIII ("उद्दीयाने चौरस्युम महिताय जगता ततः") This mention of उद्दीयान in the *Kālikāpurāṇa* is very important as it occurs in this Hindu Tantric work which is earlier than 1000 A. D. (Vide my article on the "Date of Kālikāpurāṇa — Before 1000 A. D." published in the *Journal of Oriental Research*, Madras, Vol. X (1936) pp. 289—294.

by the following verse<sup>1</sup> from the *Hathayogapradīpikā* as quoted in the *Yogacintāmaṇi* ( p. 142 ) :—

“ बन्धन्यमिदं श्रेष्ठं महासिद्धनिषेवितम् ।  
सर्वेषां हठतन्त्राणां साधनं योगिनो विदुः ॥ ”

The term हठतन्त्राणां is significant in the above verse because the author of the H. P. looked upon *Hathayoga* manuals as हठतन्त्र<sup>2</sup> i.e. as treatises dealing with *Hathayoga*, a branch of Tāntric knowledge and practice. As Buddhist Tantrism considered उडीयान as its home it is possible to conclude that उडीयान बन्ध was called after उडीयान the home of all हठतन्त्रs referred to in the H. P. in the verse quoted above. As, however, the H. P. is a late manual it forgot the real meaning of the term उडीयान and connected it with the Sanskrit root उडी, to fly.

The *Yogacintāmaṇi* of Śivānanda Sarasvatī contains a quotation from a work called शिवयोग referring to पूर्णगिरि, one of the four पीठs mentioned in the *Sādhanamālā* referred to above. This verse reads as under on p. 120 —

“ आकाशबीजं नवमं प्रसिद्धम् । त्रिकूटकं पूर्णगिरेश्व पृष्ठे ।  
तत्रार्द्धशक्तिं शुभदां सुशून्याम् । ध्यायेतद्वारसरोजमध्ये ॥ ”

and later on p. 122 we find also the following verse in a long extract ushered in as “ शास्त्रान्तरे ” :—

1. Verse 76 of Chap. III ( तृतीयोपदेश ) of the *Hathayogapradīpikā* ( T. P. H. Edition ).

2. Evans - Wentz in his “ *Tibetan Yoga and Secret Doctrines* ”, p. 155, states that the Lamas recognize 4 chief classes of Yogic Tantras viz. ( 1 ) Tantras expository of the Thatness or Ultimate truth, ( 2 ) Tantras of the Occult or Mystic Sciences, ( 3 ) the Yogini and Shakti tantras and the ( 4 ) Kālachakra tantras. He further states that the Yogini or Shakti tantras are traceable to a learned teacher called Lawapa of Urgyan ( or Odyana ), the ancient name of a region, now comprised within the territory of Afghanistan ‘ in the west ’ of India. Padma Sambhava of Urgyan first introduced the Yogini tantras among the Tibetans. He is credited with having had eight Indian Gurus belonging to the eight different Schools of Buddhism. It would appear from this evidence that उडीयान ( = Odyana or Urgyan ) as the name of a region was known as the home of Tāntric tradition even in Tibet.

तत्र पूर्णगिरौ पीढे शक्ति द्यत्वा विमुच्यते ।  
उर्ध्वशक्तिनिपातेन अधःशक्तिनिकुञ्जनात् ॥ ”

The Tāntric works of Hindu<sup>1</sup> persuasion (as distinct from the Buddhist Vajrayāna School) from which the above verses have been quoted in the *Yogacintāmaṇi* and which contain references to पूर्णगिरिपीठ (mentioned in the *Sādhanamālā*) appear to indicate that the Hindu Tantras had not forgotten their common home viz. the several पीठs mentioned in the *Sādhanamālā*, such as the उड्डीयानपीठ, पूर्णगिरिपीठ etc. Possibly in late works like the H. P. the Tāntric tradition was obliterated by the preponderance of the *Hṛdayoga*, though terms like उड्डीयानवन्ध reminiscient of the country of the origin of हठतन्त्रs were still retained in the *Hṛdayoga* phraseology.<sup>2</sup>

1. Cf. the following references to उड्डीयान and other पीठs pointed out by Mr. Nath (*Jour. of the Assam Res. Society*, Vol. V, pp. 50 — 51).

(1) *Tantrasāra* (p. 350) gives a detailed list of all the Piṭhas and Upapiṭhas viz. Kāmarūpa, Pūrṇa Śaila, Jālandhara, (“Jālandhara probably the modern Sitakunda” J. A. S. B., 1898, Part 1, p. 20) Jayanti, Ujjaini, Uddisha, Uddiyāna etc. Then on p. 421 we get the following verse locating the पीठs in the different parts of the body :—

“ मूलाधारे कामरूपं हृदि जालन्धरं तथा ।  
ललाटे पूर्णगिर्याख्यं उड्डीयानं तदृद्धकं ॥ ”

(2) The *Kaulāvali Tantra* (p. 15) gives the order of worshiping पीठs as follows :—

“ चतुरस्ते पूर्णशैलं उड्डीयानं जलन्धरम् ।  
पूजयेत्कामरूपञ्च पूर्वादिक्रमयोगतः ॥ ”

2. Evans-Wentz in his *Tibetan Yoga* (Oxford, 1935), p. 25, records the meaning of the term हठयोग given by Brahmānanda in his commentary, *Jyotsnā*. The word हठ is divided into two letters ह and ठ, where ह means the Sun and ठ means the Moon. The term हठयोग means joining together of the Sun-breathing and the Moon-breathing. How far this meaning of हठयोग is historically correct will have to be investigated. Evans-Wentz further states that the secondary meaning of ह is Health and हठयोग means ‘Health-yoga.’

Arthur Avalon (*Serpent Power*, p. 201) states that ह and ठ represent

(Continued on next page)

If the position taken up in the foregoing remarks regarding the common home of (1) the Buddhist Tantras, (2) the Hindu Tantras and the (3) Haṭha Tantras, which may be regarded as part of Hindu tantras ( though the Haṭhayoga practices were also current in Tibet,<sup>1</sup> where Buddhism flourished ) then we may be able to give a definite starting point in the chronology of the several works on the Haṭhayoga now available in Manuscript form.

As Tantrism first developed in Uddiyāna and as Indrabhūti, King of Uddiyāna has been assigned to a period A. D. 687—717 onwards we may safely conclude that the name Uddiyāna as a seat of Tantrism must have been current say about 600 A. D. and consequently उद्दियानवंश is as old as 600 A. D. or to put it generally it is as old as उद्दियान पीठ where it was practised.

"Indrabhūti was regarded as an authority on *Vajrayāna* and *Tantra* long after his time." His sister was Lakṣmīkarā who became a Siddha and preached her own peculiar theories in a work called अद्वयसिद्धि, one copy of which is in the Oriental Institute, Baroda, while the original is with M. M. Haraprasad Shastri. The date assigned to this royal author is 729 A. D.<sup>2</sup> She was not only a sister of Indrabhūti but also one of his favourite disciples. We think this is a typical example in support of the study of yoga by women.

As many of the Haṭhayoga texts are of dubious age and authorship it is difficult to decide the exact antiquity of the three

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(Continued from previous page)

the Prāṇa and Apāna Vāyus and हठविद्या or हठयोग is the Science of the Life-Principle ( See his work *Power as Life* ). उपनिषद् ब्रह्मयोगी, the Commentator of the *Yoga Upanishads* ( Adyar, 1920 ) defines हठ as under on p. 400 — "ब्रह्मातिरेकेण दंहादिकं नास्ति इति बोधः एव हठः, हठेन सम्यग्जानेन मृत एवासौ देहः ॥ ४५ ॥ " या निशा सर्वभूतानां ॥ इत्यादिस्मरणात् "

1. Evans - Wentz in his *Tibetan Yoga* states that the Yoga Philosophy which is fundamental in all the treatises translated by him from the Tibetan and which gives unity to them, when they are assembled in one volume, had like the Tantrism, sources in India, ( p. 2 ). "Marpa, the first of the Tibetan Gurus of the Line of the Gurus of the Great Symbol is said to have passed 18 years as a शिष्य in India and to have consulted 100 learned Indian philosophers" ( p. 110 ).

2. *Sādhanamālā* ( G. O. Series ) Vol. II, Intro. p. liv.

bandhas viz. (1) the Mūlabandha, (2) the Uddiyānabandha and the (3) the Jālandharabandha as described in these texts. We shall, therefore, fix at least one limit for the date of these practices. Jñānadeva or Jñāneśvara, the Maharashtra saint wrote his masterpiece *Jñāneśvarī* in 1290 A. D. (Saka 1212).<sup>1</sup> The Maharashtra tradition states that Trimbaknānī, the great grandfather of Jñānadeva was initiated by Gorakṣanātha, who was himself a spiritual descendant of Matsyendranātha. Gahinīnātha, a disciple of Gorakṣanātha initiated Nivṛtinātha and Jñānadeva and hence Prof. Ranade thinks that he was a historical person. It would thus be seen that the Nātha-Sampradāya,<sup>2</sup> which is noted for its Hāṭhayoga practices had been established in the Maharashtra in the age of Jñānadeva, who was himself a Yogi, having been initiated by Gahinīnātha as stated above. Accordingly we find in the *Jñāneśvarī* a reference<sup>3</sup> to the three bandhas of Hāṭhayoga. He calls them by the names of "मूलबन्ध", "जालंधर" and "वोटियाणा" which correspond to the three Sanskrit terms मूलबन्ध, जालंधर and उडीयान of the Hāṭhayoga texts. In the detailed description of these bandhas given by Jñānadeva we don't find any attempt on his part to connect the उडीयान बन्ध with the Sanskrit root उडी to fly as has been done by the author of the H. P. Then again the

1. Ranade : *Mysticism in Maharashtra*, 1933, p. 29.

2. The Nātha Cult probably took its origin from the Yoginikaula cult, the chief seat of which was Kāmarūpa. The *Kaula-jñāna-nirṇaya* edited by Dr. Bagchi (Cal. Sans. Series No. 3, Calcutta, 1934) from a unique Nepalese MS, written probably towards the middle of the 11th Century, informs us that Matsyendranātha belonged to the Siddha or Siddhāmṛta Sect, primarily connected with the Yoginikaula Cult, which was closely connected with Hāṭhayoga on the one hand and the Buddhist Tantra on the other. (Vide Dr. S. K. De's review of the *Kaula - Jñāna - nirṇaya* in *Oriental Literary Digest*, Poona ; August 1937, pp. 3 — 5 ).

1. Sākhare : *Jñāneśvarī*, with a Marathi translation and Notes, Poona, 1912. The occasion for bringing in these bandhas is furnished by the verses of the Bhagavadgītā viz. Chapter VI, verses 12, 13, 14, which prescribe the practice of yoga (उपविश्यासने युज्ज्यात् योगमात्मविशुद्धये) The ovis describing मूलबन्ध end with the line "अर्जुना हैं जाण मूलबन्धाचें लक्षण" etc. (ee) on p. 164. The Ovis describing जालंधर बन्ध end with the line "तो जालंधर मर्हणपे" (c) and those describing उडीयान बन्ध end with the line "नाभिस्थानातळवटी ..... वोटियाणा तो" (290) (page 166).

term 'ओडियाणा' used by Jñānadeva corresponds to the term "आडियान" (a variant of उड्डीयान) used in the *Sādhanamālā* of the Vajrayāna School of Buddhism. We are, therefore, of opinion that A. D. 1290 is a definite chronological limit for the antiquity of these bandhas and of Hāthayoga practices in general, though the chronology of the several हठतन्त्रेः will have to be investigated separately. If negative evidence is looked upon as having any value in this discussion we may state that the H. P. is later than the Jñāneśvarī (1290 A. D.) in view of the absence of the H. P.'s explanation of the term उड्डीयान finding any parallel to it in the Jñāneśvarī, which describes these bandhas in extenso, without the faintest effort to connect it with "flying up" or "soaring up."

The usages of the term उड्डीयान recorded above may now be stated briefly as follows :—

(1) उड्डीयान बन्ध, (2) उड्डीयान कुरुकुला, (3) इन्द्रभूति, King of उड्डीयान, (4) उड्डीयान पीठ, (5) Urgyan<sup>1</sup> mentioned in Tibetan Yoga as the ancient name of the region to which belonged the teacher Lawapa from whom are traced the Yagini or Śakti tantras.

Further evidence in support of our hypothesis that the term उड्डीयान बन्ध of the Hāthayoga takes its name from the country of उड्डीयान and that the term जालंधरबन्ध does likewise is furnished by the सौभाग्यलक्ष्म्युपनिषद्, a *Shaiva Upanishad*<sup>2</sup> published by the Adyar Library.

The Hindu Tantras, like the Buddhist Tantras, have retained the tradition about the पीठs and their symbolic representation in Tantric theory and practice. The सौभाग्यलक्ष्म्युपनिषद् (p. 113) alludes to this tradition in the following verse :—

“ महाशून्यं ततो याति सर्वसिद्धिसमाश्रयम् ।  
चितानन्दं तो भित्वा सर्वपीठगतानलः ॥ २ ॥ ”

The commentator's explanation of the above verse concludes as under :—

“ प्राणीनिलः कामरूपपीठादि सर्वपीठगतो भवति ॥ ”

2. Dr. F. W. Thomas in *J. R. A. S.* 1906, p. 461, footnote — “The Buddhist Sanskrit form of the name of Udyāna is Uḍḍiyāna or Oddiyāna, and the presence of a *r* or at least a cerebral seems to be attested by the Tibetan Urgyan.”

2. Vide *Shaiva Upanishads* with the commentary of the Upanishad — Brahmayogin, Ed. by A. Mahadeva Sastri, Adyar, 1925.

On page 116 we have the following reference to कामरूपपीठ :—

“ आधारे ब्रह्मचक्रं ..... ध्यायेत् तत्रैव कामरूपपीठं सर्वकामप्रदं भवति  
इत्याधारचक्रम् ॥ ”

On page 117 उड्याणपीठ is mentioned :—

“ द्वितीयं स्वाधिष्ठानचक्रं ..... ध्यायेत् तत्रैव उड्याणपीठं जगदाकर्षण-  
सिद्धिं भवति ”

On page 119 we have references to जालन्धरपीठ and पूर्णगिरिपीठ :—

“ ब्रह्मरन्धं निर्वाणचक्रं ..... ध्यायेत् तत्र जालन्धरपीठं मोक्षप्रदं भवति ”

“ नवममाकाशचक्रं ..... ध्यायेत् तत्रैव पूर्णगिरिपीठं सर्वेष्ठासिद्धिसाधनं  
भवति ”

The commentator Upaniṣad-Brahmayogin in commenting upon the above passages from the Upaniṣad nowhere attempts to explain the names कामरूप, उड्याण, जालन्धर and पूर्णगिरि.

In the above references we are concerned with the terms उड्याण and जालन्धर as the two योगबन्धs of Haṭhayoga viz. उड्डीयानबन्ध and जालन्धरबन्ध which have taken their names, according to our hypothesis, from the countries of their origin viz. उड्डीयान or उड्याण and जालन्धर, in the same way as the पीठs viz. उड्याणपीठ and the जालन्धरपीठ.

We have brought forth sufficient evidence regarding the correct derivation of the term उड्डीयान. We shall record in a subsequent paper some evidence regarding the derivation of the term जालन्धर in support of our hypothesis mentioned above.

57. Date of Dhaneśvara's Commentary on  
 Bāṇa's Caṇḍīśataka — A. D. 1309 ( Śaka 1231 )  
 AND AUFRECHT'S MISTAKEN IDENTITY OF THIS  
 AUTHOR WITH HIS NAME-SAKE, THE AUTHOR  
 OF A COMMENTARY ON THE ANARGHARĀGHAVA †

Aufrecht<sup>1</sup> refers to only one Ms of the commentary on the *Caṇḍī Śataka* of Bāṇabhaṭṭa viz. "Kh. 84." This Ms is identical with No. 30 of 1873-74 in the Govt. MSS. Library at the B. O. R. Institute, Poona. It consists of about 57 folios and appears to be a copy made in Saṁvat 1931 i. e. in A. D. 1875 at Vikramapura from some old Ms which records the date of composition of the commentary of Dhaneśvara. It begins as follows :—

“ स्वस्ति श्रीगणेशभारतीभ्यां नमः ॥ गुरुभ्यश्च ॥

कपोलरोलंबनिराकरेणुवैलक्षकराग्राहति कैतवेन ।  
 संप्रीणथङ्गर्थिजनं धनौषधै हेरंब नामा जयतीह देवः ॥ १ ॥

ब्रलहंसकनिन्हादजितहंसकसद्रुतिः ।  
 वार्णी वीणावत्ता लोके जयति ब्रह्मसूरसौ ॥ २ ॥

ज्यायान् जयति वाल्मीकि काव्यसुष्टिपितामहः ।  
 शतकांटिविकार्ण यशारुरामायणं व्यधात् ॥ ३ ॥

जयंति जगदानंदकंदसेकविशारदाः ।  
 शारद भ्रप्रतीकाशाः काचिदादिकवेर्गिरः ॥ ४ ॥

गोक्षीरकर्पूर्षुधांशुगौरा माधुरर्घुर्थर्थाजितहारहूराः ।  
 विद्वन्मनः कार्मणकमंशरा बाणस्य वाचः सुकवेर्जयंति ॥ ५ ॥

चंडीशतस्तुतिं बाणः कविर्गाढां प्रणीतवान् ।  
 अग्रात्यां तस्याः सुबोधार्थं कुर्मः पदविषोधिनीं ॥ ६ ॥

गृह्णियमां सदा संतो संतोष्यतमर्मलीमसः ।  
 स्वछमंभो मुनिजनैर्व्याप्रैरपि निषेष्यते ॥ ७ ॥

† *Poona Orientalist* ( 1941 ) Vol. VI, Nos. 1 and 2, pp. 108-124.

1. *Catalogus Catalogorum*, Part I, p. 177.

The commentary does not contain many references to previous works and authors. My cursory perusal of the Ms has disclosed the following references :—

अमर — fol. 2, 7, 10, 13, 15, 17, 19, 20, 23, 24, 25, 26, 28, 29, 33, 35, 36, 37.

अमरसिंह — fol. 25.

यादवप्रकाश — fol. 8.

याज्ञवल्क्यस्मृति — fol. 5.

महाभारतसावित्री उपाल्यान — fol. 21.

मार्कण्डेयपुराणे — fol. 19, 27.

‘गारुडशास्त्रं जानाति इति न यज्ञः’ — fol. 35.

वैजयन्ति — fol. 35.

हलायुध — fol. 1 ( in the margin ).

कालिदास — fol. 2.

भद्रपादा: — fol. 27.

In the above list the reference to यादवप्रकाश the author of lexicon वैजयन्ति gives us one terminus to the date of Dhaneśvara's commentary viz. “the middle of the 11th Century.”<sup>1</sup> This is consistent with the date of composition recorded by the author himself in the colophon of his work which reads as follows :—

fol. 56a — “आसीक्षिरं लंबंशपथतरणः स्वाचारचितामणिः ।

सद्विद्यासरणिर्भवाढिथतरणः श्रीसोमनाथो द्विजः ॥

सुनुस्तस्य ध्रनेश्वरो व्यरचयट्टीकां शिशुद्वौधिनी ।

श्रीचण्डीशतनं श्रिवाणरचिते काव्ये गभीरेतरां ॥ १ ॥

केच्छिद्वौपदेशः परे गुणदशस्वन्ये न किञ्चिदेशः ।

सर्वे मस्सरमुस्सज्जन्तु धिपाणां कृत्वा गुग्प्राहिणी ॥

बालानां सुखबोधनाय विहिनां व्याख्यामिमां गृह्णतां ।

श्रेयस्यादिति संप्रधार्य मनसा गृह्णन्तु मां सूरयः ॥ २ ॥

1. *Kalpadrukośa* (G. O. S. Baroda, 1928) Intro. p. xxvii —

“The author Yādavaprakāśa has been identified with the preceptor, and afterwards a pupil, of Rāmānuja whose lifetime is variously stated as A. C. 1017-1137 or 1055-1137. The Vaijayanti appears, therefore, to have been composed about the middle of the 11th Century.”

श्रीमद्दशकुरज्ञातिभट्टसोमेश्वरामजः ।  
 धनेश्वरः कृतिवरदीकां चण्डीशते द्याधात् ॥ ३ ॥  
 शाके करेन्दुरामेन्दुमितेत्वानन्दवत्सरे  
 वैशाखशुक्लभूतायां गुरौ चित्राहृक्षके ॥ ४ ॥  
 समासिमगमग्राल्या चण्डीशतविबोधिनी ।  
 पंचदशशतायुक्ता सप्तालपाश्लोकसंख्यया ॥ ५ ॥ ”

The foregoing verses tell us that our commentator Dhaneśvara belonged to “*Daśakura*” caste of Brahmins. His father's name as given in verse 1 is *Somanātha* which is the same as *Bhaṭṭa Someśvara* repeated in verse 3. The composition of the commentary was completed in the year represented by the chronogram कर, इन्दु, राम, इन्दु, which is equal to 1312 Saka. Other particulars regarding the date are (1) month of *Vaiśākha*, (2) *Śukla* or bright fortnight, (3) *Guruvāra* or Thursday and (4) *Citrā* constellation. The name of the *Śanīvat* as recorded in verse 4 quoted above is *Ananda*. According to the normal reading of the chronogram viz., “कर, इन्दु, राम, इन्दु” we get *Saka* 1312 as the year in which the commentary was completed by the author. The *Śanīvat* year corresponding to *Saka* 1312 is *Dhātṛ*<sup>1</sup> and not *Ananda* as mentioned in the verse mentioned above. This discrepancy between the normal reading of the chronogram and the name of the *Śanīvat* specified by the author makes our verification of the date quite difficult. I am, therefore, inclined to read the chronogram as “इन्दु, कर, राम, इन्दु” without changing the words of the chronogram but merely by transposing the first two words “कर, इन्दु.” This reading gives us *Saka* “इन्दु, (1), कर (2), राम (3), इन्दु (1) = 1231 *Saka* = A.D. 1309. According to *Indian Ephemeris*<sup>2</sup> we have *Ananda Śanīvat* for *Saka* 1231 and if my interpretation of the date is correct the date of completion of the commentary by its author Dhaneśvara would be equivalent to *Thursday*,<sup>3</sup> 17th or 24th April 1309.

1. Vide *Indian Ephemeris*, V, p. 383.

2. Vol IV, p. 220.

3. Ibid. — In the *Śukla pakṣa* of *Vaiśākha* of *Saka* 1231 we have two *Thursdays* (17th or 24th April 1309) and as the commentary does not record the exact *tithi* I am unable to determine exactly what *Thursday* is meant by the author. Perhaps the expression चित्राहृक्षके may be of some use in determining what Thursday is meant by our author. Possibly *Thursday*, 24th April 1309 is the exact date of the work.

The above chronology for Dhaneśvara's commentary on the *Caṇḍīśataka* leads us to the question of the chronology of the commentary on the drama *Anargharāghava*, the authorship of which seems to have been ascribed by Aufrecht<sup>1</sup> to our Dhaneśvara. Let us now see if these two authors of the name Dhaneśvara are identical.

The Govt. MSS Library at the B. O. R. Institute contains a fragment of Dhaneśvara's commentary<sup>3</sup> on the *Anargharāghava* viz. No. 319 of 1884-87. This Ms begins as follows :—

“ श्रीगणपतये नमः । श्रीअंबिकायै नमः  
 प्रणतनिजभन्नस्मस्तकमधुकरसुलभ्रसादमकरंद ।  
 निजनखहचिकिजल्कं लंबोदरपादपंकजं नमतः ॥ १ ॥  
 प्राततेनापि वितरिणियितुं शक्येयं गीतिः । तथा हि  
 पणदणिः पमत्तमच्छ अमुहुअरसुह( प )थसादमयरंद ।  
 गियणहरुइकिजल्कं लंबोअर पावपंकयणमह ।  
 ये वामपा( या ? )दिघमथनश्रमकष्टलव्यं  
 तर्वासृतं विविधवर्णमणिप्रकारीं ।  
 शिष्यव्रजायसततं क्षणतोर्पयंत-  
 स्तेभ्यो नमोस्तु नितरामि सद्गुरुभ्यः ॥ २ ॥  
 यस्मात्तीरनिधेरजायत पुरा चंद्र...रंगान्वितः  
 क्षीणित्तो भवतो विमार्गनिरतः शुभ्रेकपत्ताविलः ।  
 अक्षोभ्यः कथमेष तं न हि हसेत्सूते चिरंगान् कला  
 पूर्णा सत्यथगान्वितो भयलसत्यक्षान् द्विजेशान् हि यः ॥ ३ ॥  
 भारद्वाजीयगोत्रावौ तत्र जातः कलानिधिः ।  
 धर्मांगदो योभ्युदये व्यधात्कुवलयोत्सवं ॥ ४ ॥  
 शीलसर्येरवतः सुतौ सुचरितावुभौ ।  
 विजयोदयशर्माणात ( व ? ) भूतां विबुधप्रियौ ॥ ५ ॥  
 प्रायोदादयसत्पातः सत्यवृतः सुतां त्व...रान् ।  
 धर्मार्थकामानवमान्मस्यरग्रहवर्जितान् ॥ ६ ॥

1. CC I, 267 — “धनेश्वर, Son of Udaya :

—Comm. on Bāṇa's Caṇḍīśataka Kh 84  
 —Yaśodarpaṇikā Anargharāghavaṭikā  
 Radh 23, Lahore. 6 ”

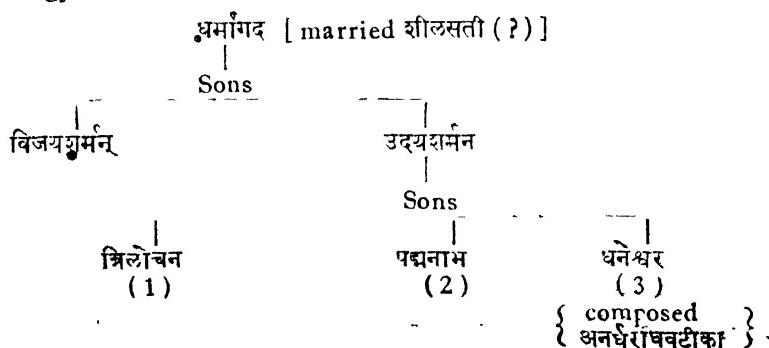
2. CC II, 3 — “ अनर्धरात्रव — Comm. Yaśodarpaṇikā by Dhaneśvara Rgb. 319 (fr). ” This is the only Ms accessible to me. The other two MSS viz. “ Radh 23 ” and “ Lahore 6 ” are not accessible.

विषमालोकसंपातदधैरपुरवजः ।  
 भूतिभासुरम्यवंगो जायानन्द चिलोचनः ॥ ७ ॥  
 यशोदयाचितो भास्वदनिरुद्रोदयप्रियः ।  
 अनंतभागसंविष्टपद्मनाभोत्र मध्यमः ॥ ८ ॥  
 तथोः कनीयानवरोवसा सद्गुणेरपि ।  
 चतुरास्थोपि वा ( चा ) दीपपंचास्थः श्रीधनेश्वरः ॥ ९ ॥  
 निगमनागशम्भ्यः साहित्यं सूर्यदीसतः ।  
 शद्वार्थतंत्रं योश्रीपीदुत्तमाश्रमिणः कृती ॥ १० ॥  
 धनेश्वरोयं शिशुबोधहेतोमुर्गारिटीकां तनुतेस्फटार्था ।  
 अबोधवैकल्यपरिच्छुतोर्थो बुधैः सुबुध्यात्र गवेशी( नी ? )यः ।  
 फियावत्तावा सूविया गुर्तीक्ष्णा सूवीसधर्मा जयतीह तुद्विः ।  
 या कंटकैः कलिगतमात्रुणोनि रंत्रं परस्य स्वगुणार्पणेन ।”

As the Ms is incomplete there is no colophon and consequently we have no means of knowing if the author had recorded any information about himself in the concluding part of the work. It is, however, clear that Dhaneśvara, the son of Somanātha and author of the commentary on the *Cāndiśataka* is different from his namesake of *Bhāradvāja* gotra referred to in the above extract from the commentary on the *Anargharāghava* and whose genealogy<sup>1</sup> is recorded by its author in detail but which contains no person of the name *Somanātha*.

The difference in the genealogies of the two Dhaneśvaras as noticed above is sufficient to prove the mistaken character of Aufrecht's suggested identity of these two authors. I shall,

1 Though the text of the MS No. 319 of 1884-87 as reproduced in the extract recorded above is corrupt we can gather the following genealogy from it :—



however, record some further evidence in support of my remarks about the difference of authorship for both the commentaries.

The Ms of the *Anargharāghavaṭīkā* contains the following references to previous works and authors :—

- (1) दशरूपक, fol. 4, 8, 10, etc.
- (2) काव्यप्रकाश, fol. 5.
- (3) नाट्यदीप,<sup>1</sup> fol. 5.
- (4) नाट्यप्रदीप,<sup>2</sup> fol. 5.
- (5) संगीतकल्पतरु,<sup>3</sup> fol. 5.
- (6) भरत, fol. 5.
- (7) अमरः, fol. 5.
- (8) कैयटाचार्य, fol. 10.
- (9) रामायण, fol. 11.
- (10) न्यासकारब्याख्यान, fol. 19
- (11) धरणि: fol. 26

Folio 26 — “ हतिश्रीअनवर्यराघवटीकायां यशोदर्पणिकायां प्रथमोऽकः ”

If the work *Nātyapradīpa* mentioned by Dhaneśvara in his commentary on *Anargharāghava* is identical with the only work of this name, mentioned by Aufrecht as the work of Sundaramiśra composed in A. D. 1613, we are compelled to fix the date of this

1. Aufrecht records no work of this title.

2. Aufrecht, CC I, 284 — “ नाट्यप्रदीप written by Sundaramiśra in 1613, Hall, Preface to *Daśarūpa*, p. 1. Quoted by Rāmanātha on *Amarakośa* and by Vāsudeva on *Karpūramañjari*. ”

CC I, 725 — “ सुन्दर औजागरि—

—*Abhirāmamañinātaka* written in 1599

—*Nātyapradīpa* written in 1613. ”

3. Aufrecht, CC I, 685 — “ संगीतकल्पतरुटीकासुशोधिनी by Ganeśadeva, Bik. 512. ”

CC II, 163— “ संगीतकल्पतरु music. Quoted by Raṅganātha on *Vikramorvaśya*, FI, 444.

Krishnamachariar (*Classical Sans. Lit.* p. 872) states that King Gajapati Viraśri Nārāyaṇadeva who ruled about A. D. 1700 at Parlakimidi refers to संगीतकल्पतरु in his own work *Saṅgitanārāyaṇa*.

commentary after 1613 A. D. This conclusion harmonizes with the reference by Dhaneśvara to संगीतकल्पतरू, which is a work on music composed before A. D. 1650 or so as it is mentioned by Raṅgānātha in his commentary on the *Vikramorvaśīya* ( A. D. 1656 ) and by Nārāyaṇadeva in his *Saṅgītanārāyaṇa* ( about A. D. 1700. )

In view of the foregoing data regarding the chronology and genealogy of the two commentators of the same name Dhaneśvara we arrive at the following conclusions :—

- (1) Dhaneśvara, son of Bhaṭṭa Someśvara of the *Daśakura* caste composed his commentary on Bāṇa's *Cāndiśataka* in A. D. 1309 ( Śaka 1231 ).
- (2) The above Dhaneśvara is different from Dhaneśvara the son of Udayaśarman, who composed his commentary on the *Anargharāghava* after A. D. 1613.

It is, therefore, clear that Aufrecht's entry regarding the identity of the above mentioned " Dhaneśvaras " is not borne out by evidence gathered by me from the available MSS of their works. Both these authors appear to be separated in point of time by more than 300 years, besides having different genealogies.

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58. References to a lost Work on the  
Pāṭīgaṇita of Śrīdharaśācārya by Makkibhaṭṭa  
(1377 A.D.) and by Rāghavabhaṭṭa (1493 A.D.)†

Mr. S. B. DIKSHIT, in his *History of Indian Astronomy*,<sup>1</sup> observes that a Ms of work called त्रिशतिका consisting of 300 verses in *āryā* metre and dealing with पाटीगणित is available in Kashi Rājakiya Pustakālaya<sup>2</sup> and that the following verse appears at the beginning of this Ms :—

नस्वा शिवं स्वविरचितपाटया गणितस्य सारमुद्धृत्य ।  
लोकव्यवहाराय प्रवक्ष्यति श्रीधराचार्यः ।

Mr. Dikshit concludes from the above statement of the verse that Śrīdhara must have composed another work on पाटीगणित larger in extent than the त्रिशतिका.

The conclusion arrived at by Mr. Dikshit raises the following questions regarding the bigger work of Śrīdhara on the पाटीगणित :—

- (1) Are there any references to this bigger work made since Śrīdhara's time by other subsequent writers ?
- (2) What is the exact title by which the work was known to these writers ?
- (3) Are there any extant MSS of this work traceable in libraries or elsewhere, since Mr. Dikshit wrote his History of Indian Astronomy in 1896 ?

Though I cannot answer all these questions in the present note I am able to answer the first two questions on the strength of the following evidence which is no less than about 450 years old :—

† *Journal of Indian History*, Madras, Vol. XVI, pp. 259-262.

1. Published in Marathi, Poona, 1896, pp. 311-312.

2. Possibly the Library of Govt. Sanskrit College, Benares.

Rāghavabhaṭṭa who composed his commentary *Padārthādarśa*<sup>1</sup> in A. D. 1493 on the *Sāradātilaka* refers to Śridhara's smaller and bigger works in the following manner :—

“ श्रीधराचार्योक्तेन प्रकारेण क्षेत्रफलमानीतं तच्च स्थूलम् । यतो गणितग्रन्थानामिवं शैलीं यत् स्थूलं सूक्ष्ममपि फलानयनसुच्यते । तत्र भगवता श्रीधराचार्येण बृहत्पाटीं प्रकारद्रव्यमप्युक्त्वा तत्संग्रहे त्रिशतीग्रन्थे स्थूला एव प्रकारा दर्शिताः । भास्कराचार्येण तु लीलावर्यां स्थूला इव सूक्ष्मा अपि प्रकारा उक्ताः । तां बृहत्पाटीं चावलोक्य मया सूक्ष्मं फलमिदमानीतम् । तदेव सूक्ष्ममिति मन्त्रे चेत्तदा मूले अत्यन्तं फलाधिक्यं स्थात् ” etc.

It would be clear from the above extract that Rāghavabhaṭṭa in A. D. 1493 had before him the bigger work of Śridharācārya and that he had used it ( नां बृहत्पाटीं च अवलोक्य मया etc ). The name of this bigger work was बृहत्पाटी while the smaller work was known to him as त्रिशती<sup>2</sup> which is the same as त्रिशतिका mentioned by Mr. Dikshit as stated above. About this work Dr. Eggeling<sup>3</sup> remarks :—

“ *Ganitasāra* also called *Triśatī*, a compendium of arithmetic, by Śridharācārya, the precursor of Bhāskarācārya, whose *Lilāvatī* seems to have been written in distinct imitation of this work.”

As Bhāskarācārya wrote his *Lilāvatī* in imitation of the *Triśatī* it must have been very popular among astronomers of his time. Our curiosity, therefore, to know more of the bigger work, viz., the बृहत्पाटी, of which the त्रिशती is an abridged version, increases, but as no MSS of the बृहत्पाटी have been recorded so far we must rest satisfied by trying to record all references to and quotations from this work wherever found. I shall now record a reference to

1. Ed. in *Kashi Sanskrit Series*, 1934, p. 99.

2. Aufrecht records the following MSS of *Triśatī* in *Cata. Catalogorum*.

*Part I*, p. 240 — त्रिशती गणितसार Jy. by Śridhara, B. 4. 148.

p. 143 — गणितसार by Śridharācārya, B. 4, 122, Jac. 696.

*Part II*, p. 28 — गणितसार or त्रिशती by Śridhara Acārya, I. O. 520, 2296, 2409.

*Part III*, p. 31 — गणितसार by Śridharācārya, AS, p. 79, Peters, 6,410 = No. 410 of 1895 - 98 in Govt. MSS Library, B. O. R. Institute, Poona.

3. *India Office Catalogue*, Part V, 1896, p. 1000.

this bigger work of Śridharācārya which is earlier by 100 years than the reference to the work by Rāghavabhaṭṭa in 1493 A. D.

Makkibhaṭṭa who had been assigned to A. D. 1377<sup>1</sup> by Dr. Bibhūtibhusan Datta mentions a work of Śridharācārya called the नवशती and quotes from it as will be seen from the following extract<sup>2</sup> from his Commentary called the *Ganitabhūṣaṇa* on Śrīpati's Siddhānta-Śekhara edited by Babuji Miśra :—

“ कोट्यादिलक्षणं श्रीधराचार्येण नवशत्यामुक्तम् ॥  
 एकं दशं शतं तस्मात् सहस्रमयुतं ततः परं लक्षम् ।  
 प्रयुतं कोटिरथार्बुदमद्वं खर्वं निखर्वं च ॥  
 तस्मान्महासरोजं शङ्खः सरितां पतिस्वन्त्यम् ।  
 मध्यं परार्धमाहृष्यथोत्तरं दशगुणाः संज्ञाः ॥ इति ॥ ”

Pt. Babuji Miśra states in a footnote<sup>3</sup> to the above extract that Śridharācārya prepared an abridged version of this work of his viz., the नवशती, the name of the former being the त्रिशतिका and that M. M. Sudhakara Dvivedi has published an edition of the work. The identity of the नवशती with the bigger original of Śridharācārya's work on the पाटीगणित designated by Rāghavabhaṭṭa as वृहत्पाटी seems quite possible as stated by Pt. Babuji Miśra and the following additional information regarding the bigger original is furnished by Makkibhaṭṭa's reference noted above :—

- (1) The original work consisted of 900 verses नवशती and hence was termed नवशती or a “ Compendium of 900 verses,” in Makkibhaṭṭa's time (A. D. 1377).
- (2) As Makkibhaṭṭa quotes from it he had before him a MS of the work and it is reasonable to suppose that the work was quite popular in the 14th Century. This conclusion is in harmony with the statement of Rāghavabhaṭṭa in 1493 A. D. that he had used a Ms of the bigger

1. *Siddhānta - Śekhara* of Śripati ed. by Babuji Mishra ( Cal. University ) 1932, Part I, p. 521. This edition contains the commentary of Makkibhaṭṭa on chapters I, II, III and IV ( about half ) of Śripati's text.

2. *Ibid.*, p. 17.

3. “ अस्या नवशत्या एव सारब्रिशतिकाल्यः श्रीधराचार्येणैव पृथक् कृतः सम्प्रत्यस्मद्-गुच्छरणैः म. म. सुधाकरद्विवेदिभिः सुद्रायितः उपलभ्यते । ”

work of Śridharācārya on the पाठीगणित ("मयाबृहत्पाठी अवलोक्य," etc.)

Aufrecht records no MSS of this bigger work of Śridharācārya either under the title नवशती or बृहत्पाठी. Perhaps a Ms of this work may still be traced and the foregoing particulars may facilitate proper search for the MSS of this important work of Śridharācārya by scholars interested in the history of Indian Mathematics and Astronomy.

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## Identity of Makkibhaṭṭa, the Author of a Commentary on Śrīpati's Siddhānta- śekhara, with Makkibhaṭṭa, the Author of a Commentary on the Raghuvamśa †

Aufrecht does not record any MSS of a commentary on the *Siddhānta-Śekhara*<sup>1</sup> of the astronomer Śrīpati by Makkibhaṭṭa. We must, therefore, thank Pt. Babuji Miśra, for bringing to light at least at a fragment of this commentary called the *Ganītabhūṣaṇa* on the first three chapters and about half of the fourth chapter<sup>2</sup> of Śrīpati's text (up to verse 75). Makkibhaṭṭa himself tells us that he was well versed in many subjects viz.: (1) Veda, (2) Grammar, (3) Poetry, (4) Vedānta, (5) Logic, (6) Dharmasāstra, (7) Prosody, (8) Rhetoric, (9) Drama, (10) Purāṇas, (11) Astronomy, and (12) Yogaśāstra (verse 4). He is assigned to Śaka 1299<sup>3</sup> (= A. D. 1377). Generally Makkibhaṭṭa follows Āryabhaṭṭa. The following references to earlier authors and works are found in the fragment of Makkibhaṭṭa's commentary<sup>4</sup> published by Pt. Babuji Miśra :—

† *Indian Culture*, Vol. IV, No. 4, pages 479-484.

1. Ed. by Pt. Babuji Miśra, Cal. University, 1932, Part I (Chapters I - X).

2. Pt. Babuji Miśra has written an original commentary on the portion of the *Siddhānta - Śekhara* not covered up by Makkibhaṭṭa's commentary.

3. *Siddhānta - Śekhara*, Ed. by Babuji Miśra, Intro., p. 26.

4. Mr. D. V. Ketkar of Bijapur informs me that Makkibhaṭṭa's commentary on Śrīpati's *Siddhānta - Śekhara* has freely borrowed from the *Brahmasiddhāntavāsanābhāṣya* of Caturveda Pṛthūdaka-svāmin, son of Bhaṭṭa Madhusūdana. Makkibhaṭṭa, however, does not mention by name the source of his borrowing. The India Office MSS of Pṛthūdaka's commentary (Nos. 2769 - 70) are fragmentary and hopelessly jumbled together. The Govt. MSS Library at the

(Continued on next page)

- (1) वराहमिहिर, p. 2.
- (2) भगवत्पादाचार्यैः, p. 3.
- (3) पिङ्गल, p. 5.
- (4) पाणिनि, p. 5.
- (5) बोधायन, p. 5.
- (6) पितामह, p. 5.
- (7) दण्डना, p. 5.
- (8) महाभाष्यकारिणा, p. 6.
- (9) वराहसंहितायाम्, p. 6.
- (10) ब्रह्मसिद्धान्ते, pp. 7, 29.
- (11) आर्थभेटन, pp. 7, 19, 23, 27, 260, 263.
- (12) सूर्यसिद्धान्ते, pp. 13, 15, 27, 28, 52, 151, 194.
- (13) सूर्यसिद्धान्तकारः, pp. 15, 151.
- (14) महाभारतेन, p. 15.
- (15) श्रीधराचार्येण नवशत्याम्, p. 17.
- (16) ब्रह्मगुप्तेन, pp. 31, 89, 162, 286.
- (17) चरकसुश्रुतादि, p. 32.
- (18) भास्करेण, pp. 39, 75 ( भास्कराचार्येण ), 18!
- (19) आर्थभट्टिद्वाचार्यादयः, p. 44.
- (20) लाटदेवादयः, p. 45. लाटाचार्यः, p. 45.
- (21) यवननृपतिः, p. 45.
- (22) वराहमिहिरेण पञ्चसिद्धान्तिकायाम्, p. 45.
- (23) मनुः, p. 46.
- (24) “ बृहद्भास्करीयब्याख्याने गणितविलासाल्ये अस्माभिः प्रपञ्चितम्, ”  
pp. 51, 199.
- (25) “ अस्य श्लोकस्य बहवः अर्थाः सन्ति ते सर्वे श्लोकान्तरब्याख्यानव्याजेन  
गणितविलासं अस्माभिः प्रपञ्चिताः ”, pp. 59, 78, 93, 214,  
216, 222.
- (26) भट्ट हलायुधः, p. 64.

(Continued from previous page)

B. O. R. Institute, Poona, has a good MS of this commentary, viz. No. 339 of 1879 - 80. It is, however, in a decaying condition. It is dated *Saka* 1595 (A. D. 1673) ‘*Bhādrapada, Su. 5, Gurau*’ — folios about 255.

- (27) अमरसिंहवचनात्, p. 112.
- (28) पौलिशसिद्धान्ते, p. 132.
- (29) श्रीपतिव्रह्मगुप्ताभ्याम्, p. 151.
- (30) गणितमुखे, p. 267.

Items Nos. 24 and 25 in the above list prove that Makkibhaṭṭa wrote a commentary called the *गणितविलास* on the *बृहद्ज्ञास्करीय*, which Pt. Babuji Miśra explains<sup>1</sup> as the work of भास्कर who was the chief pupil of Āryabhaṭṭa (Saka 444 = A. D. 522). No. MSS of this *गणितविलास* have been recorded by Aufrecht. So far only two works on mathematics composed by Makkibhaṭṭa have been known, viz. (1) the *गणितभूषण* commentary on the *Siddhānta-Śekhara* mentioned above and (2) *गणितविलास*, a commentary on the *बृहद्ज्ञास्करीय* mentioned by Makkibhaṭṭa in the *गणितभूषण*. It is possible that an erudite scholar like Makkibhaṭṭa well versed in different branches of learning, as stated by him in verse 4 of his introductory remarks to the commentary *गणितभूषण*, may have written original works or at least commentaries on works pertaining to subjects other than mathematics.

I propose in this note to prove that Makkibhaṭṭa the author of the *Gaṇitabhūṣaṇa* is identical with Makkibhaṭṭa, the author of a commentary on the *Raghuvamīśa*, a fragment of which is available in the India Office Library. This identity will prove Makkibhaṭṭa's interest in Kāvya literature.

The only reference to Makkibhaṭṭa's works found in Aufrecht's *Cata. Catalogorum*<sup>2</sup> is the following :—

' मक्किभट्ट—*Raghuvamīśapradīpikā* ( Sargas 1-9 ). At the end of Sarga XIX, the statement is found that Makki wrote the commentary as far as Sarga 14 and the remaining Sargāḥ were explained by Jñānendra.<sup>3</sup>

1. “ आर्यभट्प्रधानशिष्येन भास्करेण विरचितस्य बृहद्ज्ञास्करीयस्य टीका अपि ‘ गणितविलास ’ नामिका कृता इति बहुत्र अपि सूच्यते । ” ( *Vide* p. 26 of *Siddhānta - Śekhara* ).

- 2. *Cata. Catalo.*, Part III, p. 90.
  - 3. Ind. Office Cata., Part II ( Vol. II ), p. 1062.
- “ मक्किभट्ट[ :] कृतव्याख्या नीलमंदिरसंभैः ।  
आचतुर्दशसम्गान्ता रघुवंशप्रदीपिकाः ॥  
आपंचदशसर्गात् ज्ञानेन्द्रगिरिभेष्यरं ।  
पूरिता रघुवंशस्य व्याख्या कृतिपदं स्फुटा ॥ ”

Reference to the MS of the above commentary made by Aufrecht is :—

(1) "B. C. 410" <sup>1</sup> This MS was presented by Dr. A. C. Burnell to the India Office Library. It is described by Prof. Keith in his *Catalogue of India Office MSS*<sup>2</sup> under two different numbers, viz. No. 6992 and 6993, the first number comprises the commentary of Makkibhaṭṭa proper while the second comprises the supplementary commentary on Sarga XIX only by Jñānendragiri.

Makkibhaṭṭa's commentary available in No. 6992 for is Sargas, I – III only. The identity of authorship of the *Raghuvamśapradīpikā* and the *Ganītabhūṣaṇa* will be clear from the following comparison of textual matter at the beginning of both the works :—

I. O. MS of रघुवंशप्रदीपिका	Text of गणितभूषण Commentary
“ देवो विष्णुविरिच्चिवंदितपदद्वन्द्वारविन्दौ शिवौ निरयानन्द भुवौ समस्तजगतामानन्ददौ दंपती ।	“ देवो विष्णुविरिच्चिवन्दितपदद्वन्द्वार- विन्दौ शिवौ निरयानन्द घनौ समस्तजगतामा- नन्ददौ दंपती ।
शब्दार्थात्मतया बिभर्तजतनृष्ट्यादि- मृत्वा स्थितौ वेदांतप्रतिपादितौ हहि सदा तौ सञ्जिदत्तां मम ॥ १ ॥	सुष्टिस्थित्यविधानकृत्यनिरतौ लो- केश्वराराधितौ विस्पष्टं प्रविदार्य मोहपटलं ज्ञानं चिह्नं मम ॥ १ ॥
तीर्णे वेदमाहार्षवस्तिलकितं वेदांतिनां दर्शनं पीतं व्याकरणामृतं विफ( भ )जितं तज्जैमिनीयं मतं ।	तीर्णे वेदमहार्णवस्तिलकितं वेदा- न्तिनां दर्शनं पीतं व्याकरणामृतं विघटितं प्राभाकरं भाष्ट्युक् ।

1. *Cata. Catalog.*, Part III, p. 104.

2. Vol. II, Part II, pp. 1061 – 62.

I. O. MS of रघुवंशप्रदीपिका	Text of गणितभूषण Commentary
<p>क्षुणो न्यायमाहाजलो विसृदितो बाह्यागमसादरं येनासौ भुवने चकास्ति यतिराट् भूयासगिर्णन्वयः ॥ २ ॥</p> <p>वेदध्याकरणाश्रयस्तु वविता वेदान्त- तर्कस्मृति- छंदोलंकृतिकाव्यनाटकपुराणाम्नाय वारांनिधिः । ज्योतिःशास्त्रसुमंत्रनीतिनिपुणो योगा- गमे निष्ठितो मक्किभाष्यो ( ख्यो ) विवृणोति भट्ट- रत्वान् रघुवाद्यवंशं कृतीं ॥ ३ ॥ ”</p>	<p>क्षुणो न्यायमहाचलो विसृदितो बाह्यागमः सादरं येनासौ भुवने चकास्ति यतिराट् श्रीव्यासधीरात्रह्यः ॥ २ ॥</p> <p>वेदध्याकरणाश्रयः सुकविता-वेदान्त- तर्कस्मृति- छंदोलंकृतिकाव्यनाटकपुराणाम्नाय वारांनिधिः । ज्योतिःशास्त्रसुमंत्रनीतिनिपुणो यो गशास्त्रे पदुः मक्किभाष्यो विवृणोति भट्ट कृतवाक् मिद्वान्तसच्छेष्वरम् ॥ ४ ॥ ”</p>

It will be seen from the above comparison that the introductory verses in both the commentaries are almost identical. The *Raghuvanśapradīpikā* contains 3 verses at the beginning while the *Ganitabhūṣaṇa* contains 4 verses, out of which verse 3 only is not found in the *Raghuvanśapradīpikā*. Then again the last 2 lines of verse 1 in both the commentaries differ in expression though the metre is identical. A study of the India Office MS of the *Raghuvanśapradīpikā* may furnish more data to support the identity of authorship for both the commentaries, which is, however, obvious from the above comparison of common passages and which, coupled with the identity of the name *Makkibhaṭṭa*, needs no elaborate proof. It would, however, be worth while to analyse the fragment of the India Office MS of the *Raghuvanśapradīpikā* with a view to seeing what more light it can throw on the chronology of Sanskrit authors referred to therein. Such a study would be all the more desirable especially in view of the exact date of Makkibhaṭṭa's *Ganitabhūṣaṇa*, viz. A. D. 1377 already referred to in this note and the rarity of MSS of Makkibhaṭṭa's works so far known, viz. : (1) गणितविलास (2) गणितभूषण and (3) रघुवंशप्रदीपिका.

Besides the *Siddhānta-Śekhara* commented on by Makkibhaṭṭa, Śripati wrote the following works :— (1) *Jātakapad-*

*dhati* or *Śrīpatipaddhati* (2) *Jyotiṣaratnamālā* or *Śrīpatiratnamālā*, (3) *Ratnasāra*, (4) *Śrīpatinibandha*, (5) *Śripatisamucaya*, (6) *Dhikotidam Karaṇam*, (7) *Dhruvamānasa Karaṇam*. I am concerned here with the work *Jyotiṣaratnamālā* in the above list. Pandit Babuji Miśra informs us in his Sanskrit Introduction to the *Siddhānta-Sekhara* (p. 9) that there are many commentaries on the *Jyotiṣaratnamālā* including one by Mahādevabhatta. Aufrecht<sup>1</sup> records a MS of a commentary on this work of Śrīpati by Śrīpati himself. Aufrecht does not say if this MS contains the commentary in Sanskrit or vernacular. I wish, therefore, to draw the attention of the Sanskritists to Śrīpati's commentary on the *Jyotiṣaratnamālā* composed in Marāthi. A rare MS<sup>2</sup> of this commentary was discovered by the Maharashtra historian Rajawade and published by him in 1914. It begins :— “॥ तेया हृष्टरस्या कालाते मि । श्रृंगुकर्त्ता श्रीपतिः नमस्कारी ॥ मी श्रृंगपतिः स्तनाची माळा रचितोऽ॒” Students of philology will find much useful material in this specimen of old Marathi of about Śaka 950 (= A. D. 1028) which is the date assigned to Śrīpati by the learned editor of the *Siddhānta-Sekhara*. In his work ‘*Dhruvamānasākhyā*’ Śrīpati states that he was the son of Nāgadeva and grandson of Kesiavabhatta and that he wrote the work in “राष्ट्रिणीखण्ड.”<sup>3</sup> Pandit Babuji expresses his inability to identify this place or to state anything definitely about the place where the work was composed or the birth-place of its author. According to Mahādeva who commented the *Jyotiṣarat-*

1. *Cata. Catalo.*, I, p. 213 — ‘B. 4, 184’ — This MS was in the possession of one Morarji of Vadhavan. As Lüher does not give any description of this MS it is impossible to say if this commentary on the *Jyotiṣaratnamālā* by the author was composed in Sanskrit or in the vernacular.

2. Rajawade describes this MS as follows on pp. 81 - 82 of the *Bharata Itihasa Mandal Series No. 8* (Śaka 1836 = 1914 A. D.). The MS was found at *Nevāse* and consisted of 74 leaves. It was written about 466 years ago as the copyist has recorded the years, 1369, 1370, 1371, 1372, and 1373 on the reverse of the 4th folio. The language of the commentary is almost identical with that used in the *Jñāneśvari* (p. 83).

3. This information is furnished by the following verse quoted by Pt. Babuji Miśra :—

“भट्टकेशवपुत्रस्य नागदेवस्य नन्दनः ।  
श्रीपती रोहणीखण्डे ज्योतिःशास्त्रमिदं व्यधात् ॥”

*namdā* of Śrīpati, Śrīpati was of *Kāśyapagotra*<sup>1</sup>. Mr. S. B. Dikshit assigns Śrīpati to Śaka 961 (= A. D. 1039).<sup>2</sup> From the fact of Śrīpati's composing a Marāthi commentary on one of his works it would be reasonable to conclude that he belonged to Maharashtra or at least to districts where Marāthi was spoken in the middle of the 11th century.

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1. *History of Indian Astronomy* by Shankar Balkrishna Dikshit, Poona, 1896, p. 237 — Mahādeva states —

“ कश्यपवंशापुंडरीकवंडमार्तडः, केशवस्य पौत्रः, नागदेवस्य सूनुः, श्रीपतिः संहितार्थं अभिधातुमिच्छुः आह ”

Vide Bhandarkar : Report ( 1882 – 83 ). ‘ The author of *Jyotiratnamālā* was the son of Nāgadeva and grandson of Keśava, who, of course, was a different person from the father of Ganeśa. This Keśava belonged to the *Kāśyapagotra* while Keśava of Nandigrāma was a *Kauśika* ’.

2. *Hist. of Ind. Astronomy*, 227

## 59. New Light on the Chronology of the Commentators of the *Mahābhārata* ‡

In the list of MSS of the commentaries on the *Mahābhārata* prepared by Dr. V. S. Sukthankar, the MSS of the Vidyāsāgara's commentary are recorded as follows :—

विद्यासागर — रत्नावली (on अभिपर्वन् )

— Comm. on शान्तिपर्वन्

— रत्नावली (on भीष्मपर्वन् )

आनन्दपूर्ण मुत्तन्द्र — व्यालयानरत्नावली (on अनुशासनपर्वन् )

In view of the above MSS of Vidyāsāgara's or Ānandapūrṇa's commentary on the *Sabhā*, *Sānti*, *Rhīṣma* and the *Anuśāsana* parvans we must thank Prof. Dinesh Chandra Bhattacharya for drawing our attention to a fragment of Vidyāsāgara's commentary on the आदिपर्वत् recently acquired by the Varendra Research Museum of Rajashahi, Bengal (Ms No. 1898). We are further thankful to the Professor for his close study and analysis of this fragment of 67 folios containing Vidyāsāgara's जथकामुदी commentary on the आदिपर्वत् upto chap. 69 or so. With regard to the date of this fragment we are informed by the Professor that it is "about 150 years old." We are further told by the Professor that this is "the most extensive commentary ever written on the *Mahābhārata*" and that "the author had an access to almost a bewildering mass of *Mahābhārata* literature and indulges from the very start with learned discussions on textual variations from a large number of texts and commentaries collected from different parts of Eastern India." According to Vidyāsāgara's computation the *Mahābhārata* contains 1,02,555 verses. Speaking of the chronology of the commentary Prof. Bhattacharya states :— "We would tentatively place the author about 1700 A. D." In this connection I have to draw the attention of my friend to the following papers on Vidyāsāgara published by Dr. Raghavan and myself :—

‡ *Annals* (B. O. K. Institute), Vol. XXV, pages 103-108.

(1) In 1939 I published my paper on "Date of *Anandapūrṇa alias Vidyāsāgara*, the commentator of the *Mahābhārata — Between A. D. 1200 and 1350*" in the *Bhārata Itihāsa Mandal Quarterly*, Poona, Vol. XX, Part 1, pp. 29-36. I have proved in this paper that *Vidyāsāgara* is definitely earlier than A. D. 1400 as we have MSS of his works dated A. D. 1405, 1435 and 1568.

(2) Dr. V. Raghavan immediately wrote a paper corroborating my findings and published his paper on "The Date and Works of *Anandapūrṇa Vidyāsāgara*" in the *Annals of Oriental Research* (Madras University), pp. 1-5 of the offprint sent to me. In this paper Dr. Raghavan has pointed out that our author in his *Prakriyā-mañjari* states that he wrote it when King Kāmadeva, a devotee of Śiva, was ruling :

‘‘ श्रीकामदेवे जगतीं प्रशासति  
श्रीशैलकन्यापतिभक्तिधारिणि ।  
विद्योदधेस्थितमेतदारुत्  
टीकामृतं भूसुरहर्षवर्धनम् ॥ ”

King Kāmadeva mentioned in this stanza has been identified with Kāmadeva, the Kadamba ruler of Goa, whose inscription of Śaka 1315 or A. D. 1393 describes him as a devotee of Śiva at Gokarna. Dr. Raghavan, therefore, concluded : "We may, therefore, place King Kāmadeva and Vidyāsāgara safely about A. D. 1350."

It would thus be seen that Vidyāsāgara flourished about A. D. 1350 and not "about A. D. 1700" as suggested by Prof. Bhattacharya.

Dr. Raghavan's account of Vidyāsāgara's Works shows clearly the erudition and abilities of this great scholiast. This conclusion is in harmony with the list of authorities quoted by Vidyāsāgara in the 67 folios of his commentary on the Ādiparvan now disclosed to us for the first time by Prof. Bhattacharya. This list is similar to the list of authorities mentioned by Vidyāsāgara in his Vedāntic work *Nyāya-Candrikā* ( Madras Govt. MSS Library — MS R No. 2931 ). I note below in brief for ready reference both these lists of citations :—

MS of *Adiparvan* Comm.  
at Rajashahi

- ( 1 ) अर्जुन,
- ( 2 ) अनुपदकार (grammarian),
- ( 3 ) उपाध्याय ( grammarian ),
- ( 4 ) उवट ( c. 1044 A. D. ),
- ( 5 ) कोकृ,
- ( 6 ) क्षीरस्वामिन्,
- ( 7 ) चतुर्भुजमिश्र,
- ( 8 ) चान्द्राः,
- ( 9 ) जयमङ्गला ( साहस्र टीका ),
- ( 10 ) जगद्वर ( Comm. on  
महाभारत ),
- ( 11 ) जनार्दन - Ibid—,
- ( 12 ) तारपाल,
- ( 13 ) दुर्ग ( grammarian ),
- ( 14 ) देवबोध, देवस्थामिन्,
- ( 15 ) नामानुशास्यन ( Lexicon ),
- ( 16 ) नारायणसर्वज्ञ, सर्वज्ञ,
- ( 17 ) निर्घण्ट,
- ( 18 ) न्यायटीकाकृतः,
- ( 19 ) न्यास,
- ( 20 ) भागवृत्ति,
- ( 21 ) मण्डन,
- ( 22 ) महावृत्ति ( i.e. काशिका ),
- ( 23 ) मिश्र ( neither चतुर्भुज  
nor अर्जुन ),
- ( 24 ) शुनि,
- ( 25 ) रसाण्ठंव,
- ( 26 ) लक्ष्मण ( comm. on महा-  
भारत ),

MS of *Nyāyacandrikā*  
at Madras

- भूषणकार ( भासर्वज्ञ ),  
( c. 950 A. D. )
- न्यायमुक्तावली and न्यायमुक्तावलीकार  
वार्दीन्द्र ( author of महाविद्याविड-  
म्बन on which विद्यासागर  
has commented— c. 1225  
A. D. )
- बौद्धाधिकार, उदयन, कुमुमाभली,  
किरणावलीकार.
- न्यायमञ्चरी, जयन्त, ( 10th cent.  
A. D. )
- न्यायर्लालावती वलभाचार्य, ( c. 12th  
cent. A. D. )
- वासुदेव मिश्र ( possible comen-  
tator of न्यायसार ),
- व्योमशिवाचार्य ( comm. on प्रशस्त-  
पाद ),
- भवनाथ,
- भावनाविवेक,
- स्फोटसिद्धि, स्फोटसिद्धिकार.
- शालिकलाथ,
- कन्दलीकार ( श्रीधर ) about 991  
A. D.
- तिमिरारि,
- शम्भु,
- मानमनोहरकार, वादिवारीश्वर,
- तत्त्वाविभावकार,
- शिवादित्य ( a. of सप्तपदार्थी ),
- भास्करीयाः,

MS of <i>Adiparvan</i> Comm. at Rajshahi	MS of <i>Nyāyacandrikā</i> at Madras
( 27 ) वर्णदेसना,	वृहद्वार्तिक of संप्रदायविद्,
( 28 ) वर्णविवेक,	वाचस्पतिमिश्र,
( 29 ) व्यामनाचार्य,	हृषिसिद्धि,
( 30 ) विक्रमादित्यकोश	Reference to his own gloss on
( 31 ) विद्यानिधिभट्ट ( comm.	खण्डन,
on महाभारत ),	
( 32 ) विमलबोध ( comm. on	
महाभारत ),	
( 33 ) विष्णुहास्य,	
( 34 ) वेदभाष्य,	
( 35 ) वैशालीपायन ( commen-	
tator ),	
( 36 ) शंकराचार्य,	
( 37 ) शंकरभाष्य,	
( 38 ) शब्दार्थ ( Lexicon ),	
( ) शरकस्वामी ( प्रतिशास्य-	
टीकायाम् ),	
( 40 ) शाण्डिल्य,	
( 41 ) शाब्दर,	
( 42 ) शिवानन्द,	
( 43 ) सर्वज्ञ ( हरिवंशटीकायाम् ),	
( 44 ) साहसाङ्क ( Lexicogra-	
pher ),	
( 45 ) सुभूति,	
( 46 ) सृष्टिधर ( comm. on	
महाभारत ),	
( 47 ) सृष्टिधर comm. on भाषा-	
वृत्ति ( भाषाटीकायां सृष्टिः ),	

The foregoing citations in Vidyāsāgara's works of c. A. D. 1350 are very important for the chronology of Sanskrit literature. I am concerned here with the chronology of the commentaries on the *Mahābhārata* mentioned by Vidyāsāgara in the *Ādiparvan* commentary before us. With reference to these commentaries and their authors I have to observe as follows :—

( 1 ) अर्जुन — He may be different from अर्जुनमिश्र *Mbh* commentator. गदानन्द in his comm. on *Mbh* possibly refers to this अर्जुनः :— “ बोधो विमलबोधोऽत्र वचनोयोऽर्जुनेऽर्जुनः ” ( Vaṅgiya Sāhitya Pariśat Ms ).

( 7 ) चतुर्भुजमिश्र — This author quotes मेदिनी lexicon. I have proved the date of मेदिनि to lie between c. A. D. 1200 and 1275 in a special paper to be published shortly. As विद्यासागर of c. A. D. 1350 quotes चतुर्भुजमिश्र we may fix up this commentator, *between A. D. 1275 and 1350.*

( 10 ) जगद्धर — There is no commentator on the *Mbh* of this name in Dr. Sukthankar's list.

( 11 ) जनादन — — Do —

( 14 ) देवबोध, देवस्वामिन् — The earliest commentator on the *Mbh* possibly before A. D. 1150. His आदिपर्वटीका has been edited by Dr. R. N. Dandekar ( B. O. R. I. edition ) and the उद्योगपर्वन् टीका has been edited by Dr. S. K. De, in the Bhāratīya Vidyā Bhavan Series, Bombay.

( 16 ) नारायणसर्वज्ञ, सर्वज्ञ — also called सर्वज्ञनारायण. He is considered to be identical with his namesake the author of a Comm. on मनुस्मृति who according to Mm. Prof. Kane flourished between A. D. 1100 and 1300 (*vide p. 267 of Sukthankar Memorial Edition Vol. I (1944) edited by P. K. Gode.*) This chronology harmonizes with Vidyāsāgara's reference to नारायणसर्वज्ञ in c. A. D. 1350.

( 24 ) मुनि — This commentator is not found in Sukthankar's list. गदानन्द possibly refers to him in the following line :—

“ देवो मथुमुनिर्वाच्यो मिश्रो वाच्यश्चतुभुंजे । ”

मुनि was a definite commentator of the *Mbh* as appears from the expression “ क्वचिन्मुनिटीकायाम् ” used by Vidyāsāgara.

( 26 ) लक्ष्मण — Sukthankar's list shows the MSS of the commentary of लक्ष्मण on सभा and विराट Parvans of the *Mbh*. The comm. is called विष्वमोद्दारिणी ( on विराटपर्वन् ).

(31) विद्यानिधिभट्ट — He is not mentioned in Sukthankar's list.

(32) विमलबोध — Sukthankar's list shows his commentary on all the 18 Parvans of the Mbh. I have proved that विमलबोध is later than A. D. 1150 (vide pp. 394- 397 of *Annals B. O. R. I. XVII*). Now that Vidyāsāgara mentions him (c. A. D. 1350) the date of विमलबोध may be taken to lie between A. D. 1150 and 1300 or so.

(33) वैशम्पायन — Sukthankar's list shows his commentary on the शान्तिपर्वन् (भोक्षयम्). विमलबोध refers to this commentator in the following lines :—

“ निवण्डुभाद्यनिगमनिस्त्वानि विशेषतः ।  
वैशंपायनटीकादि देवस्वामिमतानि च ।  
वीक्ष्य व्याख्या विरचिता दुर्घटार्थप्रकाशिनी ॥ ”

[Vide p. 270 of *Sukthankar Memo. Edition, Vol. I (1944)*]

(46) सृष्टिधर — He is not mentioned in Sukthankar's list of MSS of Mbh commentaries. In his article on the Mbh commentators (*Annals, B. O. R. I. Vol. XVII*, p. 185) सृष्टिधर is mentioned. Prof. Bhattacharya states that विद्यासागर mentions another सृष्टिधर and his commentary called भाषाबृत्ति and further points out that विद्यासागर “ takes the two सृष्टिधर as identical.” This identity needs to be investigated.

It will be seen from the above notes that all the commentaries on the Mahābhārata, numbering about a dozen, mentioned by Vidyāsāgara are prior to A. D. 1350. It is for the first time that we are able to put a definite limit to the dates of these commentaries on the strength of the *Ādiparvan-tīkā* fragment so carefully analysed by Prof. Bhattacharya. It is worthwhile analysing Vidyāsāgara's commentary on the *Sabbhā*, *Śānti*, *Bhīṣma* and *Anuśāsana* parvans referred to by me already in this paper. I hope that the information recorded and discussed by me in this paper will clarify the problem of the chronology of the Mahābhārata commentaries to a considerable extent as all the commentaries made use of by Vidyāsāgara are earlier in point of date than A. D. 1350.

## 60. Authorship of *Sarasvatīvilāsa*, a Digest of Civil and Religious Law †

Prof. P. V. Kane observes about the work *Sarasvatīvilāsa* in his *History of Dharmasāstra*<sup>1</sup> as follows :—

“ Pratāparudradeva, while ruling his capital Kaṭakanagarī called together an assembly of pandits and compiled an extensive digest of civil and religious law. The royal author feels qualms of conscience on the question of eulogising himself and his family but stifles them easily by saying that a poet can also be an appreciative critic of his own production.” ..... “ The *Sarasvatīvilāsa* being a work composed under the express orders of a king for the benefit of his subjects makes the nearest approach to the Austinian conception of law as a command addressed by political superiors to political inferiors and enforced by a sanction.”

It is evident from the above remarks that the work *Sarasvatīvilāsa* is a compilation and the “ qualms of conscience ” felt by the royal author in eulogising himself and his family appear to be thrust on the royal patron of this compilation. Prof. Kane, however, does not record any information about the Pandit under whose supervision the work of compilation was carried out. This information can, however, be supplemented by the note of Prof. S. K. Aiyangar<sup>2</sup> on the commentary of *Mahimnastava* by Deśayāmātya, who “ says that he comments upon *Mahimnastava* through the grace of Lolla Lakṣmidhara, his guru (preceptor), whom he compares with the God Gaṇapati in wisdom. Lolla Lakṣmidhara whom he praises as his guru was a very celebrated scholar of his time. We find him as the author of the Konḍavidu and Kaza inscriptions of Krishna Raya. He has written works on Astronomy, Astrology, and the Mantraśāstra as well as on all the six darśanas (religious schools) and Law. He was the author of the work *Sarasvatīvilāsa* upon Law, attributed to Pratāparudra. This Pratāparudra was the ruler of Orissa, contemporary with Krishna-

† *Calcutta Oriental Journal*, Vol. II, pages 233–234.

1. Govt. Oriental Series No. 6 (B. O. R. Institute) pp. 411-412.
2. *Sources of Vijayanagar History*, 1919, Madras, pp. 48-49.

raya, who became his father-in-law. Lolla Lakṣmīdhara enumerates *Sarasvatīvilāsa* among his works in the colophon to his commentary on *Saundaryalaharī*. He was the author of a portion of the cyclopaedic work on Astronomy, Astrology and allied subjects called *Jyotiṣha Darpaṇa*."

We have, therefore, to take it on the authority of Lolla Lakṣmīdhara himself that he was the real author or rather the editor of the compilation *Sarasvatīvilāsa*. At any rate between the rival claims of the royal patron of the compilation and of Lolla Lakṣmīdhara re. the authorship of the *Sarasvatīvilāsa* we are inclined to believe more in the latter's independent testimony than in the statements made in the compilation attributing the authorship to the Royal Patron, who is made to feel the so-called " qualms of conscience." These " qualms of conscience " at best give a plausible appearance to the claims of Royal Patron regarding the authorship of the work. Secondly the fact mentioned by Prof. Aiyangar that Lolla Lakṣmīdhara was also the author of a portion of another encyclopaedic work called *Jyotiṣha Darpaṇa* furnishes a good analogy in support of Lolla Lakṣmīdhara's authorship of *Sarasvatīvilāsa*.

I wanted to examine the colophon of Lolla Lakṣmīdhara's commentary on the *Saundaryalaharī* which gives a list of his works including *Sarasvatīvilāsa*. Unfortunately I could not get any printed edition of the work, if at all published, nor any Manuscript containing the pertinent reference. There are two MSS of this commentary in the Govt. MSS Library at the B. O. R. Institute, Poona, viz. No. 424 of 1884-87 and No. 824 of 1886-92. The first of these copies is incomplete while the second is complete but the colophon it contains lacks the pertinent list of Lolla Lakṣmīdhara's works required by me. As Prof. Aiyangar has not documented his remarks I am unable to verify them either in a printed edition of the commentary or in a manuscript. Under the circumstances I must presume that the statement of Prof. Aiyangar is based on reliable evidence of some MSS of the commentary of Lolla Lakṣmīdhara or other records on which he has based his note on the *Mahimnastava*.

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61. A Commentary on the Naiṣadhiya - Carita  
by Lakṣmaṇabhaṭṭa and its probable Date —  
Between A. D. 1431 and 1730 or the first half  
of the 16th Century †

Aufrecht<sup>1</sup> records the following MSS of the commentary called *Gūḍhārtha-prakāśikā* by Lakṣmaṇa, son of Rāmakṛṣṇa :—

( 1 ) “ — Peters. 4. 27 ( 1 ). Extr. 26. ”

( 2 ) “ — Stein 69 ( 8-15 ). ”

No. 1 of the above entries is the same as No. 716 of 1886-92 in the Govt. MSS Library. This MS contains the commentary of Lakṣmaṇa on the 1st Canto only. No 2 of the above entries of Aufrecht is a MS belonging to the Library of H. H. the Maharaja of Jammu and Kashmir described by Dr. Stein on p. 69 of his Catalogue ( 1894 ).

The Manuscript No. 716 of 1886-92 referred to above contains commentary for only the 1st Canto of the *Naiṣadha* and consists of 31 folios. Even such a small portion of the commentary bristles with numerous references to earlier works and authors as will be seen from the following list :—

1. काव्यप्रकाश ( fol. 1 ).
2. दृतरथनाकर ( fol. 2 ).
3. सरस्वतीकंठाभरण ( fol. 2 ).
4. श्रीहर्ष ( fol. 2 ).
5. धातुपाठ ( fol. 2, 13 ).
6. धातुवृत्तिः ( fol. 2 ).
7. नृहरिः ( fol. 2, 8, 9, 10, 11, 12, 13, 14, 17, 18, 20, 22, 23, 24, 25, 26, 27 ).
8. अमरः ( fol. 2, 5, 6, 7, 8, 9, 10, 12, 13, 16 17, 18, 19, 20, 21, 23, 24, 25, 26, 28, 29, 30 ).

† *Calcutta Oriental Journal*, Vol. II, pages 309-312.

1. *Cata. Catalogorum*, II, 67.

9. जीवातुः ( fol. 2, 4, 5, 6, 20, 30, 31 ).
10. भारत ( fol. 2, 4, 6, 7, 8 ).
11. विश्वः ( fol. 3, 5, 7, 11, 12, 13, 18, 20, 21, 22, 23, 24, 25.  
विश्वकोषः fol. 9 ).
12. दंडी ( fol. 3, 30 ).
13. भोज ( fol. 3, श्रीभोजः fol. 9 ).
14. महाभाष्य ( fol. 3, 6 ).
15. भाष्यकारः ( fol. 3 ).
16. कैयटोस्किः ( fol. 3 ), कैयट ( fol. 8 ).
17. भाष्योस्किः ( fol. 3 ), भाष्यमत्तं ( fol. 7 ), भाष्य ( fol. 8, 17, 19, 27 ).
18. बोपदेवीय धातु ( fol. 4 ).
19. गौतम ( fol. + ).
20. लीलावती ( fol. 4 ).
21. साहित्यदर्पण ( fol. 4 ).
22. शेष ( fol. 4, 17, 19, 23, 24, 27 ).
23. स्मृतिः ( fol. 4, 7, 11, 15, 16, 23 ).
24. विज्ञानेश्वर ( fol. 5 ).
25. रायमुकुट ( fol. 5, 9 ); मुकुटः ( fol. 8, 10, 13, 14, 17, 19, 20,  
23, 26, 28 ).
26. प्रांचः ( fol. 6 ).
27. पुराणन्यायमीमांसाधर्मशास्त्राणि ( fol. 6 ).
28. आयुर्वेद ( fol. 6 ).
29. मनुः ( fol. 6 ).
30. नृहरिनारायणौ ( fol. 7 ).
31. भागवतोक्तैर्हरिवंशोक्तिः ( fol. 7 ).
32. भागवत ( fol. 7, 15 ).
33. भवभूतिरायमुकुटौ ( fol. 8 ).
34. भागवते श्रीधरब्याख्यानात् ( fol. 9 ).
35. वाम्भट ( fol. 10 ).
36. काशिका ( fol. 10, 27 ).
37. कोषात् ( fol. 11b, 29, 30 ).
38. एकाक्षरकोष ( fol. 11 ) ; एकाक्षरः ( fol. 13 ).
39. रघुवंश ( fol. 12 ).

40. हरदत्त ( fol. 13 ).
41. शिरोमणि ( fol. 51 ).
42. भवदेव ( fol. 20 ).
43. चंडीश्वर ( fol. 15 ).
44. वेदान्तिमत्तं ( fol. 15 ).
45. विवरणे.
46. तत्त्वदीपने ( fol. 15 ).
47. पातंजलमत्तं ( fol. 6 ).
48. त्रिकांडिशेष ( fol. 17 ); त्रिकांडी ( fol. 18, 19, 20, 28 ).
49. गुणचिन्तामणि ( fol. 17 ).
50. बालभूषणकार ( fol. 17 ).
51. ताण्डवः ( fol. 18, 22, 24, 25, 30 ).
52. शेषनृहरी ( fol. 18 ).
53. शालिहोत्र ( fol. 19 ).
54. हेमः ( fol. 19, 28 ).
55. कैयटहरदत्तौ ( fol. 19 ).
56. काशीखण्ड ( fol. 20 ).
57. यादव ( fol. 22 ).
58. सामुद्रिक ( fol. 25 ).
59. वराहः ( fol. 25 ).
60. सर्वानन्द ( fol. 26 ).
61. पञ्चिका ( fol. 26 ).
62. उपनिषदः ( fol. 27 ).
63. नृहरिताण्डवौ ( fol. 27 ).
64. नरेन्द्र ( fol. 30 ). .

Peterson has given an extract of the beginning of this MS on p. 26 of the Extracts published along with his Fourth Report. This extract tells us that Rāmakṛṣṇa was the name of Lakṣmaṇabhaṭṭa's father and that his brother's name was Dinakara. The MS ends as follows on folio 31 a —

“ प्रासूतोभानुपमोविद्युधः श्रीरामकृष्णशर्मा पं. लक्ष्मणशर्मा कृतवान्नैषध-  
गृदार्थप्रकाशिकां टीकां ॥ १४६ ॥ ”

इति लक्ष्मणभद्रकृते नैषधीयद्याख्याने प्रथमः सर्गः समाप्तः ॥  
संवत् १७८६ ज्यैषुष्कृष्ण १ भौमे ६ ॥ शुभमस्तु ”

The present Ms was written in A. D. 1730. This year, therefore furnishes one terminus to the date of this commentary of Lakṣmaṇabhaṭṭa. The other terminus is easily furnished by the reference to Rāyamukuta or Mukuta ( vide reference No. 25 in the above list ) who wrote his commentary on the Amarakośa in A. D. 1431. We, therefore, get two limits for the date of this *Naiṣadha* commentary viz. 1431 and 1730. Previous commentators of *Naiṣadha* mentioned by Lakṣmaṇabhaṭṭa are :—

- (1) नृहरि ( vide reference No. 7 in the above list ).
- (2) नारायण ( vide reference No. — 30 नृहरिनारायणौ )
- (3) जीवातु of Mallinātha ( vide reference No. 9 above ).

Prof. Handiqui<sup>1</sup> assigns नृहरि or नरहरि to about 1380 A. D. As regards Nārāyaṇa's date Prof. Handiqui observes :—

" Nothing is definitely known about Nārāyaṇa's date. It is, however, certain that he is earlier than 1637 A. D. as there is a Ms of his commentary written in Saṁvat 1693, being No. 368 of 184-87 preserved at the Bhandarkar Institute." Prof. Handiqui also states that as Nārāyaṇa quotes from *Medinikośa* ( about 14th cent. ) he may be assumed to be later than A. D. 1440 and earlier than 1637. These limits for Nārāyaṇa's date do not conflict with our limits for Lakṣmaṇabhaṭṭa's date viz. 1431 and 1730.

Prof. Handiqui<sup>1</sup> assigns Mallinātha to the " latter portion of the fourteenth century " i. e. between A. D. 1350 and 1400. This date also harmonizes with our limits for Lakṣmaṇabhaṭṭa's date viz. 1431 and 1730 A. D.

Lakṣmaṇabhaṭṭa very often refers to a writer of the name तांडव ( vide reference No. 51 above ) and in one place he is bracketed with the commentator नृहरि on folio 27 as " नृहरितांडवौ " analogous to " नृहरिनारायणौ " on folio 7 ( vide reference No. 30 ). This reference gives us an impression that तांडव must have been a commentator of the *Naiṣadha*. Aufrecht does not record any reference to तांडव or his works. That Lakṣmaṇabhaṭṭa availed himself of many previous commentaries is clear from his own statement made in the beginning of the work viz :—

“ करोमि नैषधर्याल्यामन्याद्यपथानुगाम् ॥ ५ ॥  
संसि यथपि सद्वयाल्या बुधानां नैषधे शतम् ।  
तथाप्यमुख्या वैदग्धीं केचिद्विज्ञातुमीशते ॥ ६ ॥ ”

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1. *Naiṣadha* ( Pun. Ori. Series ) 1934, Intro. p. xx.

62. Date of Rāghavabhaṭṭa, the Commentator  
 of Kālidāsa's Abhijñāna Śākuntala and other  
 Works — last Quarter of the 15th Century  
 (1475–1500 A. D.) ‡

Though Rāghavabhaṭṭa's commentary on the *Śākuntala* has been very much exploited by many annotators, none has cared to investigate the facts connected with the family history of this popular commentator. I propose in this note to record all data gathered by me in connection with the chronology and family history of Rāghavabhaṭṭa and trust that other scholars who may have made a closer study of his commentaries will be inclined to publish the results of their study to supplement the information supplied by me in the present note.

Aufrecht records the following MSS. of Rāghavabhaṭṭa's works :—

अर्थोद्योतनिका<sup>1</sup> by राघवभट्ट — B. 2, 124; Burnell 173b; Rice 254; Bühler 554,

राघवभट्ट<sup>2</sup> — अर्थोद्योतनिका on *Śākuntala*

उत्तररामचरित्रीका<sup>3</sup> by राघवाचार्य, Oppert 2287; II, 3597, 8171;

मालतीमाधवर्टीका, N. W. 618.

राघवभट्ट<sup>4</sup> — son of पृथ्वीधरभट्ट — अभिज्ञानशाकुन्तलटीका अर्थोद्योतनिका

Though I have not examined all the above mentioned MSS., some of them being quite inaccessible to me, they appear to establish that Rāghavabhaṭṭa wrote commentaries on (1) the शाकुन्तल, (2) the उत्तररामचरित and (3) the मालतीमाधव.

‡ *Calcutta Oriental Journal*, Vol. III, pages 177–180.

1. *Cata. Catalogorum*, Part I, p. 24.
2. *Cata. Catalogorum*, Part I, p. 498.
3. *Cata. Catalogorum*, Part I, p. 46.
4. *Cata. Catalogorum*, Part II, p. 117.

For purposes of the present note I have analysed only the commentary on the *Sākuntala* available in print.<sup>1</sup> The following references to previous authors and works are found in this commentary :—

अजय — १२१, १८६.

अनेकार्थध्वनिमञ्जरी — १२.

अपाणिनीयः पाठः — ५०.

अभिनवगुप्तादाचार्यैर्भरतटीकायाम् — ४.

अमरः — २, ६, ९, ११, १३, १४, १५, १७, १९, २०, २३, २७, ३०, ३३, ३५, ४०, ४२, ४४, ४७, ४८, ४९, ५२, ५३, ५४, ५५, ५६, ५७, ५८, ६०, ६४, ६६, ६८, ६९, ७२, ७३, ७७, ८०, ८१, ८५, ८६, ९१, ९२, ९४, ९५, ९६, ९८, ९९, १०४, ११२, ११३, ११८.

आचार्यैः — २०७.

आदिभरते — ४, ५, ९, १०, १३, १६, ३०, ४०, ५१, ८१, ८९, १३३, २००, २१३.

काल्यः — ( स्कन्धादूर्ध्वं तरोः शाखा कटप्रो विटपो मतः ) २१.

कामशास्त्रे — २६.

काव्यादर्शे — ५०.

कैयटः — १०५.

कोशात् — १०३, १९७.

क्षीरतरङ्गिणीकार — १९८.

क्षीरस्वामी — १८, ५२, ६०.

गणपाठात् — ९६.

दण्डनाथ — ४५, ९० “ नन्विति परमाक्षिपानुज्ञैषणापृष्ठप्रतिवचनेषु ”

दण्डनीतौ — २१२.

दशरथपक्ते — ४, ५, ९, १०, २८, ३७, ४०; ५१, ६४, ६९, ८३, ८५, ८७, ९१, ९५०, ९५५, ९६२, ९८१, २१५.

धनिकोक्ते — ५, ८, २६, ३८.

धरणिः — ७, १२, १८, ३८, ४३, ४७, ४८, ५६, १२५, १३०, १८९.

धनिकृता — २१५.

नाट्यदर्पणे — ४.

नाट्यप्रदीपे — ४.

5. *Sākuntala* by M. R. Kale, Bombay, 1913, with Rāghavabhaṭṭa's Commentary and Notes etc.

- नाममाला — २४, १४५.  
 पदमअरीकार — ८९.  
 पश्चपुराणे — ५८.  
 पालकाण्ये — ३९.  
 पुराणे — १४.  
 पुरातनपुस्तके अध्यउत्त हृति पाठः — ५.  
 भरतमुनिनाव्याचार्य — १.  
 भरतेन — २ ( भरतः पञ्चमाध्याये ४ ), ५, १०, १३, १८, १९, १४५, २०९.  
 भामहेन — २, ३, ६, १०.  
 भावप्रकाशिकायाम् — १३२ ( प्रकरीलक्षणम् ).  
 सृगु — ३.  
 भृगुसंहितायाम् — १३०.  
 भोजः — ५५.  
 भोजकृतसरस्वतीकण्ठाभरणवृत्तौ — ६९.  
 मदनोदये — ३७.  
 मदुकव्याख्याने — २१४.  
 महाभाष्य — ६७, १०५.  
 मातृगुसाचायैः — ३, ५, ८, १३, ४३.  
 मातृगुसे — ५६, ९५, १२०, १५९, १८४.  
 मालविकाम्भिमित्रे — ५५.  
 मेदिनीकारः — २.  
 यादवप्रकाशः ९९.  
 रतिविलासे — ५७.  
 रत्नाकर — ५८, ११८.  
 रसार्णवसुधाकरोक्तेः — ५, सुधाकरे, ८, ९, २७, ४१, ४३, ५१, ६४, ७०,  
     १२८, १३३, १३६, १५०, १८४.  
 राजानकानन्दवर्धनैः, सहदयहृदयालोके — २१५.  
 वर्धमान — २४.  
 वामन — ३, ६, २०.  
 वामनसूत्र — ६७, ८९, ९२.  
 वामनाचायैः — ६५.  
 वामनपुराणे — १८८.

विश्वः — २, ६, ९, १६, १७, १८, २४, २५, ३२, ३५, ३६, ३७, ४४, ५८,  
५९, ६७, ६८, ७८, ७९, ८१, ८२, ८९, ९४, ९९, १०६, १११, ११२,  
११३, ११५, ११६, ११८, etc.

विष्णुपुराणे — १८८, १९०, २०७, २०८.

वृत्तिकरेण — ५५, ८५, ८९.

शाश्वतः — ५, १९, ८०.

सङ्गीतरत्नाकरे — २९, १५२, १६७.

सङ्गीतसर्वस्वे — ४.

सङ्गीतसुधानिधौ — १९४.

सामुद्रे ( खीलक्षणे ) — १६३, ( पुरुषलक्षणे ) — १९५.

सिद्धान्तशिरोमणी — १८७.

सूत्रमूलभरतटीकाकारभिनवगुप्तपादाचार्य — ४.

स्मृतेः — २, इति स्मरणात् — १.

हृलायुधः — ९६, १५७.

हैमः — १२, १५, १८, १९, २०, २८, ४७, ५५, ५८, ६८, ८१, ९७, १४५,  
१७६, १८६, १८८.

The above references' show the critical nature of Rāghava-bhaṭṭa's commentary and his vast learning. It is, therefore, not a vain boast when he calls himself 'निशातमति', 'साहित्यरत्नाकर', 'सकलकलाशास्त्रप्रवीण' in the colophon to his commentary. The MS used by Mr. Kale for his 1913 edition of the text with Rāghava-bhaṭṭa's commentary was procured for him "from Dharwar by Mr. G. V. Manerikar, Drawing Master, from Mr. Dikshit's Library" ( preface p. 1 ). Mr. Kale adopted the text of Rāghava-bhaṭṭa without alterations, except in a few cases.

Rāghavabhaṭṭa invokes God 'गजास्य' or Gaṇapati at the beginning of his commentary. He wrote this commentary at 'श्रीविश्वेश्वरपत्तन' i. e. Benares. He was a devotee of God विश्वेश्वर of Benares. His father's name was पूर्वीधर as will be seen from the following colophon of the commentary :—

" नाट्यालंकृतिवाक्षात्त्वविदुषाऽभिज्ञानशाकुन्तल-  
द्यारुद्येयं सरसा निशातमतिना श्रीराघवेन स्फुटा ।

1. The references are to the pages in M. R. Kale's Edition of the *Sākuntala*, Bombay 1913.

अर्थद्योतनिकाभिधा ध्वनितदर्थालंक्रियानिर्भरा  
 श्रीविश्वेश्वरपत्नने विरचिता तदक्षिण्युकामना ॥  
 सहदयहदयाः सुजना निपुणा नित्यं विलोकयन्वेनाम् ।  
 स्याप्रवृत्तिरेव हि न हि नववस्तुकृति विद्वेषतोऽन्येषाम् ॥

इति श्रीमत्यद्वाक्यप्रमाणपारावारीणभट्टश्रीपृथ्वीधरात्मजश्रीमत्पद्वाक्यप्रमाण-  
 पारावारीणसाहित्यरत्नाकरसकलकलाशास्त्रप्रवीणभट्टश्रीराघवविरचिताभिज्ञानशा-  
 कुन्तलव्याख्याऽर्थद्योतनिकाभिधा संपूर्णा ॥ ”

That a devotee of God विश्वेश्वर residing at Benares should develop Tāntrik predilections is quite in the fitness of things. I propose to identify our राघवभट्ट, author of the commentary on the *Sākuntala* and other dramas, with the following राघवभट्ट whose works have been recorded by Aufrech<sup>t</sup><sup>1</sup> :—

राघवभट्ट — कालीतत्वरहस्य, दुर्गात्मव, पदार्थदर्श, ( शारदातिलकटीका ). He is quoted in तन्त्रसार ( Oxf. 95b ) in शाक्तानन्दतरङ्गिणी ( Oxf. 104a ), by रघुनन्दन ( Oxf. 292b ), by कमलाकर ( Oxf. 279a ), by विद्वल ( Oxf. 341a ).

Peterson<sup>2</sup> describes a Ms of पदार्थदर्श ( शारदातिलकटीका ) in the Library of H. H. the Maharaja of Ulwar and it is the colophon of this Ms that enables us to identify our commentator of the *Sākuntala* with the commentator of the *Sāradātilaka*. We quote below in extenso the colophon under reference as it furnishes us with all the points necessary for our proposed identification :—

“ पुरं गोदावर्या विलसदुपकण्ठे जनततं  
 जनस्थानं नाम प्रथितमभवद्दक्षिणादिशि ।  
 महाराष्ट्रे देशे जनकतन्यालक्षणवृतः  
 पुरा रामस्तस्मिन्नावसदतितुष्टेन मनसा ॥ १ ॥

तस्मिन्पुरे ब्राह्मणसत्तमानां कुले विशुद्धे महति प्रसिद्धे ।  
 श्रीभट्टरामेश्वर, इत्युदारो गुणैरभूद्वादिमहेभसिहः ॥ २ ॥

तस्माक्षमूर्तीक्षणकुशाग्रहुद्धिः श्रीभट्टपृथ्वीधरनामधेयः ।  
 अनेकधार्यायपदेश्य [ ४ ] भाष्टवेदान्तशास्त्रं कणिभाषितानि ॥ ३ ॥

1. *Cata. Catalogorum*, Part I, 499.

2. *Catalogue of Sanskrit MSS* in the Library of H. H. the Maharaja of Ulwar by Peterson, Bombay, 1892, p. 355. Extract 669.

भूगीवाण्यर्थवर्यो दिवि कृतवसतिर्थम्यादेव शोङ्क  
लेषः पातालमूलं स च सपदि पराभूतिभीत्या विवेश ।  
अन्येषां केव वार्ता कृतकृतकवचश्चापलानां कृतं तैः  
सम्यक् शक्योऽस्य वन्नुं नहि वदनशतैरप्यशेषप्रभावः ॥ ४ ।

कैश्चिद्दिनैरतिपवित्रचित्र एष वाराणसीमभिगमस्तुवराजधानीम् ।  
तत्रैव वासमकरोत्तदनु प्रतीतकायावसानमवधिं परिचिन्त्य धीरः ॥ ५ ॥

तस्माद्राघवभट्ट एष समभूदेदांतसन्न्यायवित्  
रुथातो भट्टनये समस्तगणिते साहित्यरत्नाकरः ।  
आयुर्वेदनिधिः कलासु कुशलः कामार्थशास्त्रे गुरुः  
सङ्गीते निषुणः सदागमनिधेः पारं प्रयातः परम् ॥ ६ ॥

श्रीदुर्गे गणनायकग्रहगुरो गोविन्दं गौरीपते  
युष्मानर्थवशेन तेन शिरसा सोऽयं प्रबद्धोऽञ्जलिः ।  
मन्त्राचार्चिदिविवेचने यदि भवेद् बालत्वमन्त्र अमात्  
[ का ] चित्कं मम भक्तिभावितहदो दासस्य तत्क्षम्यताम् ॥ ७ ॥

अस्युष्णं तीक्ष्णधीभिन्नंगदुपकृतये राघवो यद्विवेचे  
गूढार्थं मन्त्रशास्त्रं निधिभिव परमं संप्रदायां जुने [ यार्जवे ] न ।  
संतः संतोषमस्मिन्वितरत तरसा स्वादितः स्वस्वकामाद्-  
इष्टा दौष्टयं स्वकीयं जहित हितधिया नान्यथाऽर्थागमो वः ॥ ८ ॥

पिशुनजनोन्तर्मलिनः परगुणसंतोषविषसुखमतिः ।  
तत्र मनो न विषीदति दूषणमात्रात् यच्च विरतोऽयम् ॥ ९ ॥

कायस्था हृव वाचकाः कतिचन प्रायेण मूका हृव  
श्रोतारस्वपरे शुका हृव परे साधुप्रलापाः पुनः ।  
ग्रन्थग्रन्थिविवेचनैकघतुरा ये कोविदाः केवलं  
द्विग्रास्ते तदुदीरितावगतये विज्ञाः पुनः पञ्चायाः ॥ १० ॥

आकाशेषुशारक्षमापरिमिते १५५० रौद्राभिष्ठे वस्सरे  
पौषे मासि सिते दले रवितिथौ पक्षे च सिद्धयन्विते ।  
तन्नेऽस्मिन्मुदिया द्यधायि रुचिरा श्रीराघवेण स्फुटा  
टीका सद्गुरुसम्प्रदायविमला विश्वेशपुर्याभिति ॥ ११ ॥

इति श्रीशारदातिलकटीकायां राघवभट्टविरचितायां सत्संप्रदायकृतव्याख्यात्याधी  
पदार्थादर्शभिस्थायां पंचविंशतिः पठलः ॥ २५ ॥ ”

The points of identification furnished by the two commentaries viz. the अर्थव्यातनिका and पदार्थादर्श can be tabulated as follows :—

अर्थोद्योतनिका on शाकुन्तल	पदार्थादर्श on शारदातिलक
(1) The author's name is mentioned as श्रीराघव in the following line :—	(1) Compare the name श्रीराघव in the following :—
व्याख्येयं सरसा निशातमतिना श्रीराघवेण स्फुटा	तन्त्रेऽस्मिन्सुधिया व्यधायि रुचिरा श्रीराघवेण स्फुटा। (verse 11)
(2) Father's name is पृथ्वीधरभट्ट; compare "भट्टश्रीपृथ्वी-धरात्मज" in the colophon.	(2) Father's name is also पृथ्वीधरभट्ट compare "श्रीभट्ट-पृथ्वीधरनामधेयः" (v. 3).
(3) Place where the commentary was written is विश्वेश्वर-पत्तन or Benares.	(3) Place where the commentary was written is विश्वेशपुरी or Benares.
(4) राघवभट्ट is described as "साहित्यरत्नाकर", "सकलकला-शास्त्रप्रवीण" in the colophon.	(4) राघवभट्ट is also called "साहित्यरत्नाकर", "कलासु कुशलः" etc. (v. 6).
The colophon of Dharwar Ms used by Mr. Kale being brief, no further details about Rāghavabhaṭṭā's family are available.	The colophon of the Ulwar Ms is quite informative and the author has taken care to record the history of the family in detail and hence we get a more detailed account including grand-father's name and the date of the work.

I believe the above points of identification leave no doubt about the identity of the two राघवभट्ट viz. (1) One, the author of the commentary on the *Śakuntala* and (2) the other, the author of the commentary on the *Śāradātilaka*. In fact they supplement each other and provide us with detailed information about Rāghavabhaṭṭā's family which may be summed up as under :—

Rāghavabhaṭṭā's family was originally residing at जनस्थान or Nasik in the Mahārāṣṭra on the banks of the river Godāvari. His grandfather Rāmeśvarabhaṭṭā was a very learned man expert in dialectics (वादिमहेभसिंह). His son Pr̥thyvidharabhaṭṭā was well-versed in Mīmāṃsā and Vedānta and was much respected by his contemporaries on this account as also on account of his spotless

character. After some time he migrated from Nasik to Benares and resided there till his death. At Benares he gave birth to a son called Rāghavabhaṭṭa who became expert in Vedānta, Nyāya, Mīmāṃsā, Mathematics, Medicine, Erotics, Music and other arts. He completed the commentary on the *Sāradātilaka* on Sunday, in the month of Pausa, Śukla Pakṣa of Samvat 1550 (Raudra) which corresponds to *Sunday 15th December 1493 A. D.*

The Ulwar Ms<sup>1</sup> is very important as we get the date of Rāghavabhaṭṭa from its colophon. As Rāghavabhaṭṭa must have written this work when he was sufficiently equipped intellectually we can assign Rāghavabhaṭṭa's literary career to the last quarter of the 15th century (1475-1500 A. D.). His father must have migrated to Benares before A. D. 1450 or so. Benares then attracted Mahārāṣṭra pandits like Rāghavabhaṭṭa and his illustrious father and the tradition is to a certain extent still maintained by the modern professors at the Hindu University.

1. Since writing the above note an edition of the *Sāradātilaka* with *Padārthādarśa* (Kashi Sanskrit Series No. 107) 1934, came to my hands. It contains the colophon found in the Ulwar MS as quoted by me in this note (vide p. 552).

## 63. Identification of Historical and Geographical Names in the Lakṣmaṇotsava, a Medical Treatise composed in A. D. 1450†

In the last issue of the *Karnāṭaka Historical Review*<sup>1</sup> Dr. Har Dutta Sharma's article on *Lakṣmaṇotsava — An important work on medicine* has been published. In this article Dr. Sharma has recorded all important data furnished by a Ms of the work in the Govt. MSS Library at the B. O. R. Institute, Poona, viz. No. 911 of 1887-91. The first chapter of this encyclopædic work on medicine gives us a genealogy of the author's patron Lakṣmaṇa. According to this account the author's patron was a resident of Mathura and was a Kāyastha of the Māthura class. The B.O.R.I. Ms described by Dr. Sharma is a copy dated Saṁvat 1767<sup>2</sup> = A.D. 1711 and the date of composition is Saṁvat 1506<sup>3</sup> = A.D. 1450.

*Authorship of the work* :— The work is called लक्ष्मणोत्सव. As it is encyclopædic in its contents it may have been composed by different collaborators. At least three names in verse 3 at the end suggest this possibility. These names are (1) क्षेमशर्मा, (2) वेदशर्मा and (3) दामोदर. Three more names are furnished by verses 4 to 8 at the end of the work. These names are :— (1) पुरुषोत्तम, (2) जगच्छ्री and (3) अहंदास. Dr. Sharma concludes that पुरुषोत्तम may

† *Karnāṭaka Historical Review*, Vol. VI, pages 51-56.

1. Vol III, (Jan.-July 1936), pp. 1-9.

2. The Ms ends on folio 218 — “ समाप्तोयं लक्ष्मणोत्सवं गंथः ४००० । अथ शुभसंवत्सरे श्रीविक्रमाकर्गताब्दानि १७६७ वर्षसमये चैत्रमासे कृष्णपक्षे तिथौ पञ्चम्या चत्रदिने श्रीमदाचार्यवर्य गछमुकुट श्रीमदाचार्य (6 letters erased)स्य छात्रपूज्यपरम-पूज्यशूखीरधीरामीरदांत. इत्यादि सप्तवर्णशति गुणविराजमानश्री (5 letters erased) तस्यावलोकनार्थमिदं छजमल्लेन लिपीकृतं कर्णपुर्खर्य ॥ श्रीरस्तु शुभमस्तु. ”

This Ms was copied in A.D. 1711 at कर्णपुरी. Mr. Nando Lal Dey identifies कर्णपुर with कर्णगढ near Bhagalpur. (See his *Geographical Dictionary*, p. 94).

3. See Extract 430 in Peterson's *Catal. of Ulwar MSS*, 1890 (p. 163). This Ms of Lakṣmaṇotsava records the date of its composition as follows :— रसध्योमशारेद्वैकेवांते विकमवत्सरे । मायो (गे) शुक्ले हरिदिने पूर्णे तंथो नवो शुभे ॥ ”

have been a guide and a critic in the composition of the work, while जगच्छी and अर्द्धास were the courtiers of the author's patron. In verse 39 we get a reference to लक्ष्मण after whom the work is named :— “ ग्रथं नाम सुलक्ष्मणोत्सवमिमं बृते सुधीर्लक्ष्मणः । ” In the colophons of chapters the work is described as लक्ष्मणप्रथिते, and not लक्ष्मणरचिते as pointed by Dr. Sharma. From these and other points discussed by Dr. Sharma, he concludes that लक्ष्मण was the patron of the author. Dr. Sharma later records evidence which supports लक्ष्मण's authorship of the work, for instance, the last two lines of verse 38 which read :—

“ सोयं जर्वजनान्विलोक्य विविधातांकार्दितान् लक्ष्मण  
कर्तुं तान्विरुजः करोति करुणासिधुर्निवंधं शुभम् ॥ ३८ ॥ ”

As Dr. Sharma leaves the question of authorship undecided, I intend to help him to decide it by identifying the historical and geographical data furnished by the work.

*Genealogy of Lakṣmaṇa* :—Chapter I of *Lakṣmaṇotsava* contains 41 verses from which verses 9 to 39 give us the genealogy of *Lakṣmaṇa* which may be indicated in the following series of names :—

दयनाग – लोहड – सहदेव – दामोदर – धर्मदेव – खतले – रैपाल – गजपति – स्थिरराज – दासूक – कामराज – अमरसिंह – जालप – विक्रमश्रीः – पृथुश्रीः – धनराज – अमाजरर – उद्धरण – महीचन्द्र – अमरसिंह – ( अमरश्री<sup>1</sup> or v. l. सोमराज ) – लक्ष्मण – रावण.

In the above list of names we are concerned with लक्ष्मण and his father अमरसिंह. Verses 32 to 41 pertain to लक्ष्मण and are more or less laudatory. He is called कल्पवृक्ष ( v. 33 ). He bestows wealth profusely ( वांछातांतवसुप्रदः ), and is always full of tenderness and humility ( मृदुनन्त्रः ) ( v. 36 ), He is *dharma* incarnate ( धर्मं मूर्त्यमिचोदित — v. 37 ). This description of लक्ष्मण supports Dr. Sharma's view that he was the patron of the author or authors responsible for this medical compilation which goes by his name ; because it is incon-

1. This name printed in bold type in verse 28 of the extract may not be a proper name but is only an equivalent of अमरसिंह to whom were born two sons लक्ष्मण and रावण, as indicated in verses 29 and 32 :—

v. 29.— “ तस्य द्वौ तनयौ.....ज्येष्ठो लक्ष्मणसंज्ञकः समभवत् तस्यानुजो रावणः । ”

v. 32.— “ प्रसूतोऽमरसिंहाख्यकासारात्कमलोपमः । लक्ष्मणो भाति भूलोके करुणा-वृष्णालयः । ”

ceivable that an author who is described as नम्र or full of humility should write in a bombastic manner any laudatory verses about himself. लक्ष्मण built at नवग्राम,<sup>1</sup> a tank (दीर्घिका), and a rest-house (धर्मशाला – v. 38). We are told in verse 39 about the sources of the present compilation. These are the *samhitās* of सुश्रुत, वागभट, अश्विनि, and चरक. Besides these texts the opinions of भेदाचार्य, नित्यनाथ, and others have been utilised and their essence incorporated in this work.

भौलिक or भोलिक was the name of लक्ष्मण's mother as stated in verse 37 [ देवी भौलिक ( MS भोलिक )संज्ञिका.....प्रासूत यं निर्मलम् ].

*Amarasimha, the father of Lakṣmaṇa* — Dr. Sharma states that Amarasingha “held some high position at the court of Mahamandakhan (= Muhammad Khan or Mahmūd Khan)” as indicated in verse 25<sup>2</sup> of Chap. I of the work. This महमंदखान is styled as

1. The nearest phonetical equivalent of the name नवग्राम found in the *Imp. Gaz. of India*, Vol. IX, p. 199, 1886) is *Naogdon*. Places recorded as having this name are :—

(i) *Naogāon* = Nowgong (A district of Assam); a town in Bundelkhand.

(ii) *Naogón* in the Rajashahi district, Bengal, between Hamirpur and Chhatarpur state. I am inclined to identify नवग्राम with modern Nowgong the local names of which as recorded in the *Gazetteer* are “*Náogdón*” and “*Naugaon*” in Bundelkhand, Central India. The *Gazetteer* states that a Rajkumar College in memory of Lord Mayo was opened here in 1875. The distance in a straight line on the map between *Biana* or श्रीपथ and this Nowgong (= Naugáon = नवग्राम) is about 200 miles. It is reasonable to suppose that this Naogáon formerly formed part of the territory governed by Muhammad Khan of Biana and लक्ष्मण built a tank and a *dharmaśālā* within the territory governed by his patron king Muhammad Khan. The possibility of लक्ष्मण's constructing the tank, etc., at a place in Assam or Bengal appears to be rather remote. The exact identification of नवग्राम needs, however, more evidence.

2. This verse reads as follows :—

“येनाशेषशकोत्तमात्प्रविलसत्पौढप्रतापानल-  
ज्वालालीढसमस्तवैरेनिवहारण्यात्पदं प्रोष्टं ।  
लब्ध्वा श्रीमहमंदखानसुनृपात् प्रत्यर्थिकांताननो-  
दंचचन्द्रपराभवाय सततं शौर्येण सर्यायितम् ॥ ३५ ॥”

शकोत्तम ( v. 25 ) and शकेश in verse 5.<sup>1</sup> The work was composed in A. D. 1450 as previously stated by me. In verse 7 we are told that महमंदखान was ruling when the work was composed.<sup>2</sup> It is, therefore, clear that in A. D. 1450 महमंदखान the Saka king (= शकेश) was reigning at श्रीपथ town. Amarasingha's mother's name was लाडमा ( or लाडमा ) ( v. 26 — यो लाडमा ( लाडमा )र्य जननी शुभकल्पवल्याः प्रादुर्भवन् etc. ).

The foregoing lines give us the necessary historical and geographical particulars about लक्ष्मण and his family. We have now to see if any of these particulars could be identified on evidence from contemporary or earlier sources.

*Identification of श्रीपथ* — Mr. Nando Lal Dey makes the following entry about श्रीपथ in his *Geographical Dictionary*,<sup>3</sup> p. 193 :—

*Sripatha* — Biana, ninety miles east of Jaipur (*Indian Antiquary*, XV).

J. F. Fleet has identified *Biyānā* with the town of the name श्रीपथा mentioned in the *Biyānā* stone inscription dated Samvat 1100 = A. D. 1044.<sup>4</sup> In this inscription the expression श्रीपथार्या पुरि indicates that the name of the town was श्रीपथा as used in the eleventh century, while in the लक्ष्मणोत्सव composed in A. D. 1450 we have the expression पुरे श्रीपथनामिनि. In the first expression the word श्रीपथा has a feminine ending in आ, corresponding to the feminine form पुरि, while in the second expression the word श्रीपथ corresponds to the neuter form पुरे. The change of आ to थ caused by the change of gender of the word पुर, which has both the genders, viz., feminine and neuter, need not be an obstacle in our identifying श्रीपथ of A. D 1450 with श्रीपथा of A. D. 1044 which

1. This verse reads :—

“ तस्मिन्पुरे श्रीपथनामिवंद्ये यशोविधुः सद्गुणरलसिंधुः ।  
आस्ते शकेशो महमंदखानः शौर्यप्रतिक्षिप्तपराभिधानः ॥ ”

2. This verse reads :—

“ नमन्महीभृद्वजमौलिमालास्खलत्परागाइणपादपद्ये ।  
तस्मिन्क्षतौ राजपदं दधाने ग्रथः कृतः श्रीमहमंदखाने ॥ ७ ॥ ”

3. *Cal. Ori. Series*, No. 21, E 13, 1927.

4. *Ind. Ant.* Vol. XV, p. 9. — “ *Biyānā* is the chief town of the Tahsil of the same name in the Bharatpur State in Rajputana.”

Fleet has already identified with Biyānā in the Bharatpur State in Rajputna.

We have now to see if the name श्रीपथा for Biyānā was in actual use in the fifteenth century. Fortunately Fleet has already pointed out<sup>1</sup> that another Biyānā inscription dated Samvat 1503 = A. D. 1447 actually uses the name श्रीपथा (ओ० ॥ सिद्धिः ॥ संवत् १५०३ वर्षे आषाढवदि ९ शनौ दिने श्री श्रीपथायाम्, etc.). This inscription proves beyond doubt that the name श्रीपथा for Biyānā was current in A. D. 1447, i.e., three years before the date of composition of the work लक्ष्मणोत्सव, and that it has been changed to श्रीपथ in verse 5 of Chap. I of the work to suit the neuter gender of the word युर in the expression तस्मिन्पुरे श्रीपथनामिन् वधे. It is, therefore, clear that श्रीपथ (A. D. 1450) = श्रीपथा (A. D. 1447)

= श्रीपथा (A. D. 1044)

= Biyānā or Biana in the Bharatpur State in Rajputana.

*Identification of महमंदखान* :— Dr. Sharma has already equated महमंदखान with Muhammad Khān. We have now to find out if there was any Muhammadan prince (शकेश or शकोत्तम) of the name Muhammad Khān at Biana reigning either as an independent sovereign or as a tributary to some sovereign power.

It appears that *Muhammad Khān of Śrīpatha* or Biana, at whose court Amarasimha held some high position, is identical with *Muhammad Khān of Biyānā* who surrendered to Mubarak Shah II in February 1427.<sup>2</sup> Mubarak Shah II was a Sultan of Delhi belonging to the line of Sayyids<sup>3</sup> which ruled from A. D. 1414 to 1443.<sup>4</sup> Mubarak Shah II succeeded his father Khizr Khān two days after the latter's death on 20th May 1421.<sup>5</sup> He was murdered at Mubarakābād on 19th February 1434.<sup>6</sup>

Though Muhammad Khān of Biyānā surrendered to Mubarak

1. *Ind. Ant.* XV, p. 239 — “ Śrīpatha. the ancient Sanskrit name of Biyana ”

2. Duff, *Chronology, of India* p. 248.

3. Stanley Lane-Poole, *Mohammedan Dynasties*, 1925, p. 303.

4. *Ibid.*, p. 300.

5. Duff, *ibid.*, p. 245.

6. *Ibid.*, p. 252.

Shah II in February 1427, he appears to have seized Biyāna again. Mubarak then started in person for Biyāna but was withheld by the news that Ibrāhim Shah Sharqi was then marching on Kalpi. Between February and March 1428 Ibrāhim returned before Mubarak. Mubarak then marched to Biyāna and besieged Muhammad Khān, who capitulated a second time. Mubarak appointed a governor for Biyāna and returned to Delhi on 30th May 1428.<sup>1</sup>

The *Lakṣmaṇotsava* tells us that in A. D. 1450 Muhammad Khān was ruling at Śrīpatha or Biyāna<sup>2</sup> ( तस्मिन्क्षत्रौ राजपदं दधाने — v. 7, Chap. I ).

It is possible to suppose that though he capitulated twice to the Sultan of Delhi between February 1427 and May 1428, he might have assumed independence after Mubarak's death in A. D. 1434. What heroism was shown by Amarasimha, the father of Lakṣmaṇa, in all the encounters of his patron king Muhammad Khān with the Sultan of Delhi, we are unable to say. In verse 25 of Chap. I the expression शार्येण सूर्योद्यितम् with reference to Amarasimha appears to indicate that he did play some valorous part in his master's battles against his enemies.

I have attempted to identify the names महमंदखान, श्रीपथ and

1. Duff, *ibid*, p. 248.

2. See *Imp. Gazetteer*, Vol. II, 1885, p. 418 — Biana is on the route from Agra to Mhow, 50 miles southwest of the former. The town is of considerable antiquity. It is a spot of great sanctity in the eyes of Muhammadans. It is mentioned by Ferishta as a place of importance in 1491, when it stood a siege against Sikandar Lodi. Babar describes it in 1526 as one of the famous forts in India.

Biyāna (= Biana) is a railway junction being the 3rd important railway station from Muttra (= Mathurā) southward (Muttra — Bharatpur — Bayana — Sawai Madhopur — Kotah). Bayana appears to have been famous for its indigo in the 1st half of the 17th century. The East India Company purchased this indigo and exported it. [See *India Office Records* — supplementary Calendar (1600-1640 A. D.), London, 1928, sections 279-81 and others]. Some pre-historic human remains were found at Bayana in 1910 ( see p. 374 of *Prehistoric India* by Panchanan Mitra, Calcutta, 1927. )

नवग्राम in this paper, as Dr. Sharma has left the question open<sup>1</sup> for such an attempt in his analysis of the work *Lakṣmaṇotsava*. I trust that Dr. Sharma as also students of mediaeval history will examine my identification of these names and bring more information to bear on this question from sources which I cannot command at present.

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1. See p. 7, Vol. III of the *Karnāṭaka Hist. Review* :— Dr. Sharma remarks — “ Unfortunately at present we cannot identify these places ; nor do we know of Mahamandakhān.”

## 64. The Terminus Ad Quem for the Date of Bhānudatta, the Author of the *Rasamañjarī* †

Dr. S. K. De makes the following remarks<sup>1</sup> while dealing with the date of Bhānudatta, the author of the *Rasamañjarī* :—

"The other terminus is furnished by the date of one of the commentaries on the *Rasamañjarī* called the *Rasamañjarīvīkāsa* (or *Vilāsa*) by Gopāla (alias Vopadeva), son of Nr̥siṁha which is expressly dated in 1428 A. D." Dr. De further<sup>2</sup> states that "the comm. is dated Saṁvat 1484 = 1428 A. D. .... Mr. Shridhar R. Bhandarkar points out (Rep. of Second Tour 1904-06, p. 36) that the date is 1494 and not 1484 as given by Stein (extr. p. 273) but he thinks it is Śaka era, in which case the date of commentary will be 1572 A. D."

As the above statement of Dr. De left me in uncertainty about the exact terminus I examined the grounds of Mr. Bhandarkar's statement that the year belongs to the Śaka era and that the date of the commentary would, therefore, be 1572 A. D. My examination shows that Mr. Bhandarkar's conclusion is correct as will be seen from the following facts :—

(1) Mr. S. R. Bhandarkar's remarks<sup>3</sup> about the date of the commentary under reference are as follows :—

"The date of composition is given as युगरन्धवेदधरणी गण्येगिरोक्तस्त्रे.' रन्ध means nine and so the date is 1494 and not 1484 as given by Stein. The era is not specified. But the name of the cyclic year Angiras shows that it is the Śaka year. So the era of the date of Stein's Ms must be the Śaka era since the date is 1514."

† *Annals* (B. O. R. Institute) Vol. XVI, pp. 145-147.

1. *Sanskrit Poetics*, Vol. I, p. 248.

2. *Ibid* p. 252.

3. *Report of a Second Tour in Search of Sanskrit MSS in Rajputana and Central India — 1904-05 and 1905-06*, p. 36.

(2) Mr. Bhandarkar is correct in taking रुद्र to mean *nine* and not *eight* as interpreted by Stein in his extract on p. 273 of his Catalogue (see p. 120 of Ojha's Palaeography of India, 1918). Hence the year is 1494 and not 1484.

(3) Dr. Stein was doubtful about his interpretation of the chronogram as he records it with a sign of interrogation thus—  
“युगरन्धवेदधरणी (1484?) गण्ये गिरो वत्सरे.”

(4) Dr. Stein could not properly make use of the incorrect expression “गण्ये गिरो वत्सरे” as recorded in his Manuscript. The correct expression is found in the Ms seen by Mr. Bhandarkar and which he records as “गण्येंगिरोवत्सरे.” In this expression the presence of the *anusvāra* gives us clearly the word ‘अंगिरो’ instead of the word गिरो which could not make any meaning in Stein's Ms.

(5). Mr. Bhandarkar is also correct in stating that *Āngiras* is the name of the Śaka year and not of a *Saṁvat* year. This statement is borne out by a reference to *Indian Ephemeris* (Vol. V, 1922, p. 346) where the name of Śaka 1494 is mentioned to be *Āngiras*. On p. 77 of the same volume *Saṁvat* 1494 is mentioned to have *Raktākṣa* as its name which conflicts with the name अंगिरस् as given in the Ms.

It will thus be seen that the date of the com. *Rasamañjarīvi-kāsa* is A. D. 1572 and not 1428 A. D. Consequently the later terminus for Bhānudatta's date is A. D. 1572 and not 1428 A. D.

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## 65. Bhānudatta, Author of the Pārijāta and Bhānudatta, Author of the Rasamañjari ‡

Mr. K. P. Jayaswal in his *Introduction*<sup>1</sup> to the *Descriptive Catalogue of MSS in Mithilā* makes the following remarks about Bhānudatta, a writer on *alamkāra* :—

‘The Rasamañjari (a very popular book by Bhānudatta, a Maithila (देशो यस्य विदेहभूः, p. 52) has several MSS (38 to 38P). It is the composition of a Vedāntist, for the instruction [it is reported] of his own son. *The author flourished in the fourteenth century.* The oldest MS is dated S. 1689. His *Rasatarangiṇi* (Nos. 36 to 36G) is also a well-known treatise on sentiments. He is one of the last writers of the Hindu State of Mithila. This has as many as five commentaries.’

According to Dr. S. K. De,<sup>2</sup> the date of Bhānudatta, the author of the *Rasamañjari* is ‘earlier than the 14th century and later than the 12th century A. D.’<sup>3</sup>

According to Mr. P. V. Kane<sup>4</sup> Bhānudatta’s father Gaṇeśvara is very likely Gaṇeśvaramantrin, brother of Vireśvara, whose son Caṇdeśvara composed the *Vivādaratnākara* and weighed himself in gold in 1315 A.D. Therefore, Bhānudatta flourished *towards the end of the 13th and the beginning of the 14th century*.

‡ *Indian Culture*, Vol. III, pp. 751–756.

1. *MSS in Mithilā*, Vol. II, Pub. by Behar and Orissa Res. Society, Patna, 1933, p. 5.

2. *Sanskrit Poetics*, Vol. I, p. 249.

3. Vide *Annals of the Bhandarkar Institute*, Vol. XVII, p. 297 — *Bhānudatta and Bhānukara* by Dr. De. In this note Dr. De refers to his article read before *Fourth Ori. Conference* published in *Summaries of Papers* (Allahabad, 1926, pp. 40–43) and states that in this article he ‘has attempted a closer approximation of Bhānudatta’s date to the end of the 15th and beginning of the 16th century.’

4. *Sāhityadarpana*, Intro., p. cxviii.

According to Dr. Hara Datta Sharma<sup>1</sup> the poets Bhānukara and Bhānudatta are identical and as Bhānukara's patron was King Virabhānu<sup>2</sup> of the Baghela dynasty, who flourished between A.D. 1500 and 1550, Bhānudatta 'should be placed *in the beginning of the 16th century A.D.*'

The foregoing views of four different scholars on the problem of Bhānudatta's date tempt me to record some more data having some bearing on this problem, and which none of these scholars has examined so far. If an attempt has been made to prove the identity of भानुकर<sup>3</sup> and भानुदत्त, names not quite identical, there is every reason to examine the namesakes of भानुदत्त and their works. One such namesake is भानुदत्त, the author of a work on *dharmaśāstra* called the *Pārijāta*, a MS of which has been described by Mr. Jayaswal.<sup>4</sup> It is in Maithili characters. The work consists of prose and verse. Jayaswal describes it as 'a manual of *dharmaśāstra*, dealing with *Tithivicāra* by Bhānudatta.' The following two verses at the beginning of the work give us some information about the author Bhānudatta and his parentage :—

1. Vide *Annals*, Vol. XVII, pp. 243-258 — *The Poet Bhānukara*.
2. Vide my article on the *Identification of Virabhānu* (*Calcutta Oriental Journal*, Vol. II, pp. 254-258).
3. Vide *Annals*, Vol. XVII, pp. 247-48 — Dr. Sharma records numerous verses from the works of भानुदत्त viz. the *Rasamañjari*, *Rasatarangini* and *Gitagauripati*, all of which are ascribed to Bhānukara in various anthologies. I think this list instead of proving the identity of भानुकर and भानुदत्त only explains the indiscriminate manner in which the names of the two authors were confused. भानुदत्त was the son of गणपति or गणेश्वर but the name of भानुकर's father has nowhere been traced. Once the name भानुदत्त was confused with भानुकर even the parentage of the one was thrust on the other, as proved by the following verse found in an anthology of Venidatta (1644 A.D.) called पद्यवेणी (MS No. 375 of 1884-87).

#### Folio — 676

‘यशोधन-निधेर्यदा नरहर्वर्चोर्वण्य( पर्य )ते  
तदागतमदामदालसमलावालारखाः ।  
निविप्रमचरीकरी भवति चाधरीमाधुरी  
सुधाकरसुधा सुधा मधुकथा व्रथा जायते ॥ ५ ॥  
गणपतिपुत्रभानुकरस्य ’

4. MSS in *Mithilā*, Vol I (Patna, 1927), pp. 278-79.

" यथा गणपतिः काव्यक्राण्यं भानुकवेस्तथा ।

अनयोः संगमश्लाष्यः शर्कराक्षीरयोरिव ॥ २ ॥

वसुधा विबुधास्तर्कतिगमांशुकरतापिताः ।

कवे: श्रीभानुदत्तस्य पारिजातो निषेष्यताम् ॥ ३ ॥ "

In verse 2 quoted above the reading ' गणपतिः ' in line 1 makes no meaning. The correct reading ought to be ' गणपतेः ' because भानुकवि or भानुदत्त is here instituting a comparison between his own काव्य and that of ' गणपति ' and hence to balance the expression ' काव्यं भानुकवेस्तथा ' we must have the corresponding expression ' यथा गणपतेः काव्यं ' The expression ' अनयोः संगमः ' in the second line of the verse appears to indicate that भानुकवि is comparing his own काव्य with the काव्य of गणपति, who is in all probability his father.

If the above interpretation is accepted we are in a position to state that गणपति was भानुदत्त's father.

Let us now turn to भानुदत्त the author of works on *alamkāra* viz. the *Rasamañjari* and the *Rasatarangini*, the problem of whose date has engaged the attention of so many scholars, Mr. Jayaswal, Mr. Kane, Dr. De and Dr. Sharma, referred to above.

In the work called *Rasamañjari* भानुदत्त gives information about himself in the following verse<sup>1</sup> :—

" तातो यस्य गणेश्वरः<sup>2</sup> कविकुलालंकारचूडामणिः

देशो यस्य विदेहभूः सुरसरिकलोलकीर्मीरिता ।

पदेन स्वकृतेन तेन कविना श्रीभानुना योजिता

वागदेवीश्विपारिजातकुसुमस्पद्धकी मञ्जरी ॥ १ ॥ "

The particulars regarding Bhānudatta, the author of the *Rasa mañjari* and those of Bhānudatta the author of the *Pārijāta* may now be compared as follows :—

1. *Rasamañjari* ( Benares Sanskrit Series, 1904 ), p. 247.

2. In the *Rasatarangini* ( p. 23 ) commonly ascribed to भानुदत्त the father's name is stated as गणपति in the following verse quoted by Dr. Sharma ( Annals, Vol. XVII, p. 245 )—

' ताते निर्गच्छति गणपतौ नाकमद्यापि तस्या etc.'

Author of *Rasamañjari*Author of *Pārijāta*

(

- 1) Here the name of the work is given as मञ्जरी which is described as 'वागदेवी श्रुतिपारिजातकम्-स्पर्धाकरी मञ्जरौ.'

We are tempted to think that in the above line there is a लघुप्रेरणा on the word पारिजात, the author hinting thereby that the present work मञ्जरी or रसमञ्जरी rivals his earlier work पारिजात.

- (2) The father of the author of the *Rasamañjari* is गणेश्वर (= गणपति) — 'तातो यस्य गणेश्वरः.'

- (3) The author of the *Rasamañjari* calls himself भानुकवि ('कविना श्रीभानुना यांजिता').

- (4) The author of the *Rasamañjari* hailed from Mithilā ('देशो यस्य विदेहभूः').

- (5) गणेश्वर, father of भानुदत्त, is styled as 'कविकुलालंकारचूडामणिः.'

- (1) Here the name of the work is given as पारिजात ('पारिजातो निषेद्यताम्').

- (2) The father of the author of the पारिजात is also गणपति ('यथा गणपतेः काव्यं' and 'अनग्नोः संगमः श्लाघ्यः').

- (3) The name of the author of the पारिजात is also भानुदत्त कवि ('कवेः श्रीभानु-दत्तस्य पारिजातो निषेद्यताम्').

- (4) The MS<sup>1</sup> of the पारिजात comes from Pandit Jaduvīra Miśra, Khopa, Phulapāras, P. O. Darbhanga.

- (5) The father of the author of पारिजात was also a great poet (cf. 'यथा गणपतेः काव्यं').

The above comparison of particulars about the authors of the *Rasamañjari* and the *Pārijāta* shows : (1) an identity of names,

1. MSS in Mithilā, Vol. I, p. 278 — MS No. 257 — 'पारिजातः by भानुदत्तः.'

(2) an identity of parentage of these authors, (3) a similarity of description of the fathers of the two authors and (4) possibly identity of the provinces from which they hailed. As the Mithila MS of the पारिजात described by Mr. Jayaswal is not before me I cannot conclude anything more at this stage of my inquiry. I would, however, request Mr. Jayaswal to examine this MS of the *Pārijāta* and give us the benefit of his analysis in the light of my suggested identity of the two Bhānudattas, as adumbrated in the comparison of particulars gathered from the *Rasamañjarī* and the *Pārijāta* and recorded above.

I shall now explain the bearing of my hypothesis of the identity of the two Bhānudattas :—

(1) Mr. Jayaswal states that the *Pārijāta* by Bhānudatta has been quoted by Vācaspati and Cañdeśvara.<sup>1</sup>

(2) Mr. Jayaswal further states that Cañdeśvara is the greatest name of the 14th century. According to Mr. P. V. Kane<sup>2</sup> Cañdeśvara's literary activities begin with A. D. 1314 and if Cañdeśvara quotes the पारिजात of Bhānudatta the date of this Bhānudatta would be *before A.D. 1314*.

(3) Now if our hypothesis about the identity of the two Bhānudattas, one the author of the *Rasamañjarī* and the other the author of the *Pārijāta*, is accepted, the *date of the author of the Rasamañjarī goes before A. D. 1314*.

(4) This new limit of A. D. 1314 for Bhānudatta's date is *in favour of the following dates so far discussed and recorded* :—

(1) *Earlier view of Dr. De* — Bhānudatta's date, 'earlier than 14th century and later than the 12th century A. D.'

### 1. *MSS in Mithila*, Vol. I, Intro., p. vii.

[ In the दानरत्नाकर of चंडेश्वर described by Jayaswal (p. 205) we have the line :—

'कल्पद्रुमः पारिजातः कामधेनु क्वचित् क्वचित् ' and in शुद्धिरत्नाकर of चंडेश्वर (p. 436) the line containing a reference to पारिजात reads :—

'न ग्रामीयोऽत्र समापवासी पारिजाते तु इतरेष्वाचायेषु उपाध्यायादिषु' etc.]

[ वाचस्पति in his तीर्थविन्तामणि (p. 182) mentions पारिजात in the following line :— 'श्रीकृत्यकल्पद्रुमपारिजातरत्नाकरार्द्दनवलोक्य यथान्' ].

### 2. *History of Dharmasāstra*, Vol. I, Section 90.

- ( 2 ) *Kane's view* — ' towards the end of the 13th and beginning of the 14th century. '
- ( 5 ) This new limit A. D. 1314 is *against* the following dates fixed by scholars :—
- ( 1 ) *Mr. Jayaswal* states that Bhānudatta ' flourished in the 14th century. ' — This view will be untenable if the limit of 1314 A. D. is accepted, though the possibility of a junior contemporary quoting from a senior contemporary's works may remove the inconsistency to a certain extent.
  - ( 2 ) *Dr. De's revised view* — ' end of the 15th and beginning of the 16th century. '
  - ( 3 ) *Dr. Sharma's view* — ' Beginning of the 16th century. '
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1. Dr. S. K. De in his note on '*Bhānudatta and Bhānukara*' (vide *Annals*, Vol. XVII, pp. 297-8) doubts the reliability of the evidence of anthological compilations, on the strength of which Dr. Sharma tries to identify the poet Bhānukara and Bhānudatta. Dr. V. Raghavan in his note on '*Bhānudatta and a verse ascribed to him*' (vide *Annals*, Vol. XVIII, pp. 85-6) supports Dr. De's view mentioned above by citing a verse from Dr. Sharma's article itself which is ascribed to Bhānukara in one anthology but is really from the drama *Bālabhārata* of Rājaśekhara.

66. Date of Ānandapūrṇa alias Vidyā-  
Sāgara, the Commentator of the Mahābhārata  
— Between A. D. 1200 and 1350 †

Dr. V. S. Sukthankar<sup>1</sup> in his article on the Mahābhārata Commentators mentions Vidyāsāgara as one of the 22 commentators of the Great Epic. As, however, Dr. Sukthankar has not attempted to give us any information regarding this commentator, I propose to record in this paper some details of information regarding this commentator and to fix the limits for the date of his commentary.

Dr. M. Krishnamachariar<sup>2</sup> also gives a list of the Mahābhārata Commentators in which we find the name: *Ānandapūrṇa*. This

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† *B. I. S. Mandal Quarterly*, Vol. XX, pp. 29–36.

1. *Annals* XVII, p. 185. The commentators mentioned by Dr. Sukthankar are:— Anantabhaṭṭa, Arjunamiśra, Ānanda, Caturbhujā ( miśra ), Jagadiśa Cakravartin, Devabodha, Nilakaṇṭha, Mahānanda-pūrṇa, Yajñanārāyaṇa, Ratnagarbha, Rāmakīrmaka, Rāmakṛṣṇa, Rāmānuja, Lakṣmaṇa, Varada, Vādirāja, *Vidyāsāgara*, Vimalabodha, Śaṅkarācārya, Śrinivāsa, Sarvajñanārāyaṇa, Śrṣṭidhara. To this number of 22 commentators we have to add the name of Gadānanda, author of *Bhāratajñānadīpa*. Gadānanda mentions some previous commentators:—

“ श्रोऽसौ वसन्तरायेन कृतो भारतभूषणः । तद्ब्याख्या तेजसादीपि भारतज्ञानदीपकः ॥  
देवो मधुमुनिर्वाच्यो मिश्रो वाच्यश्चतुर्भुजे । तद्वयोर्मतपाठार्थं द्रव्योरित्यभिधास्यते ॥  
बोधो विमलघोडोऽत्र वचनीयोऽनुभेडजर्जनः । विशेषथात्र वक्तव्यो वर्णन्त्वल्यादिना मया ॥  
एषां पाठार्थमूर्यस्वे लिखनये प्रथक् प्रथक् । इति शब्दानिवेशेऽपि तद्व्याहारतोऽन्वयः ॥”

(Vide *Des. Cata. of Sans. MSS. in Vaṅgiya Sāhitya Parishat*, Calcutta, p. XVII). I am thankful to Dr. V. Raghavan of Madras for drawing my attention to this commentary in a private communication dated 9-2-1938.

2. *History of Classical Sanskrit Literature*, Madras, 1937, pp. 42 to 44. The commentators mentioned here are:— Nilakaṇṭha,

(Continued on next page )

commentator is identical with Vidyāsāgara, the subject of this paper because *Vidyāsāgara* was another name<sup>1</sup> of Ānandapūrnā.

Aufrecht makes the following entries regarding the works of Vidyāsāgara<sup>2</sup> :—

“ विद्यासागर — a title of Ānandapūrṇamuni. W. p. 48, 178. ”

“ विद्यासागर — Mahābhārata-ṭīkā, Burnell 184b. ”

(Continued from previous page)

Arjunamiśra, Sarvajñanārāyaṇa, Yajñanārāyaṇa, *Vaiśampāyana*, (CC I, 439). Vādirāja, Śrinandana (Madras MSS IV, R. N. 3801) and Vimalabodha. “ Aufrecht gives the names of the following commentators. Ānandapūrṇa, Vidyāsāgara, Caturbhuja, Nandikesvara Devabodha, Nandanācārya, Paramānandabhaṭṭācārya, Ratnagarbha, Rāmakṛṣṇa, Lakṣmaṇabhaṭṭa, and Śrinivāsācārya. Besides two anonymous commentaries, *Nigūḍhapadabodhinī* and *Bhāratatīppani*, the Oriental MSS Library of Madras contains *Bhāratavyākhyā* of Kavindra and *Lakṣaślokālambāna* of Vādirāja, Śridharācārya has commented on the chapter *Mokṣadharma*.

1. Vide, *Ind. Office Cata.* Part 1V, 1894, p. 727 — Vidyāsāgara wrote a commentary on *Pañcapādikā* (प्रपञ्चितं यदाचार्यवयेण तदिहोन्न्यते । संक्षिप्तानन्दपूर्णेन टीकायां सुखद्वये ॥ ४ ॥ ”) The colophon of the MS of this commentary is as follows :—

“ इति श्रीमत्प्रसादपरिवाजकाचार्याभयानन्दपूज्यपादशिष्यस्यानन्दपूर्णसुनान्द्रस्य विद्यासागरापरनामधेयस्य कृतौ पद्मपादिकाटीका समाप्ता ”

The India Office MS is written in “ *Bengali handwriting of c. 1600 A. D.* ” On folio 75b we get the colophon :— “ इति विद्यासागरीये प्रथमवर्णकं समाप्तं ”. See also Weber’s *Cata.* of Berlin MSS (1853) p. 178 “ आनन्दपूर्णसुनान्द्रस्य विद्यासागरापरनामधेयस्य ”.

2. *Cata. Catalogorum*, I, 575a — Other namesakes of Vidyāsāgara mentioned by Aufrecht are :—

“ विद्यासागर — Khaṇḍanakhaṇḍakhādyāṭīkā ”

“ विद्यासागर — Kalāpadipikā Bhaṭṭikāvyāṭīkā, Quoted by Rāmānātha on Amarakośa and very often by Bharatasena on Bhaṭṭikāvya.”

III, 121, “ विद्यासागर — Katipayakārakavyākhyāna ”

“ विद्यासागर — Son of Śrikanṭha, Kātantrapradipa.”

The identity of Ānandapūrṇa and Vidyāsāgara appears to have been taken by Aufrecht as a proved fact as will be seen from the following entries made by him regarding Ānandapūrṇa and his works :—

“ आनन्दपूर्णसुनीन्द्र — with the Surname Vidyāsāgara, pupil of Abhayānanda.<sup>1</sup>

*Nyāya-Kalpalatikā*,<sup>2</sup> a Commentary on Sureśvara's Bṛhadāraṇyavārttika, W. p. 48.

*Pañcapādikāṭīkā*.<sup>3</sup>

*Brahma-Siddhivyākhyāratna*<sup>4</sup>, Sūcīpatra 60.

*Vedāntavidyāsāgara*, Sūcīpatra 60.

*Vyākhyāratnāvalī*<sup>5</sup> on the Mahābhārata.

1. CC I, 23 — “ अभयानन्द, Guru of Ānandapūrṇa muni. Samavayasūtravivṛtti etc.) Hall, p. 96. W. p. 48. 178.”
  2. CC I, 307 — “ न्यायकल्पतिका a comm. on Sureśvara's Bṛhadāraṇyavārttika by Ānandapūrṇamunindra, W. p. 48.” The Berlin MS of this work described by Weber appears to be the only MS recorded by Aufrecht. There is another MS of the work in the Oriental Institute, Baroda ( Vide p. 80 of *Cata. of Vedic MSS*, Baroda. 1925 ). This MS contains 422 leaves and is dated *Saka* 1356 (= A.D. 1434). ”
  3. CC I, 315 — “ पञ्चपादिका — Comm. by Ānandapūrṇa yati called also Svānandapūrṇa Vidyāsāgara) 1053. W. p. 178 ( fr. ) Hall, p. 88.”
  4. CC I, 383 — “ ब्रह्मसिद्धिव्याख्यारत्न by Ānandapūrṇa, Sūcīpatra 57.
  5. CC I, 439 — “ व्याख्यारत्नावली by Ānandapūrṇa Muni Vidyāsāgara. Burnell 184, Bh. 15.”
- CC II, 101 — “ Bhau Daji 93, Govt. Ori. Libr. Madras 67. ( Śānti p. ). ”
- CC III, 95 — “ Mokṣadharma, AS p. 153, CS 4. 168. Rājadharma CS 4. 168. Dānadharmā, CS 4. 168 ”.

*Samanvayasūtravivṛtti.*<sup>1</sup> Hall p. 96.

In the above list of Ānandapūrṇa's works the MS of *Samanvayasūtravivṛtti* referred to by the entry "Hall p. 96" is identical with the MS described by Fitz Edward Hall in his *Bibliography of Indian Philosophical Systems* (Calcutta, 1859). Hall describes this MS as follows :—

" XXXIX — *Samanvaya-Sūtravivṛtti* — A Commentary on the second aphorism of No. 1 (Brahmasūtra). By Ānandapūrṇa Muni, otherwise called Vidyāsāgara, disciple of Abhayānanda. The copy inspected was transcribed in the Samvat year 1461, leaves 207, Ślokas, 6900. Ben. Coll."

This MS of Ānandapūrṇa's work was copied in Samvat 1461 = A. D. 1405, while the Baroda MS<sup>2</sup> of *Nyāyakalpalatikā* was copied in Śaka 1356 — A. D. 1434 i.e. 29 years later.

Dr. Das Gupta<sup>3</sup> assigns Ānandapūrṇa to the "Sixteenth Century." Elsewhere he states :— "Ānandapūrṇa (A. D. 1600) who commented on Śriharṣa's *Khaṇḍana-Khaṇḍa-Khādyā* wrote the *Nyāyacandrikā* in four Chapters refuting the views of the Nyāya, Mīmāṃsā and Vaiśeṣika."<sup>4</sup> Ānandapūrṇa's *Nyāyakalpalatikā*<sup>5</sup> (Baroda MS copied in A. D. 1434) is also mentioned by Dr. Das Gupta as also his Commentary called *Bhāvaśuddhi*<sup>6</sup> on the *Brahma-Siddhi*. The date "A. D. 1600" for Ānandapūrṇa is again repeated by Das Gupta<sup>7</sup> in the following remarks :— "Ānandapūrṇa (A. D.

1. CC I, 697 — "समन्वयसूत्रविवर्ति— a comm. on the Brahmasūtra 1, 1, 4, by Ānandapūrṇa Muni. Hall p. 96 (MS of 1404). N. W. 304 (an)."

CC III, 144 — "समन्वयसूत्रव्याख्या— a comm. on Brahmasūtra 1, 1, 4. Hz 855 (Is this by Ānandapūrṇa?)"

2. *Vedic MSS*, Vol. I, G. O. Series, Baroda, (1925), p. 80.

3. *History of Indian Philosophy*, Vol. II, 1932, p. 52 — "Padmapāda's *Pañcapādikā* was commented on ..... by Ānandapūrṇa and Nṛsiṃha in the Sixteenth Century ....."

4. Ibid p. 57.

5. Ibid p. 83.

6. Ibid p. 87 footnote 1.

7. Ibid p. 103 — footnote 2 reads :— "As Mr. Telang points out

(Continued on next page)

1600) who wrote his *Vidyāśāgari* commentary on Śrīharṣa's *Khandana-Khaṇḍa-Khādyā* and also a commentary on the *Mahāvidyāvīḍambana* wrote a commentary on the *Pañcapādikā*. ”

Presuming now that Ānandapūrṇa assigned by Dr. Das Gupta to “A. D. 1600” is the author of the works called the *Samanvaya-Sūtravivṛtti* ( a MS of which was transcribed in A.D. 1405 as stated by Hall ) and the *Nyāyakalpalatikā* ( a MS of which was copied in A. D. 1434 as stated in the Baroda Vedic MSS Catalogue ) we have to point out that the date “A. D. 1600” for Ānandapūrṇa assigned by Dr. Das Gupta is directly contradicted by the dates A.D. 1405, and A.D. 1434 in which years these two works were copied. These dates also contradict Dr. Das Gupta's date “Sixteenth Century” for Ānandapūrṇa mentioned once on p. 52 of Vol. II of his *History of Indian Philosophy* as we have noted above. If copies of Ānandapūrṇa's works were made in the first half of the Fifteenth century how is it possible to state that he flourished later in the “Sixteenth Century” ?

The evidence recorded in this paper suggests a date for Ānandapūrṇa, earlier than A. D. 1400 in view of the extant copies of his works written in A. D. 1405 and A. D. 1434. This evidence not

(Continued from previous page)

in his Introduction to the *Mahāvidyāvīḍambana* it seems that Ānandapūrṇa lived after Śaṅkara Miśra ( A. D. 1529 ) as is seen from his criticism of his reading of a passage of the *Khaṇḍana-Khaṇḍa-Khādyā*, p. 586 ( Chowkhamba ). ”

*Page 123* — “ Vādindra's *Mahāvidyāvīḍambana* has two commentaries one called *Mahāvidyāvīḍambana-vyākhyāna* by Ānandapūrṇa etc. ”

1. Even if we presume that the date of the copy viz. “*Sāmvat* 1461 (*Samanvayasūtravivṛtti*) represents a Śaka year making this date correspond to A. D. 1539 it is impossible to take the date of Ānandapūrṇa to 1600 A. D. ” as Dr. Das Gupta has done. The Baroda MS of the *Nyāyakalpalatikā* being, however, definitely a copy made in Śaka 1356 ( = A. D. 1434 ) it is impossible to presume that “*Sāmvat* 1461 ” is equivalent to “*Saka 1461*.” We are, therefore, compelled to investigate the exact chronology of Ānandapūrṇa's works in the light of these two mutually supporting dates of copies of his works viz. A. D. 1405 and 1434, and unless these are contradicted by any other stronger testimony, the view developed in this paper that *Ānandapūrṇa is earlier than A. D. 1400 must remain unchallenged.*

only contradicts the “Sixteenth Century” or “A.D. 1600” fixed by Dr. Das Gupta for Ānandapūrnā’s date but also upsets the date for Ānandapūrnā recorded by M. M. Prof. Kuppuswami Sastri in his recently published edition of the *Brahmasiddhi*<sup>1</sup> in the following extract<sup>2</sup> :—

Ānandapūrnā alias Vidyāsāgara wrote in the *latter part of the 16th Century* a copious commentary on the *Brahmasiddhi* and this also is available in manuscript<sup>3</sup> in the Government Oriental Manuscript Library, Madras.”

According to these remarks Ānandapūrnā flourished *between A. D. 1550 and 1600*. It will thus be seen that the difference between my limit of A. D. 1400 for Ānandapūrnā’s date and that recorded by Prof. Kuppuswami Shastri is more than 150 years to say the least and hence cannot be easily reconciled. I would, therefore, request<sup>4</sup> M. M. Prof. Sastri to examine his evidence in support of his date for Ānandapūrnā in the light of evidence recorded in this paper and give us his final verdict on this question in a

1. *Brahmasiddhi* by Ācārya Maṇḍanamiśra with commentary by Śāṅkhapāṇi (Madras Government Oriental Series No. 4) Madras 1938, In Section IV of his Introduction M. M. Prof. Kuppuswami Sastri deals with the Commentaries on the *Brahmasiddhi*, pp. lxxv-lxxvi). He mentions the following Commentaries so far known :— (1) *Tattvasamīkṣā* by Vācaspatimiśra — former half of the 9th century — known only through references. (2) *Abhiprāya-prakāśikā* of Citsukha — beginning of the 13th century — Madras MS R No. 3853. (3) *Bhāvaśuddhi* by Ānandapūrnā alias Vidyāsāgara — “*latter part of the 16th Century*” — Madras MS R No. 967. (4) Commentary by Śāṅkhapāṇi a Nambudri Brahmin of Malabar.

2. *Ibid, Introduction*, p. lxxv.

3. *Triennial Catalogue* — R No. 3967. The colophons of this MS describe Ānandapūrnā as pupil of Abhayānanda (“इति श्रीमद्भयानन्द-पूज्यपादशिष्येण आनन्दपूर्णसुनीन्द्रेण विरचिते ब्रह्मसिद्धिव्याख्यानरत्ने ब्रह्मकाण्डं समाप्तम्”) (Aufrecht refers to this work in the following entry :—

CC I, 383 — “ब्रह्मसिद्धिव्याख्यारत्ने by आनन्दपूर्ण Sūcīpatra, 57”)

See also Madras MSS — R No. 3250 and R No. 3251.

4. As M. M. Prof. Sastri has not recorded his grounds for Ānandapūrnā’s date in his Introduction to the *Brahmasiddhi* I have thought it proper to make this request.

more authoritative manner than that adopted by a novice in the present paper.

The Ms of Vidyāsāgara's commentary on the *Mokṣadharma* ( *Mahābhārata* ) described by Prof. H. D. Velankar in his catalogue of B. B. R. A. Society's MSS<sup>1</sup> is a copy written in Saṁvat 1624 i.e. A. D. 1568. This fact by itself would warrant our pushing back the date of Ānandapūrṇa alias Vidyāsāgara before A. D. 1550 and not after A. D. 1550 as M. M. Prof. Sastri has done in his remarks quoted above. Prof. Velankar, however, who records the Ms dated Saṁvat 1461 ( A. D. 1405 ) described by Hall ( Index, p. 96 ) of Ānandapūrṇa's commentary on the *Brahmasūtras* makes the following remarks about his date :—

" If this Vidyāsāgara is the same as the one mentioned under No. 699<sup>2</sup> above he must have lived at the beginning of the 15th Century. "

The identity, suggested by Prof. Velankar, of two persons of the name *Vidyāsāgara*, one of which is connected with the year 1476 ( *Saṁvat* or *Śaka* ) rests on unsure foundation because there is nothing in support of it except the similarity of name. But for the

1. Vol. II ( Hindu Literature ), 1928, p. 294 — MS No. 978. Prof. Velankar states that the author does not quote profusely in this commentary. The references recorded by Prof. Velankar are from अमरकोश, योगयाशवल्क्य, विज्ञानेश्वर, वैजयन्तीकाश. The MS ends :— " इति श्रीपरमहंसपार्वाजकाचार्य—अभ्यानन्दपूज्यपादशिष्येण आनन्दपूर्णमुनीन्द्रेण विद्यासागरापर-नामधेयेन विरचितार्था व्याख्यानरत्नावल्या शान्तिपर्वणि मोऽप्यर्थमः समाप्तः संवत् १६२४ समये आषाढ शुद्धि ६ वृद्धस्पतिवारमोरे "

2. This is a MS of पुष्पार्थप्रबोध of ब्रह्मानन्दभारती composed in ( *Saṁvat* ? ) 1476. The work was supervised by विद्यासागरवादीन्द्र and विबुधराजसरस्वती while it was being composed at मळवली on the banks of असनसी river ( मळवल्यमिथे ग्रामे शिष्मृसुरभूषिते असनस्यास्तीरतटे स्थित्वा हृष्मिनोहरे ). The author alludes to भारतीर्थ called विद्यारथ, अमरानन्द ( author of स्वात्मयोगप्रदीप, धर्मसारसुधानिधि, नित्यनाथ, नैर्घम्यसिद्धि, मानवसंहिता, रसेन्द्रचूडामणि, विश्वरूप, शंकरसंहिता, शिवधर्म, शिवरहस्य, सिद्धान्तशासन, सौरसंहिता, स्मृतिभास्कर, स्मृतिरत्नावली, & स्मृतिसारसमुच्चय ). The verse occurring at the end of each chapter reads : " पण्मुनीन्द्रकृतात्युप्रशापपापामयोषेभे । अस्मिन्ग्रन्थे.....अंशे.....अध्याय इति : " The Chronogram " पण्मुनी-इन्द्र " = 1476. If this is a *Saṁvat* year it would be equal to A. D. 1420 but if a *Śaka* year it would be equal to A. D. 1554.

two dated copies of Ānandapūrṇa's (Vidyāsāgara's) works, prepared in A. D. 1405 and 1434. Prof. Velankar's suggestion of the above identity would have been a good hypothesis to work upon. As matters stand, however, I am compelled by the cumulative force of three dated copies of Ānandapūrṇa's work (of A. D. 1405, 1434 and 1568) to push back his *date before A. D. 1400* unless stronger testimony leads us to conclude otherwise.

The other terminus to the date of Ānandapūrṇa is furnished by his reference to विज्ञानेश्वर<sup>1</sup> and वैजयन्ती<sup>2</sup> in his commentary on the *Mokṣadharmaṭīparvan*. The date of Vijnāneśvara, the celebrated commentator of the *Yājñavalkya Smṛti* lies between A. D. 1070 and 1100<sup>3</sup> while the date of the *Vaijayantī* lexicon of Yādavaprakāśa lies about the middle of the 11th century i.e. about 1050 A. D. because he has been identified with the preceptor, and afterwards a pupil, of Rāmānuja whose life-time is variously stated as A. D. 1017-1137 or 1055-1137.<sup>4</sup> In view of the evidence recorded in this paper I am inclined to assign Vidyāsāgara to a period between A.D. 1200 and A. D. 1350.

1. Vide folio 77 of B. O. R. I. MS No. 39 of A 1879-80 of *Mokṣadharmaṭīkā* by Vidyāsāgara—“याज्ञवल्क्यवचनं विज्ञानेश्वरेण व्याख्यातम्.”

2. Ibid, folio 81.

3. Vide p. 290 of Kane's *History of Dharmasāstra*, Vol. I (B. O. R. Institute, 1930).

4. Vide p. xxvii of Intro. to *Kalpadrukośa*, Vol. I, Baroda, 1928.

## 67. Gaṅgādāsa, the Author of the Chandomañjarī and his Works †

Aufrecht<sup>1</sup> makes the following entry in his Catalogue about Gaṅgādāsa and his works :— “ गंगादास sometimes called Gaṅgādhara pupil of Gaṅgādāsa and Puruṣottama.

— *Acyutacaritakāvya*,<sup>2</sup> quoted Oxf. 198b.

— *Chandomañjarī*.<sup>3</sup>

Of the two works viz. *Acyutacarita*, of which no MSS are available, and *Chandomañjarī*, the latter is a very popular work, having undergone many editions with commentaries.<sup>4</sup> Mr. Krishnaman-

1. *Indian Historical Quarterly*, Vol. XV, pp. 512–522.

1. *Cata. Catalogorum*, I, 137a.

2. *Ibid.*, I, 5 — “ अच्युतचरित by Gaṅgādāsa. Mentioned Oxf. 198b.” No MSS of *Acyutacarita* have been recorded by Aufrecht.

3. Aufrecht records the following MSS of *Chandomañjarī* :—

CC I, 192a — IO 584, 1491, 1715 , Oxf. 198b, Paris ( B 84 ). B 3. 60. Tub. 19. Oudh IX, 8, XIV, 40. Burnell 53a, Oppert 643, 981, ii, 1065; 5498, 8212.

CC II, 39a — BL 299. Oudh XXI, 90. XXI, 72. Stein 55. Often quoted by Lakṣmīnātha on *Prākṛtapiṇḍigala*.

*Ibid.*, 200a — छन्दोमञ्जरी by Gaṅgādāsa, son of Gopāladāsa. Ulwar 1098.

CC III, 416 — AK 714, 715, AS p. 65. IL. ( two MSS ). Lz 816 ( tr. )

Peters 5, 452, 6, 383 ( and C ).

4. The work has been edited many times in India. I shall refer in this paper to the Calcutta Edition of 1915 published by Jānakīnātha Kāvyatīrtha ( Text with Comm. of Gurunātha Vidyānīdhī Bhāṭṭācārya and a *Vāṅgānuvāda* ). The *Union List of Indic Texts in American Libraries* by M. B. Emeneau, 1935, records only one edition of this

( *Continued on next page* )

chariar' records the following information about our author and his works :— “ Gaṅgādāsa was son of Gopāladāsa of Vaidya caste. In six chapters he describes in his *Chandomañjari* the varieties of metres and illustrates them by verses in praise of Kṛṣṇa. He also wrote *Acyutacarita*, a poem in 16 cantos and *Dineśacarita* in praise of the Sun. His father wrote a play *Pārijātaharana*. ”<sup>2</sup>

Gaṅgādāsa was apparently a devotee of Gopāla<sup>3</sup> and perhaps this devotion to Gopāla he inherited from his father Gopāladāsa. He refers to earlier works and authors as also to his own works in the *Chandomañjari*. These references are as follows :—

- (1) पारिजातहरण नाटक ( composed by his father ), p. 9.
- (2) मम अच्युतचरिते, pp. 10, 41, 186.
- (3) मैव गोपालशतके, p. 43.
- (4) कुमारे, p. 10.
- (5) कण्ठाभरण = “ मरस्वर्ती कण्ठाभरण १ मप० १२० पृ० ”), pp. 11, 95.
- (6) छन्दोगोविन्दे ( मम गुरोः ), p. 14.

(Continued from previous page )

work :— “[ Text in Roman characters by ] Hermann Brockhaus SBGW 6 ( 1854 ). ” In this *Union List* Nos. 2220 to 2246 record the editions of works on Prosody, ancient and modern as also on Metrics of Pāli and Prākrit. The *British Museum Cata. of Sanskrit Books* ( 1906–1928 ), 1928, p. 305, records the following editions of the work :— ( 1 ) Text with Commentaries of Dātārāma Nyāyavāgiśa called *Bhāvārtha-sandīpanī* and of Raghunandana called *Vyākhyānakaumudi* and a Bengali trans. by Rāmanārāyaṇa Vidyāratna. Ed. by Ramadeva Misra, Murshidabad, 1907 ; ( 2 ) Ed. with Comm. by Gurunātha Vidyānidhi, Calcutta, 1909, ( same as No. 2, Calcutta, 1915 ; ( 4 ) ( Text with Jivā-nanda Vidyāsāgara’s Comm. ( 8th edn. ) 1915.

1. *History of Classical Sans. Literature*, 1937, p. 300 — Section 243.
2. *Cata. Catalogorum*, I, 335b — पारिजातहरण by Gopāladāsa, Oppert 2374, 2521. Quoted by his son ( Gaṅgādāsa ), Oxford 198b.

In the *Chandomañjari* ( Calcutta, 1915 ), p. 9, Gaṅgādāsa refers to his father’s work :— “ तथा मत्पितुः पारिजातहरण-नाटके ”

3. The *Chandomañjari* begins with a salutation to Gopāla :

“देवं प्रणम्य गोपालं वैद्यगोपालदासजः ।  
सतोषातनयच्छन्दो गङ्गादासस्तनोत्यदः ॥ ”

- (7) मुरारेः, p. 14.
- (8) जयदेव, p. 14.
- (9) भट्टौ, pp. 22, 73, 120, 178.
- (10) भागवत, p. 54.
- (11) माघै, pp. 61, 64, 139.
- (12) भारवौ, pp. 66, 77, 163, 167.
- (13) वृत्तरस्नाकरे, pp. 70, 88, 142, 156, 165.
- (14) रघौ, pp. 75, 121.
- (15) शम्भौ, pp. 76, 111.
- (16) वृत्तरस्नाकरपरिचिष्ठे, pp. 82, 91, 101, 109, 117, 127, 133, 187, 142, 159, 165.
- (17) वृत्तरस्नावल्याम्, p. 82.
- (18) वैद्यके, p. 119.
- (19) कौशिककाव्ये<sup>1</sup>
- (20) अपभ्रंशभाषायां प्रचारः, p. 182.
- (21) कंसारेः शतके, p. 186.
- (22) दिनेशशतक, p. 186<sup>2</sup>.

According to our author's own statement in the last verse of the *Chandomanjarī* he composed (1) अच्युतचरित, (2) कंसारिशतक, (3) दिनेशशतक and (4) छन्दोमञ्जरि. On folio 43 he quotes a work of his own with the remark "ममैव गोपालशतके." Are we to take गोपालशतक as a separate 5th work of our author or as identical with

1. In the edition of the *Chandomanjarī* by Rāmadhana Bhattacharya (1934), p. 152, the following note occurs :—

"अतः परं कच्चित्पुस्तके 'इति कौशिककाव्ये' इति कच्चिच्च 'अथ शालतालतमाल कन्दलपाटलादलकोमला । इति कौशिककाव्ये' इति पाठः" .

2. The last verse of the *Chandomanjarī* reads as follows :—

" सर्गेः षोडशमिः समुज्जवलपैर्नव्यार्थमव्याशयै— ।  
येनाकारि तदच्युतस्य चरिते काव्ये कविप्रातिदृशम् ।  
कंसारेः शतकं दिनेशशतकद्वन्द्वतस्यास्यसौ  
गङ्गादासकवेः श्रुतौ कुतुकिनां सच्छन्दसां मञ्जरी ॥ "

v.1. "गदाधरस्य चारितं" in Ms No. 5 (vide p. 4 of the *Cata. of Mithila MSS*, Vol. II by K. P. Jayaswal, Patna, 1933), MS No. 5A described by Jayaswal is a modern copy dated Śaka 1808 = A. D. 1886. Of these MSS of the *Chandomanjarī* No. 5A is in Maithili characters while No. 5 is in Bengali characters.

कंमारिशतक ? No MSS of कंमारिशतक are recorded by Aufrecht. In the MSS at Bikaner<sup>1</sup> there is a MS of गोपालशतक which is described as "an anonymous poem containing a hundred stanzas in praise of Gopāla." Is this गोपालशतक identical with गोपालशतक mentioned by our author and from which he quotes a verse.<sup>2</sup> If this verse could be identified in the Bikaner MS the question of identity or otherwise of the two works can be finally settled. Aufrecht mentions no MSS of any work of the titles दिनेशशतक or of अच्युतचरित. It is really a matter for pity that the three poems of our author, whose छन्दोमञ्जरी is represented by numerous MSS, should be lost to us inspite of their being definitely mentioned by him at the end of his only existing work. If some scholar at Bikaner takes the trouble of identifying the verse from गोपालशतक quoted by Gaṅgādāsa in the extant MS at Bikaner Palace Library which is mentioned as गोपालशतक and if its identity is proved, at least one of Gaṅgādāsa's lost works will be restored.

In the *Chandomañjari* our author quotes two verses from his *Acyutaśataka*<sup>3</sup> (on pp. 10, 41) and one verse from his father's

1. *Cata. of Bikaner MSS*, 1880, p. 231 — This MS is No. 486 and is described as follows :— " Substance, Country paper, Folios 6, Lines on a page 9. Character Nāgara, Date ? "

2. Page 43 of *Chandomañjari* :— " तथा ममेव गोपालशतके —

वनेषु कृत्वा सुरभिप्रचारं प्रकाममग्रो मधुवासरेषु ।  
गायन् कलं कीडति पर्यन्तीषु मधुनि पीत्वा मधुसूदनोऽसौ ॥ ८ ॥ "

3. Calcutta Edition of *Chandomañjari*, Pt. Jānakinātha Kāvyatīrtha —

p. 10 — " तथा ममाच्युतचरितेऽपि —

रक्तेन केशिदशनक्षत्रसम्भवेन रेजे स मणिडततरो हरिब्राहुदण्डः ।  
तद्विसन्दद्विलितमीमभुजप्रतापवहेहिरिव स्फुटकणप्रकरेण कीर्णः ॥ १४ ॥ "

p. 41 — " ममाच्युतचरिते —

काविन्मुरारेवदनारविन्दं संकान्तमालोक्य जले नवोढा ।  
व्यर्क्षं सलज्जा परिचुम्बितुं तत् तदर्थमेवाम्भग्नि निर्ममज्ज ॥ क ॥ "

p. 42 — " मुखारविन्दैवजसुन्दरीनामामोदमत्युक्टसुद्गिरद्धिः ।

अहारि चिनेन समं मुरारेहेमाम्बुजेभ्योऽपि मधुवतौघः ॥ ख ॥

तोयेषु तस्या प्रतिविभित्वामु व्रजाङ्गनार्ना नयनावलीषु ।

स्ववन्धूर्गिभ्रमतोऽतिमुखा गोटीं गरुर्गं रवयाम्ब्रभूवः ॥ ग ॥ "

*Pārijātaharāṇāṭaka*<sup>1</sup> of which Oppert records two MSS as we have noted above. These MSS, however, are not now available in any public library so far as I am aware.

Prof. M. T. Patwardhan in his *History of Prosody*<sup>2</sup> refers to Gangādāsa's *Chandomañjari* but does not record any information about Gaṅgādāsa and his other works.

We have shown above that Gaṅgādāsa quotes from a work on prosody called *Chandogovinda*<sup>3</sup> composed by his guru. No MSS of this work are recorded by Aufrecht but the work is mentioned in a commentary on the *Vṛttaratnākara*, composed by Dinakara in A. D. 1684. The verse from *Chandogovinda* quoted by Gaṅgādāsa on p. 14 of the *Chandomañjari* reads as follows :—

1. *Ibid*, p. 9 — “ तथा मर्त्यितुः पारिजातहरणनाटके —  
सिन्दूरपूरकृतगेरिकरागशोभे शश्वमदम्बवणनिर्भरवारिपूरे ।  
संग्रामभूमिगतमत्सुरमकुम्भकृते मर्दयनग्नराशनयो विशन्तु ॥ १३ ॥ ”

2. *Chandoracanā* (Karnatak Pub. House, Bombay, 1937) pp. 558-559. Prof. Patwardhan observes that Gaṅgādāsa appears to have borrowed some of his definitions of the vṛttas: *Udgatā*, *Bhujaṅga-prayāta*, *Maṇigunānikara*, *Śalinī* and *Rucirā* from Utpala (= Bhaṭṭa-Utpala) who flourished in the 10th century. He has taken some definitions from Kedārabhaṭṭa and some he has composed himself. In the 7th stabaka Gaṅgādāsa mentions three varieties of *gadya* (prose) in the following verse :—

“ अकठोराक्षरं स्वल्पसमामे ‘चृणकं’ विदुः । ततु वैदर्भरातिस्थं गद्यो हृद्यतरं भवेत् ॥  
भनेदु ‘त्कलिका’ प्राये समासाण्वं द्वाक्षरम् । वृत्तकेदशसंवन्धाद् ‘वृत्तगन्धि’ पुनः स्मृतम् ॥ ”

3. Vide Aufrecht CC 1, 191 — छन्दोगोविन्द metrics, by Gaṅgādāsa. Quoted Oxf. 198b, in *Vṛttaratnākarādarśa*, IO 1555. According to Aufrecht (CC 1, 97a) वृत्तरत्नाकरादर्श (which mentions *Chandogovinda*) was composed by Divākara in 1684, IO 1555. The India Office MS 1555 of *Vṛttaratnākarādarśa* was copied in Śaka 1699 = A. D. 1777. The description given on p. 304 of I. O. Catalogue (Part II, 1889) by Eggeling that this Commentary was composed in “A. D. 1740” is wrong because the chronogram “पूर्णाद्विसप्तैकमिते प्रवर्षे” refers to Saṁvat 1740 (= A. D. 1684) and not A. D. 1740 as stated by Eggeling. Works on Prosody referred to in this Commentary in 1684 A. D. are :— (1) छन्दोगोविन्द fol. 7a, (2) छन्दोविचिति, fol. 25, (3) छन्दोमञ्जरी, fol. 226, 29, (4) छन्दोमात्रा, (5) छन्दोमर्त्तिः, fol. 21, (6) छन्दोमाला, fol. 20b, (7) पिङ्गलशक्तिः by Lakṣmidhara, (8) शृतकीमुदी, fol. 20b..

“अयम् श्रोकश्छुन्दोगोविन्दे मम गुरोः ।

श्रेतमाण्डव्यमुख्यास्तु नेच्छन्ति मुनयो यतिम् ।

द्वयाह भट्टः स्वग्रन्थे गुरुम् पुस्पोत्तमः ॥ २० ॥ ”

The popularity of *Chandomañjari* is proved by no less than six different commentaries on it, viz., those of Kṛṣṇarāma, Govardhanadāsa, Candraśekhara, Jagannātha Sena, Dattarāma and Vāṁśidhara. Aufrecht records the following MSS of these commentaries :—

*CC I*, 192<sup>a</sup> — Oppert, II, 8213; Comm. by Kṛṣṇarāma (NW 616); by Govardhanadāsa (L. 2492); by Candraśekhara; *Chandomañjarijivana* 10 1289, by Jagannātha Sena 10 1491, by Dattarāma L. 2066. Oudh XVIII, 30 (by Dattarāma), by Vāṁśidhara L. 2534.

I am not sure if the commentary by Kṛṣṇarāma referred to above (NW 616) is composed by Kṛṣṇarāma<sup>1</sup> who was a teacher of Āyurveda in Jaipur State about 1900 A.D. and who is said to have composed a work on metrics called *Chandaśchaṭāmardana*.

The next commentator Govardhanadāsa was a Vaidya himself like Gāngādāsa. The only MS<sup>2</sup> of his commentary on the *Chandomañjari* recorded by Rajendralal Mitra describes the work as consisting of 1067 ślokas.

The third commentary on the *Chandomañjari* by Vāṁśidhara

1. Vide p. 301 of *Classical Sanskrit Literature* by Krishnamachariar. Other works of this Jaipur teacher are *Kacchavarmīśa*, *Jayapuravīlāśa*, *Aryālamkāraśataka*, *Palāñduśataka*, *Muktaka*, *Muktāvalī Holamahotsava* and *Sāraśataka*.

2. R. Mitra : *Notices of Sanskrit MSS*, Calcutta 1884, vol. VII, p. 246 — No. 2492. The MS begins—

“ गांगादासकवेः कवेर्मधुलिहः संकल्पकल्पद्रुमा-  
न्निर्माता सुमनोविलासजननी या छन्दसां मञ्जरी ।  
सास्माकं वशगा कथं भवति भोः शिष्यानुरोधादिर्णं  
श्रीगोवर्धनदासनामभिषजैः प्रारम्भ तत्पञ्चिका ॥ ”

The MS ends—

‘इति सद्वैद्यगोवर्धनदासकृता छन्दोमञ्जरीटीका समाप्ता ।’

(Continued on next page)

is also represented by a single MS described by Rajendralala Mitra.<sup>1</sup> The fourth commentary is by Dātārāma and is represented by two MSS one of which has been described by Mitra.<sup>2</sup>

The fifth commentator is *Candraśekhara* and his commentary is called *Chandomañjarijīvana* and is represented by only one MS in the India Office Library.<sup>3</sup> The sixth commentator is Jagannātha Sena,<sup>4</sup> son of Jaṭādhara with the title Kavirāja. His mother's name was Devakī. Jagannātha is also called Kavirāja in the colophon as well as in the opening verses of the commentary.

In the absence of any critical study of the foregoing commentaries on the *Chandomañjari*, it is difficult to say anything about their chronology and consequently they do not furnish us with any chronological limits for the date of the *Chandomañjari*.

(Continued from previous page)

This commentator calls the author of the *Chandomañjari* as “कर्विगङ्गादासनामा भिषक्.” Perhaps a study of this MS may make it clear whether Gaṅgādāsa Vaidya was an ancestor of Govardhanadāsa Vaidya or whether only the kinship of professions is alone responsible for the composition of Govardhanadāsa's commentary.

1. Mitra, *Notices*, vol. VII, p. 286, No. 2534. No information about Vamśidhara can be gathered from the description recorded in the Catalogue. The extent of the commentary is 519 ślokas.

2. Mitra : *Notices*, Vol. VI (1882), p. 130 — This MS begins :—

“ नव्या वागीश्चरीपदं चतुर्बंगफलप्रदम् ।  
सच्छन्दोमञ्जरीटीकां दातारामेण तन्यते ॥  
यद्यस्याः कतिधा व्याख्या व्याख्याताः पूर्वसूरिभिः ।  
तथापि बालबोधाय मया व्याख्यायतेऽधुना ॥  
...            ...            ...            ...  
अन्ये तु मञ्जरीत्वेन परिकल्प्य महाकविः ।  
गङ्गादासस्थकारेम स्तबकैः षडभिरन्वितम् ॥ ”

3. *Ind. Office Cat.* Part II (1889), p. 306, No. 1102—This MS is in Bengali characters and has the “handwriting of c. 1750 A.D.” Vide p. 313. One Candraśekhara, son of Lakṣmīnātha Bhaṭṭa composed a Sanskrit treatise on Prākṛta metres called the *Vṛttamauktika* (IO MS No. 1114).

4. *Ibid.* p. 306, No. 1101 — This is the only MS of Jagannātha Sena's commentary.

We have seen above that Divākara in his *Vṛttaratnākarādarśa* ( fol. 226 of IO MS ) composed in A.D. 1684 mentions *Chandomāñjari*. This reference gives us a sure terminus to the date of the work. Then again a MS of the *Chandomāñjari* in the India Office Library is dated A. D. 1679.<sup>1</sup>

Gāngādāsa quotes ( p. 14 ) a verse of Jayadeva. If this Jayadeva is identical with his namesake, the author of the rhetorical work *Candrāloka*, who is assigned to 13th century<sup>2</sup> we get two limits to the date of Gāngādāsa, say about 1300 A. D. and 1650 A.D. But these limits are too wide and we should try to narrow them down.

In the commentary of Gopālabhaṭṭa on the *Kṛṣṇakarṇāmrta*, which quotes a work called the *Bhaktirasāmṛtasindhu* composed in A. D. 1541 (= Śaka 1463) and which, therefore, must have been composed between A. D. 1541 and A. D. 1605 in which year a MS of this commentary was copied, we find that *Chandomāñjari* has been quoted<sup>3</sup> several times. On the strength of these references to *Chandomāñjari* in a work composed in the 2nd half of the 16th century i. e. between A. D. 1541 and 1605 I am inclined to narrow down the limits of Gāngādāsa's date to a period between 1300 and 1550 A. D.

The lower limit of A. D. 1550 for Gāngādāsa's date fixed by me is in harmony with the remark of Aufrecht<sup>4</sup> that the *Chandomāñjari* is "often quoted by Lakṣminātha on *Prākrtapīṇḍī*." According to Peterson<sup>5</sup> one Lakṣminātha "composed in 1600" a commentary called *Pīṇgalārtha-pradīpa*.

1. *India Office Cata.* Part II (1889), p. 305 — MS No. 1099 — This MS is in Devanāgarī characters and bears the date "संवत् १८३५" in the Colophon. The Catalogue gives the equivalent date as "1657 A. D." which appears to be incorrect as the Chronogram for the date of the copy is आण, अम्बि, हय, एक" = 1735 *Sambat*.

2. S. K. De : *Sanskrit Poetics*, I, 219.

3. Vide *Kṛṣṇakarṇāmrta* edited by Dr. S. K. De, Dacca University Series, 1908. Vide *Introduction*, p. lxxiii.

4. C C II, 39a.

5. *Cata. of Ulwar MSS*, Bombay, 1892, p. 86 — Lakṣminātha, was son of the Rayannabhaṭṭa ( Rāyabhaṭṭa ) who was son of Nārāyaṇa who was son of Rāmacandra. In GBC, Kielhorn's *Report 1880-1*, p. 71. Peters 1, 117.

The B. O. R. Institute, Poona, possesses the following MSS of the *Chandomañjari* :— (1) No. 383 of 1895-98 (2) No. 714 of 1891-95, (3) No. 452 of 1892-95, (4) No. 715 of 1891-95, (5) No. 447 of 1899-1915. Of these MSS No. 715 of 1891-95 is written in Bengali characters. All the five MSS appear to contain the text only. No. 714 of 1891-95 ends as follows :— “ संवत् १८०६ मितीं सांगिश्रीं वदि १ भौमवासरे महाय्माउतिमचेद् लिप्तकेते सवाईंजयपुरमध्ये । ” This MS was, therefore, copied in A. D. 1750 at Savai Jaipur by a scribe of the name Utimchand. MS No. 715 of 1891-95 contains the following chronogram on the last folio :—

“ बाणकालेन्दुमिते शकावदे मिहे गते भास्वति शुक्लपक्षे ॥ ”

I am unable to interpret the chronogram or verify it at present because the words बाण (= 5), काल (= 3) and इन्दु (= 1) give us Śaka 135 and if this is equivalent to Śaka 1350 we shall get A. D. 1428 as the value of the chronogram. This date may perhaps be the date of the copy and if it is correct the limits for Gaṅgādāsa's date will be say A.D. 1300 and 1400 but this line of argument needs more corroborative evidence before it is taken as reliable.

There is one MS of the *Chandomañjari* in the recently founded *Ujjain MSS Library*.<sup>1</sup> The Vaṅgiya Sāhitya Pariṣat contains six MSS of the work<sup>2</sup> of which four MSS bear the dates Śaka 1767 (= A.D. 1845), Śaka 1670 (= 1748), Śaka 1700 (= A.D. 1778), Śaka 1677 (= A.D. 1755) but they are not useful for the chronology of the work as we have recorded earlier chronological evidence.

According to the description recorded in the India Office Catalogue<sup>3</sup> of a MS of the *Ujjvalanīlamāṇi*, a Vaiṣṇava work by Rūpa-

1. *Cata. of Oriental MSS*, Ujjain, 1936, p. 44 — MS No. 1148 (273).

2. *Des. Cat.* by Chintaharan Chakravarti, 1935, pp. 218-219.

3. *Sanskrit MSS*, Part III by Eggeling, 1891, p. 358b — MS No. 1231. Dr. Eggeling observes that the authorship of the *Ujjvalanīlamāṇi* traditionally ascribed to Rūpagosvāmin is not endorsed by the present MS nor expressly stated in the commentary. Mr. M. Krishnamachariar, however, includes the *Ujjvalanīlamāṇi* in the list of Rūpa's works (vide p. 288 of *Classical Sanskrit Literature*, 1937). Jivagosvāmi's commentary on this work was composed in A. D. 1580. The *Ujjvalanīlamāṇi* has been edited in the Kāvyamāla 95. For an account of Rūpa's life see D. C. Sen's *History of Bengali Literature* (Calcutta) 503, (vide p. 376 of *Outline of Religious Literature of India* by J. N. Farquhar, 1920).

gosvāmin we find that on folio 71a of this MS (line 7) the *Chandomāñjari* is quoted. Rūpa Gosvāmi was born in 1490 A. D. and passed away in 1563 A.D. If this *Chandomāñjari* quoted in the *Ujjvalanīlamanī* is identical with that of Gaṅgādāsa and if we can suppose that the *Ujjvalanīlamanī* was composed say *after A.D. 1515* when Rūpa Gosvāmi must have been 25 years old and *before A. D. 1563*, the date of his death, we may be justified in concluding that Gaṅgādāsa's date is earlier than about 1525 A. D. so that the limits for his date would be c. 1500 and c. 1500 A. D.

Mr. Pañchānan Bhāṭṭācārya in his Sanskrit Introduction to the edition of the *Chandomāñjari* and the *Vṛttaratnākara* (Calcutta, 1915) p. 5, observes that no one has yet determined when Gaṅgādāsa, the author of the *Chandomāñjari* flourished and in what part of India. From a reference to the poet Murārimiśra, the author of the *Anarghyarāghavīya*, made by Gaṅgādāsa in the *Chandomāñjari* we can only infer that Gaṅgādāsa is posterior to Murārimiśra. No other proof can be found regarding Gaṅgādāsa's date.<sup>1</sup> We only know that he was the son of an eminent *vaidya* of the name Gopāla-dāsa and that his mother's name was Santosā (संतोषात्तनामः). In addition to the *Chandomāñjari* Gaṅgādāsa composed the *Acyutacarita*, *Gopālaśataka* and *Suryaśataka*.

In view of the above remarks on Gaṅgādāsa and his works made in 1915, the necessity of the present paper on Gaṅgādāsa and his works will be easily appreciated as I have here attempted to focus together some useful data which will go to clarify the issues regarding Gaṅgādāsa and his works to some extent at least.

1. Miśra Jagannātha who composed his *Chandahpīyūṣa* between A.D. 1750 and 1793 (vide my article in *New Indian Antiquary*, Vol. I p. 682) states that Nārāyaṇa, the commentator of the *Vṛttaratnākara* opposes the views of *Mañjari* or *Chandomāñjari* (मञ्जर्यकथनुस्थानानां नारायणादीनां). Nārāyaṇa composed his commentary in A. D. 1545. If the statement of Miśra Jagannātha mentioned above is correct Nārāyaṇa becomes posterior to Gaṅgādāsa that is to say the work *Chandomāñjari* becomes earlier than A. D. 1545, the date of Nārāyaṇa's commentary on the *Vṛttaratnākara*. This argument, if accepted, would also support the limit of A. D. 1500 for Gaṅgādāsa's date fixed by me on other independent evidence recorded in this paper.

## 68. Godāvaramiśra, the Rājaguru and Mantri of Gajapati Pratāparudradeva of Orissa, and his Works — Between A. D. 1497-1539 †

Aufrecht<sup>1</sup> records two MSS of the work *Yogacintāmaṇi*<sup>2</sup> a work on yoga viz. (1) "Kaçin. 30" and (2) "Bhr. 220." The first of these MSS is not available for examination, being in private possession as far back as 1880 when the list indicated by the entry "Kaçin" was made. The second MS of Aufrecht's entries viz. "Bhr.220" is the same as No. 220 of 1882-83 of the Government MSS Library at the B. O. R. Institute, Poona. It is fragmentary, many of the folios in the body of the manuscript having been lost previous to its acquisition from Gujarat by Sir R. G. Bhandarkar. The beginning and end of the MS have, however, been preserved intact and afford useful historical data about the author and his date.

Aufrecht wrongly ascribes this work to Gorakṣanātha. The colophon of the 4th Pariccheda on folio 131 reads — "श्री गोदारमिश्र (विरचिते योगचिन्तामणी)।" The letter व appears to have been dropped from the name "गोदारमिश्र" recorded in this colophon. A verse at the end of the MS gives the correct name of the author viz. "गोदावर" and not "गोदार।" This verse reads :—

† *Poona Orientalist*, Vol. IX, Nos. 1 and 2, pp. 11-19.

1. *Catalogus Catalogorum*, Part I, p. 165a.

2. This *Yogacintāmaṇi* is a work on Yoga and should be distinguished from another work of the same name on *Materia medica* composed by the Jain writer Harṣakirtisūri, pupil of Candrakirti. Harṣakirti belonged to the Nāgapura Tapāgaccha. Candrakirti was honoured by Salem Shah who was emperor of Delhi between 1545 and 1553 A. D. (vide *R. G. B. Report* 1882-83, p. 43—Extract on p. 227). Candrakirti commented on the *Sārasvataprakriyā* of Anubhūtisvarūpācārya. Another writer who belonged to this Nāgapuriya Tapogaṇa is Amarakirti who composed a commentary on the *Ritusamhāra* (No. 372 of 1887-91). An edition of Harṣakirti's *Yogacintāmaṇi* was published in 1912 with a Gujarati commentary by Pūraṇacandra Sarma of Ahmedabad.

“ पातंजलश्रुतिगतं सूतिवाक्यज्ञातं  
 यत्नाभिरीप( क्य ? ) बहुशः पुराणवृद्धं ।  
 गोदावरेण परमा...रेण योग-  
 चिंतामणिविरचितो बलभद्रजेन ”

This name “ गोदावर ” is also supported by the colophon of the 1st Pariccheda on folio 22 and it reads — “ गोदावरमिश्र-(विरचिते योगचिंतामणो) . ” This MS begins —

“ श्रीगणेशाय नमः । चक्रायुधं सिद्धमुनींद्रवंद्यं ।  
 नीलाद्रिनाथं करणासमुद्रं ॥  
 पीतांबरं पश्चविशालनेत्रं ।  
 श्रीशारदानाथमहं नमामि ॥ १ ॥

अनादिसंसारदवानलोपि ।  
 यस्योपदेशो.....मिरति शांति ॥  
 शेषावतारं बलभद्रसंज्ञं ।  
 विद्यागुरुं तं जनकं नमामि ॥ २ ॥

यद्व्यासवाचस्पतिभोजदेवं ।  
 पातंजलीयं निरणाथि तत्वं ॥  
 अन्यत्रसिद्धं यदुपेक्षितं च ।  
 तदत्र संक्षिप्त्य निरूपयामि ॥ ३ ॥ ”

The father of गोदावर was बलभद्र ( verse 2 ) to whom he bows at the commencement of the work. The colophon of 1st *Pariccheda* reads as follows on folio 12 :—

“ श्रीमन्महाराजाधिराजगजपतिप्रतापरुद्रसहस्रधारितकनककेशरिचतुष्टयावेष्टित-  
 शातकुंभमयकुंभसंभृतमेघाङ्गबराभिधानसितातपत्रशोभमानकविपुंगवपंडितराजराजगुरुवाज-  
 पेषगोदावरमिश्रविरचितेयोगचिंतामणौ प्रथमः परिच्छेदः ॥ ”

The MS is dated Samvat 1772 ( A. D. 1715 ) as will be seen from the following colophon :—

“ इति श्रीमहाराजाधिराजगजपतिप्रतापरुद्रदेवस्वहस्तधारितकनककेशरिचतुष्टया-  
 वेष्टितशातकुंभमयकुंभसंभृतमेघाङ्गबराभिधानसितातपत्रशोभमानकविपुंगवपंडितराजराजगुरु रु-  
 वाजपेषयजिश्रीगोदा( व )रमिश्रविरचिते । योगचिंतामणौ चतुर्थः कैवल्यपरिच्छेदः ॥  
 = ॥ संवत् १७७२ वर्षे कार्त्तिक वदि मावास्या शुधवासरे ॥ लिष्टं वैकुटाश्रम महा-  
 देवा.....स्य शिष्यः स्वपठनार्थ ॥ वाराणसीमध्ये हनुमान् समीपे पूर्वाश्रम गोड  
 ब्राह्मण ॥ = ॥ ”

The above extract gives us the following information about the work and its author :—

(1) गोदावरमिश्र, the author of the योगचिंतामणि was the राजगुरु or royal preceptor of गजपति प्रतापरूद्रदेव. He was called कविपुंगव, पंडित-राज on account of his great learning and वाजपेययाजि perhaps on account of his having performed a वाजपेय sacrifice.

(2) The MS was copied at Benares in *Samvat* 1772 in the month of *Kārttika*, dark fortnight (*Vadi*) on *Budhavāsara* which was an *amāvāsyā* day.<sup>1</sup>

Godāvaramiśra refers to the following works and authors in the MS of his *Yogacintāmaṇi* before us :—

1. भगवान् पतंजलिः ( योगशास्त्रं प्रणिनाय ) fol. 1, 23, 67, etc.
2. योगियाज्ञवल्क्यश्रुतेः fol. 2, 71.
3. याज्ञवल्क्य fol. 3, 11, 13, 32, 33, 36, 37, 38, 42, 46, 50, 55, 70, 82, 86.
4. ब्रह्मांडपुराण fol. 3.
5. गारुडपुराण fol. 3, 15, 31, 33.
6. भगवद्गीता fol. 3, 57, 96.
7. ( महर्षिः )मतंगः fol. 3, 36, 38.
8. कूर्मपुराण fol. 3, 10, 12, 13, 39, 49.
9. विष्णुपुराण fol. 10, 18, 104.
10. पुष्करपुराण fol. 11, 74.
11. वायुसंहिता fol. 12, 69, 85.
12. यतिधर्मप्रकरणे मनुः fol. 12.
13. देवीपुराण fol. 12.
14. विष्णुधर्मे fol. 13.
15. वाचस्पतिव्याख्या fol. 26, वाचस्पतिमिश्राः ( 35 ).
16. भोजदेवव्याख्या fol. 26.
17. अभिपुराण fol. 31, अग्नेयपुराण fol. 38, 39.
18. लिंगपुराण fol. 31, 33, 42, 43, 69.
19. श्रुतिस्मृतिपुराणादिप्रसिद्धाधर्माः fol. 34.

1. This date corresponds to *Wednesday, 16th November 1715* ( Vide p. 233 of *Indian Ephemeris*, Vol. VI, 1922).

21. इति भाष्यसंप्रदायः fol. 35.
22. दत्तात्रेयः fol. 36, 45, 80, 83.
23. पवनयोगसंग्रहः fol. 37.
24. वासिष्ठः fol. 38, वासिष्ठे fol. 46, वसिष्ठवाक्य fol. 60.
25. धर्मप्रतिका fol. 39, Aufrecht (III, 58b) records the title of a work called धर्मपुत्रिका Rep. p. 6. on *Yoga*.
26. हठयोग fol. 39, 41, 4).
27. योगसंग्रह fol. 46.
28. काशीमीमांसात्थं पितामहचरणः fol. 49.
29. स्कंदपुराण fol. 49, 69, 74, 87.
30. शारीरकसारपुरुषोत्तमस्तुतौ पितृचरणैः fol. 50.
31. यागसार fol. 57, 60.
32. नारदीय fol. 57, नारदीयपुराण, 67, 74.
33. कालिकापुराण fol. 60, 67.
34. नकुलीशयोगपारायण (पा ?)पायण (fol. 67), Aufrecht I, 273 b — नकुलीशयोगपारायण quoted by Sundaradeva, Hall, p. 18.
35. मार्कडेयपुराण fol. 67, 74.
36. नन्दिपुराण fol. 69.
37. ध्यासः fol. 71, 85.
38. तन्त्रचित्तामणि (of the author himself — “अन्यत्सर्वं तन्त्रचित्तामणौ प्रपञ्चितं अस्माभिः ”) — *Bikaner Cata.*, p. 616, records an anonymous तन्त्रचित्तामणि.
39. जगीषव्य योगशास्त्र fol. 74, (Auf. I, 268 जगीषव्य योगशास्त्र quoted by Sundaradeva, Hall, p. 18).
40. ईश्वरप्राक्ते fol. 80.
41. शिवयोग fol. 81.
42. पवनयोगसंग्रह fol. 83 (Auf. I, 331 — पवनयोगसंग्रह i.e. प्राणायामयोग quoted by Sundaradeva, Hall, page 17).
43. योगविदः fol. 85.
44. छांदोग्यश्चुतौ fol. 96.
45. पितामहचरणैः संक्षेपशारीरकवाचिके fol. 131.
46. पितृचरणैः अद्वैतचित्तामणौ fol. 131.
47. अस्माभिः (अ) द्वैतदर्पणे fol. 131.

In the above list our author refers to his own works, those of his father बलभद्र as also those of his grand-father, whose name has not been disclosed to us. We may now tabulate these works as follows :—

(1) Grand-father referred to as पितामहचरणैः and पितामहचरणाः	—	(1) काशीमीमांसा संक्षेपशारीरकवार्तिक
(2) बलभद्र referred to as पितृचरणैः	—	(1) शारीरकसारपुरुषोत्तम- स्तुति (2) अद्वैतचिन्तामणि
(3) गोदावरमित्र referred to as अस्माभिः	—	(1) योगचिन्तामणि (2) तन्त्रचिन्तामणि (अ) द्वैतदर्पण

As the MS analysed by me is fragmentary we cannot say if Godāvaramiśra has recorded any other works in the *Yogacintāmaṇi* (in addition to those recorded in the above list) composed by the members of his family. Judging, however, by the names of the above works we are justified in supposing that the family of this royal preceptor or राजगुरु of गजपति प्रतापस्त्रदेव was a very learned one and hence must have been respected and honoured at the court of Pratāparudradeva some generations earlier than our author, who was himself a highly honoured राजगुरु as his titles कविरुंगव, पंडितराज, and वाजपेययाजि amply indicate in the colophons before us. In verse 2 at the commencement of the work the author states that his father बलभद्र was his विद्यागुरु (बलभद्रसंज्ञं विद्यागुरुं...नमामि). The avowed purpose of writing the present work on Yoga is indicated by the author in verse 3 as follows :—

“ यद्व्यासवाचस्पतिभोजदेवैः  
पातंजलीयं निरणायि तत्वं । .  
अन्यत्र सिद्धं यदपेक्षितं च  
तदत्र संक्षिप्य निरूपयामि ॥ ३ ॥ ”

The work is, therefore, a compendium or a manual based on the principles and practice of Yoga as enjoined by the *Yogaśūtra* ascribed to Patañjali and elucidated by Vyāsa, Vācaspati, and Bhoja-deva, whose commentaries on the *Yogaśūtras* are available to us now as they were available to Godāvaramiśra. The present work is also supplemented by material from other sources not incorporated by the above commentators in their commentaries. The object of yoga theory and practice being *Mokṣa* or final emancipation, the

author has briefly stated, in his work for the benefit of the *mumukṣu* or seeker after emancipation, such Yogic practices as are conducive to such emancipation. Other theoretic and psychic aspects of the Yoga have not been dealt with in this work for fear of increasing the bulk of the manual. They have been discussed at length, as the author tells us, by his respected grandfather (पितामहचरणः) in his संक्षेपशारीरकवाच्चिक and by his father (पितृचरणः) Balabhadra in his अद्वैतचिन्तामणि as also by our author himself in his (अ) द्वृतदर्पण “अस्माभिरथ-द्वृतदर्पणयुगपदनुवाणितः.” The author further informs us that he has deliberately excluded from the present treatise those details of Yogic theory and practice which are enjoined as essential in Tāntric manuals (“भूतकापालिकप्रयोक्ताः विशेषाः”) because they are opposed to the teaching of the श्रुति and स्मृति.

According to the colophons quoted above Godāvaramiśra was the *rājaguru* or royal preceptor of Gajapati Pratāparudradeva. I am inclined to identify this king with Gajapati Pratāparudradeva<sup>1</sup> of Orissa who ruled *between A.D. 1497 and 1539*. If this identification is accepted, the date of the *Yogacintāmani* can be safely assigned to the *first quarter of the 16th century*. This conclusion is in consonance with the reference to Bhojadeva (*c. A. D. 1050*) made by our author and the date of the MS before us *viz.* A.D. 1716. Unfortunately the list of authorities cited by Godāvaramiśra furnishes no other clue to the earlier limit for the date of the present work than Bhojadeva (*c. A. D. 1050*). Gajapati Pratāparudradeva belonged to the Solar Dynasty of Orissa that ruled between A. D. 1435 and 1540, a period during which Orissa attained its highest glory in all directions.<sup>2</sup> It is possible to suppose that the family of Godāvaramiśra must have been patronized by the predecessors of Pratāparudradeva *viz.* पुरुषोत्तमदेव and कपिलेन्द्रदेव.

1. Vide p. 413 of P. V. Kane : *History of Dharmasāstra*, Vol. I (1930).

2. Vide p. 213 of *Orissa in the Making* by B. C. Mazumdar, Calcutta University, 1925. The Solar dynasty was a shortlived one as it lasted for three generations represented by कपिलेन्द्रदेव, his son पुरुषोत्तमदेव and his grandson प्रतापदेव. Govinda Vidyādhara, a minister of Pratāparudradeva, assassinated the sons of his master and usurped his throne in A. D. 1541. He was a Bhoi by caste. His two successors were also Bhois. They were succeeded by Telengā Mukunda Deva who died in A. D. 1568. After his death Orissa came under the rule of Mahomedans.

Pratāparudradeva was the father-in-law<sup>1</sup> of Kṛṣṇadevarāya of Vijayanagar. The dharmaśāstra work *Sarasvatīvilāsa* though attributed to Pratāparudra was composed by Lolla Lakṣmīdhara,<sup>2</sup> who spent his early days at the court of the Gajapati at Cuttack and then migrated to Kṛṣṇadevarāya's court.<sup>3</sup> It is thus clear that Godāvaramiśra, the *rājaguru* of Gajapati Pratāparudra was a contemporary of Lolla Lakṣmīdhara, the real author of the *Sarasvatīvilāsa*. It is also clear that Pratāparudra was a great patron of letters.<sup>4</sup> He should not be confounded with Pratāparudra of the Kākaṭiya dynasty (Warrangal), the patron of Vidyānātha, the author of the *Pratāparudra-yaśobhūṣaṇa*. This king ruled between A. D. 1568 and (1319 ?) 1328 A. D.<sup>5</sup>

It appears that our Godāvaramiśra composed a work called हरिहरचतुरङ्गम् which is represented by a MS in the Govt. Oriental MSS Library, Madras. My friend Prof. V. R. R. Dikshitar recently sent me a copy of his erudite volume on *War in Ancient India*<sup>6</sup> wherein he records a summary of the contents of the work as follows :—

“ *Harihara-Caturangam* (Oriental MSS Library, Madras).<sup>7</sup>

1. Vide *Sources of Vijayanagar History* by S. K. Aiyangar, Madras, 1919. Tukkā, the daughter of Pratāparudra was married to Kṛṣṇadevarāya. Five Sanskrit verses are by tradition ascribed to Tukkā and in them she bemoans her husband's neglect of her (p. 143).
2. Ibid, p. 151.
3. Vide p. 422 of *Vijayanagar (third dynasty)* by N. V. Ramayya, Madras, 1935.

4. Vide Aufrecht's *Cata. Catalo.* I. 349.—प्रतापद्र was a patron of विश्वनाथसेन (पश्चापपश्चविनिश्चय). Works attributed to Pratāparudra are :—  
(1) कौन्तुकचिन्तामणि, (2) निर्णयसंग्रह, (3) प्रतापमार्त्तण्ड, (4) सरस्वती-विलास.

5. Vide p. 794 of *Classical Sans. Literature*, Krishnamachariar, 1937.

6. Published by Macmillan and Co., 1944, pp. 363-364.
7. Vide pp. 5698-99 of *Triennial Catalogue (1919-20 to 1921-23)* Vol. IV—Part 1. Sanskrit C.—MS R. No. 3848, folios 158 (Grantha Characters) Transcribed from a MS of Hariharājaguru, Cochmajaganathapuram, Kudala Post, Ganjam district. Deals with (1) गजलक्षण, (2) रथलक्षण, (3) अश्वलक्षण, (4) पत्तिलक्षण, (5) धनुर्विद्या, (6) नीति, (7) युद्ध and (8) क्रीडा.

It is the work of Kuruvājapeyayājī<sup>1</sup> Godāvaramiśra, the minister of Mahārājādhirāja Gajapati Pratāparudradeva. Thus the work belongs to the 15th century A.D. (or the early 16th). Its study is valuable in that it indicates the continuity of traditional methods and prescriptions, and in this connection furnishes additional information from sources known to the author at the time of composition. This manuscript of the *Harihara-Caturanga* is divided into 8 books. The first four deal with the fourfold force in the order of *elephants*, *chariots*, *horses* and *infantry*. While the sections on elephants and horses occupy nearly 90 pages respectively, the information under the headings of chariots and infantry is meagre and occupies about four pages in the manuscript. The last four books deal respectively with Dhanurveda, Rājanīti, Dhanurvidyā and Kṛidāyuddha, (This last is a period of training or apprenticeship after the period of study is over). In the opening lines of book V the author expresses his indebtedness to previous works on the Dhanurveda and in this connection mentions four works — the *Auśanasasamhitā*, *Viracintāmani*, *Koḍaṇḍa Caturbhujam* and *Sārasanigraham*, all of which are probably lost today. Towards the end of the sixth book, another work, called *Jayacintāmani* is referred to. It is said to be a work bearing on astronomy and astrology and the king is advised therein to set out on an expedition at an auspicious time.”

The name of the author is recorded in the following lines at the commencement of the work :—

“ श्रीदुर्गाचरणाम्भोजद्वचन्दनविन्दुना ।  
कृतिगोदावरेणेयं तत्प्रसादाद्विरिच्यते ॥  
धीरगोदावरस्येदं ( यं ) कृतिरास्तां सुदे सताम् । ”

At the end also similar lines are recorded as follows :—

“ अत्प्रसादादिमां चक्रे धीरगोदावरः कृतिम् ।  
श्रीदुर्गाचरणाम्भोजे तस्मिन्नेतां समर्पये ॥ ”

The following colophon is identical with that in the *Yoga-cintāmani* —

इति श्रीमन्महाराजाधिराज गजपतिप्रतापरुद्रदेव — स्वहस्तधारितकनकेसरी-  
चतुष्टयवेष्टितशातकुम्भ — ( मथकुम्भ )सम्बृत मेघाडबराभिधानसितातपत्रशोभमान-

1. “कुरु वाजपययोजि” is a misreading for “(राज) गुरु वाजपेययोजि” mentioned in the Colophon.

कविपुङ्क्य पण्डितराज गुरु<sup>१</sup> वाजपेयथाजि मन्त्रिवर<sup>२</sup> गोदावरमिश्रविरचिते हरिहर-  
चतुरङ्गे अष्टमः क्रीडापरिच्छेदः ॥ ”

It is clear from the above extracts that Godāvaramiśra, the author of the *Yogacintāmaṇi* and his name-sake, the author of the *Harihara-Caturaṅga*, are identical.

Prof. Dikshitar states that the *Harihara-Caturaṅga* mentions four earlier works :—

- |       |                  |       |              |
|-------|------------------|-------|--------------|
| ( 1 ) | औशनसंहिता        | ( 2 ) | वीरचिन्तामणि |
| ( 3 ) | कोदण्डचतुर्भुजम् | ( 4 ) | सारसंग्रह    |

and that all of these are probably lost today. Perhaps it may be possible to trace some of these works or their MSS. Aufrecht makes the following entry regarding the वीरचिन्तामणि :—

C C I, 594 — “ वीरचिन्तामणि by Śāringadhara.

[360, 3084. Bik 708. Peter 2.188 (वीरचडामणि)  
This is merely an extract from the शार्ङ्गधरपद्धति (ch.  
80 धनुषद) ”]

The *Śāringadharapaddhati* was composed in A. D. 1363 by शार्ङ्गधर and if the वीरचिन्तामणि mentioned by गोदावरमिश्र is identical with Ch. 80 (on Dhanurveda) of the *Śāringadharapaddhati* we can easily fix A. D. 1400 as the earlier terminus for the date of Godāvaramiśra. This terminus harmonises with the date of this author—minister of Gajapati Pratāparudradeva<sup>3</sup> fixed by me already in this paper.

1. In the *Yogacintāmaṇi* we have “पण्डिराज राजगुरु.”

2. This epithet मन्त्रिवर is not recorded in the colophon of the योगचिन्तामणि. In the colophon of the 1st *Paricceda* of the हरिहरचतुरङ्ग the epithet मन्त्रिवर is also recorded.

3. Vide pp. 410-414 of P. V. Kane's *History of Dharmasāstra* Vol. I (1930) where Kane gives detailed information about the *dharmaśāstra* works ascribed to Gajapati Pratāparudra—for information about the empire of Orissa and its emperors see JBORS, V, pp. 147-148 and *Ind. Anti.* 1929, pp. 28-33.

## 69. Dates of the Works of Kāyastha Cāmuṇḍa †

### I

#### DATE OF RASASAṄKETAKALIKĀ OF KĀYASTHA CĀMUṄḌA AND HIS REFERENCE TO AN ANECDOTE ABOUT KING SIMHAṄA.

Vaidya Jadavaji Trikamji Acharya, whose efforts in the cause of the publication of ancient works on Indian Medicine are really praiseworthy, has published in the *Ayurvedīyagrāntha' mālā* a work on *rasas* or Medical preparations called the *Rasasaṅketakalikā*.<sup>1</sup> In the preface to this work the Editor makes the following remarks regarding the author and the importance of his work :—

“ स चायं चामुण्डः कस्मिन् समये कतमे वा जनपदे समजनीति निर्णेतुं न किञ्चिदपि साधनमुपलभ्यते । ग्रंथश्चायं लघुरपि अतिसरलत्वात् विशदार्थत्वात् इष्टप्रत्ययाव्यप्रयन्तसाध्यप्रयोगवर्वाच्च रसचिकित्साग्रन्थेषु मूर्धन्यः । पुत्रप्रदरसप्रभृतयः केचन अपूर्वप्रयोगा अध्यत्रोपलभ्यन्ते । ”

In the above remarks, I am here concerned with the date of the author of the *Rasasaṅketakalikā* and not with the medical value of the treatise which an editor of Vaidya Jadavaji's status and reputation is most competent to judge.

When the above book was published Aufrecht's *Catalogus Catalogorum* was in existence. It appears, however, that this Catalogue has not been used by the Editor in making the remarks quoted above to the effect that there are no means for determining the place and time of Cāmuṇḍa, the author of this *Rasasaṅketakalikā*. The following entry<sup>2</sup> in Aufrecht's Catalogue would certainly have helped the Editor to study the question more carefully :—

† *Poona Orientalist*, Vol. V, pp. 1–10.

1. Edited along with *Rasasāra* of Govindacharya, 1915, Bombay.

2. *Cata. Catalo.* Part I, p. 185.

" चामुण्डः or चण्ड कायस्थ wrote at Medapāṭa under King Rājamalla (1489) : ज्वरतिमिरभास्कर *med.* Bik. 643. Lahore 22 ; रससंकेतकलिका *med.* L. 910. K. 216, Oudh 1877, 62." In an article contributed by me to the *Annals of the Bhandarkar Institute* (Vol. XI, pp. 294—296) I have proved that Cāmuṇḍa Kāyastha wrote his *Jvaratimirabhāskara* in Saṁvat 1546 (= A. D. 1490) during the reign of King Rājamalla of Mewād (1474 to 1509). I shall, therefore, try in this paper to prove the identity of the Author of the *Jvaratimirabhāskara* with the author of the *Rasasāṅketakalikā*.

In the first verse of the *Rasasāṅketakalikā* the author states that he composed the work and that his name is " चामुण्डः कायस्थवंशभूः." In the last verse of the *Jvaratimirabhāskara* (v. 63 on folio 116 of MS No. 920<sup>2</sup> of 1884—87) the author calls himself " कायस्थशंडनामा।" This identity of names is not sufficient to prove the identity of authorship for the two works under reference because in the *Rasasāṅketakalikā* no chronological and historical data are available. I have, therefore, tried to find if any verses are common to both the works. Fortunately my cursory perusal of both the works has enabled me to detect the following lines in the *Rasasāṅketakalikā* which are found also in the *Jvaratimirabhāskara* :—

1. Aufrecht, III, 40 mentions a चामुण्ड as the author of a work called वर्णनिधान (Peters 6, 399) which is identical with No. 399 of 1895-98 in the Govt. MSS Library at the B. O. R. Institute, Poona. The identity of this चामुण्ड with the author of the *Rasasāṅketakalikā* will be examined in a separate note. Aufrecht also records (Part III, 130) a work on *jyotiṣa* called वर्णनिधान but its author is not mentioned. It appears to be a different work from the वर्णनिधान of चामुण्ड referred to above.

2. This MS is dated *Saṁvat* 1689 (= A. D. 1633). It was copied at Ajmere and contains two impressions of a seal on the last folio. The seals are in Persian script. Mr. G. H. Khare of the Bharata Itihasa Mandal has given me a tentative deciphering of these seal-impressions, according to which the Seal contains the words " *Keśav Ibn Ganesh Kher*. " If this reading is correct it would mean that the Seal belongs to some owner of the MS subsequent to the date of the Copy viz. A. D. 1633. *Keshav Ganesh Kher* is a Maharashtra Brahmin name while the copy was made at Ajmere in Rajputana and the MS was acquired by Sir R. G. Bhandarkar from Gujarat.

*Page 15 — ( विषमज्वरे शीतभृतीरमः )*

“ पारदं रसकं तालं लुहयं गत्यकटकणम् ।  
सर्वमेतत्समं शुद्धं कारवेस्या रसदिनम् ॥ २ ॥

मर्दियेतेन लिहाजच्च ताक्रपात्रोदरं वनम् ।  
अड्डगुलाधर्घमामेन तत्त्वित्यक्रताह्येः ॥ ३ ॥

यन्त्रे यावत्स्फुटन्येव श्रीहृषस्तस्य पृष्ठः ।  
ततः सुशीतलं ग्राहत्तात्रपात्रोदरावृद्धेः ॥ ४ ॥

तत्समं मर्हिं दद्यान् सर्वमेतत्र चृण्येत् ।  
द्विगुञ्जं पर्णमण्डेन वातिके, दैत्यिके उद्दरं ॥ ५ ॥ ”

The above verses in the *Rasasaṅketakalikā* are also found on folio 22 of MS No. 920 of 1884-87 of *Jyavatimirabhāskara* with slight variations :—

“ पारदं रसकं तालं लुच्छं टक्कणगंधकम् ।  
सर्वमेतत्समं शुद्धं कारवेस्या दृष्टिदिनम् ॥ १४ ॥

मर्दियेतेन लिहाजच्च ताक्रपात्रोदरं वनं ।  
अड्डगुलाधर्घमामेन तं दत्तित्यक्रताह्येः ॥ ५५ ॥

यन्त्रे यावत्स्फुटन्येव श्रीहृषस्तस्य पृष्ठः ।  
ततः सुशीतलं ग्राहयं ताक्रपात्रोदरावृद्धेः ॥ ५६ ॥

तत्समं मर्हिं दद्यान् सर्वमेतत्र चृण्येत् ॥ ५७ ॥

शीतभृती रसोनाम द्विगुञ्जः वातिके उद्दरे ।  
दातव्यः पर्णमण्डेन शृण्यादशयते उपरम् ॥ ५८ ॥ ”

The above matter common to both the works proves beyond doubt the identity of authorship especially in view of the identity of names of the authors referred to already. In spite of the common matter the relative chronology of the two works cannot be determined unless either of the two works is found mentioning the other work by name.

The work *Rasasaṅketakalikā* composed, therefore, during the reign of King Rājamalla of Mewad (1474-1509 A. D.) is very important as pointed out by Vaidya Jadavaji Trikamji Acharya in his Preface. Among the several *rasas* mentioned in this manual we find one called “ क्रव्यादरस ” prescribed against the lethargic condition of the bowels and want of appetite (*agnimāndya*). Verses 67

to 72 of the Fourth *Ullāsa* of the work describe the method of its preparation, which is concluded with the following verses narrating its marvellous effects and miraculous properties :—

“ भोजयेत्कण्ठपर्यन्तं गुरुमामिषभोजनम् ।  
क्षिप्रं तज्जीर्यते भूक्तं पुनः काङ्क्षति भोजनम् ॥ ७३ ॥

घटश्रवाकुम्भयोनिवृक्तोदरशानैश्चरैः ।  
सहस्रदक्षपञ्चतुर्सुखरासेवितोऽप्ये ॥ ७४ ॥

अस्य संसेवनादेते सर्वे जाता महाशनाः ।  
अतः संसेव्यते भूपैर्महदग्निविवृद्धये ॥ ७५ ॥

कुथांदीपनमद्भुतं च पचनं दुष्टाय योच्छेदनं  
तुन्दस्थौल्यनिवृहणं, गरहरः शूलातिमूलापहः ।  
गुलमझीहविनाशनो बहुरुजां विध्वंसनः संसनो  
वातग्रन्थिमहोदरापहरणः क्रव्यादनामा रसः ॥ ७६ ॥

सिंहणक्षोणिपालाय भूरिभोजयप्रियं रसम् ।  
दत्तवान् भैरवानन्दो भूयो ग्रामाष्टकं ददौ ॥ ७७ ॥”

The above extract gives us an impression that ancient Indian kings were addicted to over-eating and required special medicines to enable them to digest everything they swallowed.” “अमिविवृद्धि” or stimulation of appetite was more a matter of concern for the well-fed kings than for the famished peasants. Verily this miserable condition of the kings afforded a nice opportunity for the ancient physicians to make a fortune and hence in verse 77 of the above extract we get an anecdote about King सिंहण who is stated to have been ‘भूरिभोजयप्रिय’, excessively fond of eating or rather a glutton. A physician by name भैरवानन्द administered the क्रव्यादरस to this King and the King was so much pleased by its marvellous effects that he gave the physician no less than *eight* villages as a reward.

Students of history proper may perhaps be able to verify the above anecdote and its historical content. The anecdote is amusing enough as it is cited by Kāyastha Cāmuṇḍa as an illustration from history to prove his point contained in the line: “अतः संसेव्यते भूपैर्महदग्निविवृद्धये ।” i.e. the क्रव्यादरस should be taken by kings to effect a good appetite.

Vincent Smith<sup>1</sup> mentions a Yādava king of the name Singhāna

1. *Early History of India*, Oxford, 1924, pp. 451-452.

( = सिंहण ) ( A. D. 1210 ) " who invaded Gujarat and other countries and established a short-lived kingdom almost rivalling in extent the realms of the Chālukyas and Rāshṭrakūṭas." Inscriptional references to this Singhāṇa describe him as under :—

" अस्ति ध्वस्तसमस्तचरिसरप्रोढप्रतापानलः  
कुंदश्वेतदिगंतकीर्तिरमलः श्रीसिंघणः ध्योणिपः ।  
येनाहारि हरीभसंभृतमतिस्फीतं समस्तं क्षणा—  
द्रावयं प्राज्यमथा जनस्य दलिताधाराधराभूषणम् ॥ २ ॥ " १

Singhāṇa ruled from Śaka 1132 ( = A. D. 1210 ) to Śaka 1169 ( = A. D. 1247 )<sup>2</sup> i.e. for a period of 37 years. Whether he gave any village to any physician of the name of भैरवानन्द as stated in the *Rasasaṅketakalikā* of Kāyastha Cāmuñda is a matter for investigation. That he did entertain court physicians is proved by the fact of one of the inscriptions mentioned above being composed by an eminent physician who was at the same time noted for his poetic talents. The name of this *poet physician* was Mādhava, son of Dhaneśvara-bhaṭṭa of the Viṣṇuvṛddha *gotra* and belonging to the *Taittirīya Sākhā*. The pertinent verse<sup>3</sup> supplying this information reads as follows :—

" सद्वैयो भिपग्रणी कविवरश्रीमाधवो विप्रराट्  
( — ) श्वे विक्रमसं( शं )केलिविषुलां चक्रं प्रशस्ति शुभां ॥  
पुत्रो भट्ठधनेश्वरस्य सुमतेः श्रीविष्णुबृहस्य थो  
वंशेजायत शाम्बवा विमलया यस्तैतिर्णियः कृता ॥ ४२ ॥ " ४

In inscriptions, devoted more to the praise of kings than to their criticism, it would be difficult to find anything to justify the adjective 'भृत्यभाज्यप्रिय' with reference to King Singhāṇa of the inscriptions. In the *Kirtikaumudi*<sup>5</sup> of Someśvara a good description of the prowess of King Singhāṇa in his invasion of Gujarat is given, but no reference to his personal habits could be traced in such

1. G. H. Khare : *Sources of the Medieval History of the Deccan*, Vol. I. (1930), p. 71—The verse about Singhāṇa quoted above is repeated in both the inscriptions recorded by Mr. Khare ( pp. 62 and 71 ). One of these inscriptions is dated " शक संवत् ॥ ११२० ॥ सर्ववारिणि संवत्सरे " = A. D. 1228 ( vide p. 66 ).

2. Vide *Life of Hemādri* (1931) by K. A. Padhye, p. 100.

3. *Sources of the Medieval History of the Deccan*, Vol. I, p. 75.

4. Canto IV, verses 43-46 and 49-53 ( quoted by Mr. K. A. Padhye in his *Life of Hemādri*, pp. 102-104 ).

poetic descriptions. Besides there are two more namesakes of king Singhana. One of these was called *Sinharāja* or King *Siṁha*, though his full name was *Singhana*. He was probably the brother of Parammadeva, the successor of Seuna Candra (1069 A. D.) of the early Yādava Dynasty.<sup>1</sup> The other namesake of King *Singhana* is *Singhanadeva*<sup>2</sup> the last prince of the Kalacuri Dynasty whose grant dated Śaka 1105 (=A.D. 1183) was brought to notice by Dr. Fleet in 1875 and published in the *Indian Antiquary*. *Singhanadeva* was the brother of King Soma. It was at the instance of a woman that King Soma made a grant in the year Śaka 1096 (=A. D. 1174). Her name was *Sāvaladevī*, who is represented to have been dearer to the King than his own wife. "Her brother was *Bhairava* by name who had exercised himself on the musical instruments especially on the Brahmaniṇā and was skilled in beating time."<sup>3</sup> *Bhairava* and his sister *Sāvaladevi* had, therefore, great influence at the court of King Soma of the Kalacuri dynasty, the brother of *Singhanadeva*. Is it possible to suggest that this *Bhairava* had anything to do with *Bhairavānanda* of the Rasasāṅketa-kalikā, who administered क्रव्यादरस to सिहण क्षोणिप and got eight villages as a reward?

The above anecdote about the fondness of king *Siṁhana* for excessive eating (भूरिभोज्यप्रियत्व) reminds me of a similar tradition current in the Maratha country about Peshwa Bajirao II. Whatever be the truth of this tradition with regard to this last of the Peshwas and his personal habits the fact remains that he was instrumental in indirectly encouraging gluttony to a certain extent. Making due allowance for the charitable motives which prompted him to feed the Brahmins on an enormous scale and pay them *dakṣiṇās* in addition we are constrained to admit that the system engendered indolence instead of encouraging learning, which was the original object of the system.

It appears that the system of feeding Brahmins on a grand

1. Vide p. 146 of the *Early History of the Deccan* (R. G. B. Works, Vol. III, 1927 — B. O. R. Institute) where the genealogy of the Early Yādavas or the Yādavas of the Seunadeśa is given.

2. Ibid, p. 342.

3. R. G. B. Works, Vol. III, p. 346 —

" यद्ग्राता भैरवो नाम यंत्रे गात्रे कृतश्रमः ।  
विशेषाद्ब्रह्मवौणियाम् तालमानविचक्षणः ॥ "

scale and paying them dakṣinās began early in the Peshwa period. For instance, in an entry in the *Peshwa's<sup>1</sup> Diaries* for 28th July 1736 we read the following entry :—

“ Panta Pradhan performed the ceremony of feeding the Brahmins from Śrāvaṇa Śuddha Pratipadā. On the *Nāgapāñcamī* day dakṣinā was distributed at the rate of 1 to 2 rupees per head. 4000 to 5000 Brahmins had gathered for the purpose.”

Now compare with the above account the following account of a similar feast to the Brahmins given by Bajirao II at the close of the Peshwa Period :—

“ The ceremony in the month of Śrāvaṇa (was duly celebrated) and *dakṣinā* was distributed as usual (to Brahmins). This year the number of Brahmins was less by *ten* to *twelve* thousand. *Khicadī* was served for five days as in the previous years. On Monday at 17 *ghaṭikās* in the day (at about 2 P. M.) the distribution of *dakṣinā* to the Brahmins assembled began. Owing to some showers of rain on that day the Brahmins did not attend the feast in large numbers. On the following day it was arranged that *dakṣinā* should be distributed simultaneously at all the four gates. This arrangement resulted in the admission of the entire number of Brāhmīns inside (the enclosure). Shrimant Rājaśrī Dādā (= Raghusnathrao Kurundvadkar) had been appointed as one of the distributors of *dakṣinā* and he worked in that capacity. On Tuesday afternoon Sindia (= Mahadji Sindia) was personally present at the ceremony. On that occasion he distributed rupees in handfuls to certain meritorious or austere Brahmins from Poona. (Out of this number) some *ten* to *twelve* persons received as *dakṣinā* Rs. 800, 400, 150, 200, each and so on. The total number of Brahmins recorded at the four gates (of the enclosure) was 32,231. Total amount of money distributed was Rs. 1, 13, 281. Three Brahmins of weak constitution expired on this occasion.”<sup>2</sup>

It would, therefore, appear that the modest number of 4000 to 5000 of Brahmins fed in A. D. 1736 had increased to more than

1. *Peshwa Daftari Selection* No. 22, p. 176.

2. Vide Letter No. 3523 dated 15th August 1793 from Visājī Narayan Vaddekar to Balasaheb (pp. 4656 - 7 of Khare's *Aitihāsik Lekha Samgrah*, Vol. IX, (Poona 1916).

30000 by A. D. 1793. These figures tell their own tale and need no comment.<sup>1</sup>

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## II

DATE OF VARÑANIGHĀNTA OF KĀYASTHA  
CĀMUŃDA — A. D. 1482 (SAMIVAT 1538)

Aufrecht<sup>2</sup> records only one MS of a work called *Varñanighānta* by Cāmuńda. This MS is identical with No. 399 of 1895-98 in the Govt. MSS Library at the B. O. R. Institute, Poona, and consists of 2 folios only. It appears to be a vocabulary of *tāntric* terms. It begins as follows :

1. Vide remarks of Dr. Sen in his *Administrative System of the Marathas*, Calcutta, 1925, p. 471—Originally the Dakshina System was instituted by Dabhades but was continued by the Peshwas after the fall of that family. It was originally meant for scholars but was extended to Brahmins in general. “Bajirao II spent about 4 lacs of rupees annually in ‘Dakshina grants.’” Mr. Elphinstone maintained a Pathashala at Poona out of the Dakshana grant.

Feeding of Brahmins to their heart’s content and giving them dakśinas at religious sacrifices was practised in the Peshwa period. Raja Savai Jaisingh of Jaipur (1699 - 1743 A. D.) who performed an *As्वamedha* Sacrifice gave plenty of dakṣinās and feasts to Brahmins on that occasion. The following verses from *Isvara Vilāsa Kāvya*, a poem dealing with the Jaipur dynasty describes this sacrifice in chapters IV and V of the same. In chapter V we get the following verses —

“ अस्मिन्यज्ञे जाग्रमाने यावद्यथेन याचितं ।  
तावन्तनेन विप्रेन क्षिप्रमस्मादलभ्यत ॥ २९ ॥ ”  
“ एवं स दक्षिणाभारं नभूरत्रद्वभोजनैः ।  
सांगं न वाजिमेवानां चक्रे पंचोत्तरं शतं ॥ ५२ ॥ ”

(These verses are quoted from MS No. 273 of 1884-86 in the Govt. MSS Library at the B. O. R. Institute, Poona. This is the only MS of this poem discovered so far and hence important.)

“ आराध्याखिलनाथकं पशुपतिं तद्वलभामंबिका—  
मानम्य स्वगुरुं विलोक्य मुनिभिरतंत्राण्यनेकानि च ।  
श्रीमत्कुंभतनूद्धवः प्रकुरुते चामुंड नामा कृती  
कायस्थोर्णनिघंटशास्त्ररचनां सन्मंत्रसंसिद्धये ॥ १ ॥

अभिवंद्य जगद्गात्रीं श्रीमत्तिपुरसुंदरीं ।  
चंडः प्रकुरुते वर्णनिधंटं करुणाग्रणीः ॥ २ ॥

हुकारो वर्तुलस्तारो बिंदुशक्तिस्त्रिदैवतः ।  
प्रणवो मंत्रगच्छस्यात्पञ्चेद्रेवो ध्रुवस्त्रिकः ॥ ३ ॥

मंत्राद्यः परमं बीजं मूलवेदाद्यतारकः ।  
शोपादिदर्थापको व्यक्तः परंउयोतिश्र मंविदोः ॥ ४ ॥”

The author's name as given in verses 1 and 2 is चंड or चामुंड कायस्थ and not mere चामुंड as stated by Aufrecht. He is identical with कायस्थ चामुंड the author of ज्वरतिमिरभास्कर, a treatise on fevers and रससंकेतकलिका or a treatise dealing with *rasas* or certain medical preparations. We have shown elsewhere<sup>1</sup> that the work ज्वरतिमिरभास्कर was composed in A. D. 1489-90 (*Samvat* 1546) though the exact date of the रससंकेतकलिका cannot be determined.<sup>2</sup> However, we are sure that it was composed during the reign of King Rājamalla of Mewad (1474 to 1509 A. D.).

The work *Rasasaṅketakalikā* begins with the words “ शिवं नत्वा ” corresponding to the first line of *Varṇanighaṇṭa* viz. “ आराध्याखिल-नाथकं पशुपतिं ” showing thereby that Kāyastha Cāmuñda was a devotee of God Siva. His father's name as recorded in the *Varṇanighaṇṭa* (verse 1, line 3) was Kumbha (श्रीमत्कुंभतनूद्धवः). In the *Jvaratimirabhāskara* also he is called कुंभसूनुः in the following verse :—

“ देसे श्रीमेदपाटे रसयुगसरभूमानवर्षे दसम्यां  
शुक्रायामश्विनस्य त्रिदसगुरुदिने योगिनीपव( त ? )नस्थः ।  
भूपे श्रीराजमल्ले निवसति वसुधामंडले कुंभसूनुः  
कायस्थश्चंडनामा ज्वरतिमिरहरं भास्करं संविधत्ते ॥”

The above verse occurs in MS No. 920 of 1884—87. In the Bikaner MS of the *Jvaratimirabhāskara* instead of “ कुंभसूनुः ” in the

1. *Annals* (B. O. R. I.) Vol. XII, p. 294-96.

2. See my note on the Date of *Rasasaṅketakalikā* published above.

above quotation we have the reading “कुमसन्ता” which becomes applicable to “राजमल्ल” and in fact राजमल्ल was the son of King Kumbha but the reading “कुमारसन्ता” of the Bikaner MS is wrong as in the वर्णनघट, कालस्व चामुङ्द is clearly stated to be “कुमनन्दव” and hence “कुमन्दुः” is the correct reading. The composition of the present vocabulary, *Varnanighāṇṭa* shows that the author was a follower of *tantras* and *mantras*, for the proper application of which the vocabulary viz. the *Varnanighāṇṭa* was composed. The MS ends as follows :—

“ श्रीशिवायागमायार्थसन्दुर्धो गोपितः पुरा ।  
तस्तुटीकरणार्थतत्त्वम् कृतव्यानहं ॥  
वर्षे श्रीशिवक्रमाकन्द शजार्भिष्ठित्यत्तु सन्ते  
उद्येष मासं सिते पक्षे मूलके प्रतिपद्विने  
राज्ञः श्रीराजमल्लस्य राज्ये श्री योगिनीपुरं  
चामुङ्देनागमवानं ग्रन्थोऽर्थं प्रकटीकृतः  
इति श्रीचामुङ्दकृतो वर्षनिवांदः समाप्तिमपाणीत् ॥ ”

The work was composed in the *Samvat* year 1538 represented by the chronogram (“राज, अष्ट, शृङ्, शृङ्”) = A. D. 1482 i.e. eight years before the date of composition of the work *Jvaratimiraḥśkara* (composed in A. D. 1490). King Rajamalla was reigning at the time. The work was composed at Yognipura.<sup>1</sup> Rajamalla of

1. Kāyastha Cāmuṇḍa's *Jvaratimirabhāskara* was also composed at योगिनीपुर (= योगिनीपुरतन of the verse quoted in this note from the *Jvaratimirabhāskara*). As Rajamalla was the King of Medapāṭa (= Mewar) योगिनीपुर or योगिनीपुरतन must have been in the old province of Mewar. Its exact location and identification need more evidence for being determined with accuracy.

योगिनीपुर has been identified with modern Delhi (see *Dynastic History of Northern India*, Vol. II by H. C. Ray, Pp. 801, 1095, 1145). See also J. A. S. B., Vol. XLIII, Part I, Pp. 106–109 and E. I. XXI, 281).

योगिनीपुर has nothing to do with *Jogipura* settlement mentioned by Badaoni in the following passage regarding Akbar's interest in Yogies :—

“ It was this craving for unravelling the mysteries of the uni-

( *Continued on next page* )

Mewad ruled from A. D. 1474 to 1509 and the dates 1482 and 1490 for the composition of the *Varnanighaṇṭa* and the *Jvaratimirabhāskara* respectively harmonize with the period of Rājamalla's reign viz. 1474 to 1590 A. D.

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(Continued from previous page)

verse and exploring the nature of things which led him to found the settlement of *Jogipura* where he called 'Yogies' for private interview at night and made inquiries into their practices and usages, alchemy, physiognomy and the power of omnipresence of soul. Badaoni alleges that with the help of Yogis Akbar learnt alchemy and showed in public some of the gold made." [Vide p. 100 of *Muslim University Journal* Vol. III (April, 1936) containing Abdul Ghafoor's article on "A sidelight on Akbar's genius." ]

## 70. Date of the *Viṣṇubhaktikalpalatā* of Puruṣottama — Before A. D. 1495 †

No attempt has hitherto been made to put definite limits to the chronology of the *Viṣṇubhaktikalpalatā*<sup>1</sup> of Puruṣottama, though this poem was published about 48 years ago. In a note on the author of this poem in 8 *Stabakas* the editors state that the time and place of this author is doubtful.<sup>2</sup>

In view of the above statement I propose to record in this paper some data which will enable us to put some definite limits to the date of Puruṣottama.

Aufrecht records some MSS of the *Viṣṇubhaktikalpalatā* as follows :—

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† *Adyar Library Bulletin*, February 1941, pp. 13–16.

1. *Kāvyamālā* No. 31 (N. S. Press, Bombay, 1892) Ed. by Durgāprasād and Parab.

2. *Ibid* — “पुर्षोत्तमः । मानी-विष्णुभक्तयोर्मातपित्रोर्लघ्वजन्मा विष्णुभक्ति-कल्पताप्रणोत्तमः पुर्षोत्तमकविः कस्मिन्काले कतमं जनपदमलंचकरेति संदिग्भम्” The editors then refer to several theories about the chronology and identification of Puruṣottama as follows :—

(1) *Anandarāma* on p. 14 of his Intro. to नानार्थसंग्रह states that Puruṣottama belonged to बङ्ग or Bengal and was descended from हलायुधवंश. He flourished *not later than the latter part of the 12th century A. D.*

(2) *Kavi Caritra* (in Marāthi) tells us that Puruṣottama was the King of Orissa and Kaliṅga and flourished in the *14th Century of the Śālivāhana Śaka*. His Capital was at Cuttack. He composed त्रिकाण्डशोष, हारावला and एकाश्वरकोष.

(3) *Rajendralal Mitra* states in his *Notices* of Sanskrit MSS that Puruṣottama flourished either in the *10th or 11th Century A.D.*

The editors observe that whereas the author of त्रिकाण्डशोष and other works is called पुर्षोत्तमदेव at the end of these works, our author's name as mentioned in the विष्णुभक्तिकल्पता is given as पुर्षोत्तम only.

C C I, 591-2 — “विष्णुभक्तिकल्पलता — a poem in eight Stabakas by Puruṣottamācārya.

IO. 1500, 2420, 2468. W. p. 158. K. 66. B. 4, 92 (and Comm.) P. 23. Bhk. 27. Proceed. A S B. 1869, B 6. Oppert II, 4779. Peters 1, 119, 3, 396., B P 263 (eighth Stabaka). 357.

Commentary: विष्णुभक्तिकल्पलताप्रबांध by the author B. 4. 92.

„ प्रकाश by Mahīdhara composed in 1590.<sup>1</sup> IO 1500, 2461, W. p. 158. P. 23. Bhk. 27. Peters 3. 396.

„ By Maheśvara composed in 1621<sup>2</sup> Bh. 26. B. P. 54. 263. 357.

„ By Haridāsa. B. 4. 92.

C C II, 140 — विष्णुभक्तिकल्पलता — Kāvya in eight Stabakas by Puruṣottama, son Viṣṇu. Stein 74 (1—4). Printed with Mahīdhara's Comm. in *Kāvynamālā* 31. Comm. प्रकाश by Mahīdhara. Peters 4. 31.

C C III, 174 — विष्णुभक्तिकल्पलता by Puruṣottama. AS p. 177. (2 MSS) Comm. by Mahīdhara AS. p. 177.

The above entries show that the work *Viṣṇubhaktikalpalatā* (= *VBK*) has found three commentators. Of these three the dates of two are definitely known as A. D. 1590 and 1621. We must, therefore, search for the date of *VBK* before A. D. 1590, which is the later limit for the date of this work. Let us now see if we can take this limit backwards from A. D. 1590. Fortunately for

1. The correct date is *Samvat* 1654 = A. D. 1598.

2. MS No. 86 of 1883-84 in the B. O. R. Institute MSS Library is a commentary प्रकाश by महेश्वर on वि. भ. कल्पलता. It ends as follows :—“अथ विवरणनिर्माणकालः ।

श्रीमद्भूवलयानुरंजनलस्त्कृत्तर्त्तर्पाद्विकमात् जाते श्राव्यं बुधिरागभूमिगणितेऽद्वे मार्गशीष्येऽनुने ।  
पक्षे मुख्यजयातीतौ मुख्यगुरुर्वारे विश्वपात्रभूत्तर्मातिस्महेश्वरोगुरुष्ट्रपर्याकामिमां सुंदरां ॥ १ ॥  
संवत् १६६७ श १५३३ प्राजेष्ठ शुद्धि ९ गुरुर्लिखितं ॥ ”

The chronogram अश्व, अंतुधि, राग, भूमि = *Samvat* 1647 = A. D. 1591 in which year the work was composed.

The MS of the work is dated *Samvat* 1667 = *Śaka* 1533 = A. D. 1611. This MS, therefore, was copied 20 years after the work was composed. Aufrecht's date A. D. 1621 is wrong.

us we have a dated MS of the text of the *VBK* in the India Office Library which was copied in A. D. 1495<sup>1</sup> and hence is earlier by 103 years than A. D. 1598 (= Sam. 1654) which is the exact<sup>2</sup> date of Mahidhara's commentary *Prakāsa* on the *VBK*. We must, therefore, search for Puruṣottama's date before A. D. 1495. Maheśvara's commentary on the *VBK* was composed in A. D. 1591 and not in A. D. 1621 as stated by Aufrecht<sup>3</sup> (CC I, 591).

The above data show the following chronology of the MSS of the *VBK* and also of the commentaries on the work :

A. D. 1495 — Date of India Office MS of *VBK*.

1591 — Maheśvara composed his comm. on *VBK*.

1598 — Mahidhara comments on *VBK*.

1611 — Date of a MS Maheśvara's Comm. on *VBK*.

These dates enable us to conclude that Puruṣottama lived

1. Vide p. 1475 of I.O. *MSS Cata.* VII, 1904—*Viṣṇubhaktikalpalatā* a poem in 8 Stabakas, consisting of meditations and devotional effusions on the names and qualities of Viṣṇu by Puruṣottama, son of Viṣṇu and Māni." The MS ends :— "समाप्तेयं विष्णुभक्तिकल्पलताख्यः संवत् १५५१ वर्षे चैत्रे शुद्धि १० गुरुे दामोदरण लिलिखे ॥ मानी माता पिता विष्णुये-स्याख्या पुरुषोत्तमः । विष्णुभक्तिलतां चक्रे सतां चक्रे कृताज्ञलिः ॥" The 2nd MS of *VBK* (IO No. 3909) dated *Samvat* 1848 = A. D. 1792. The third MS (No. 3910) is dated "about A. D. 1650" and ends as follows :— "इति श्री विष्णुभक्तिकल्पलताविवरणे नित्रप्रबोधो नामाष्टमः स्तबकः ॥ समाप्ता पितृतिः ॥

श्रुतिबाणरसेन्दुमानवें नभसि स्कन्ददिने सितेऽर्कवारे ।

महिदासबुधो गिरीशपुर्यो कृतवान्कल्पलताप्रकाशमेतं ॥"

The chronogram श्रुति (4) बाण (5) रस (6) इन्दु (1) = *Samvat* 1654 = A. D. 1598.

2. Aufrecht records A. D. 1590 as the date of Mahidhara's *Prakāsa* Comm. but this statement is incorrect as, the exact date of this Comm. is Sam. 1654 = A. D. 1598 and not A. D. 1590, which is the date of Mahidhara's another work *Mantramahodadhi* (Sam. 1645).

3. Aufrecht's date A. D. 1621 for the composition Maheśvara's Comm. on the *VBK* is directly contradicted by the date of Ms No. 86 of 1883—84 which was copied in A. D. 1611 i. e. ten years earlier before the work was composed (in A. D. 1621 according to Aufrecht.)

before — say A. D. 1450 — and therefore we must try to make a search for his date in sources of prior date i.e., before A. D. 1450.

The earlier terminus to the date of the *VBK* will have to be fixed on the strength of internal evidence. Unfortunately the nature of this devotional poem calls for no references by the author to earlier authors or works and consequently the task of fixing the earlier limit becomes rather difficult. Whether and to what extent Puruśottama's present poem in 8 *Stabakas* was influenced by earlier Vaiśnavite works, I cannot say at present. I have not also traced any references to the *VBK* in later Vaiśnavite or other works. There are some Vaiśnavite works with titles analogous<sup>1</sup> to the *Viśnubhaktikalpalatā* but their priority or posteriority to the present work will have to be examined separately before anything could be definitely said in this matter.

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1. Cf. Aufrecht, *CC I*, 592 — “विष्णुभक्तिचन्द्रोदय, विष्णुभक्तिप्रबंध, विष्णुभक्तिमाहात्म्य, विष्णुभक्तिरहस्य, विष्णुमर्त्तकस्तुति, and CC II, 758 — हरिभक्ति-कल्पलता by विष्णुपुरी, हरिभक्तिकल्पलतिका by श्रावणसरस्वती, हरिभक्तिलता, हरि-भक्तिलतिकास्तत्र etc.

## 71. The Kāmasamūha of Ananta, a Nāgara Brahmin, Composed in A. D. 1457 †

Aufrecht<sup>1</sup> makes the following entry in his Catalogue regarding a work called 'Kāmasamūha' :—

"कामसमूह alamīk. Composed in 1457<sup>2</sup> by Ananta, IO 396. Oxf. 218a. B. 346. Peters. 3. 22a. 366. 394. D. 6." This work *Kāmasamūha* contains verses illustrative of amatory sentiments composed by Ananta, son of Bhiṣagvarya Hiramantrimandana. That Ananta belonged to भाभलवंश and his father's name was मण्डन can be seen from the following verse on folio 1 of MS No. 15 of 1869-70 in the Govt. MSS Library at the B. O. R. Institute, Poona :—

† *Journal of Oriental Research* ( Madras ), Vol. XVI, Part I, pp. 74-81.

1. *Cata. Catalogorum* I, p. 93.

2. This date of composition is recorded in the India Office MS No. 396 (Vide *I. O. Cata.* Part III, p. 364a). The chronogram recording the date is found in the following verse :—

"गंतव् पवदश प्राप्तं चन्द्रवेदपवन्तरे ( । ) ।  
नेवयुतेऽनन्दरङ्गां तिशी वारे च मार्गिणे ॥ "

The work was composed in Saṁvat 1514 in the month of *Caitra*, *Sukla pakṣa*, 14th *tithi*, *Bṛhgvāra* (*Sukravāra*) which corresponds to Friday, 13th April 1457 A. D. Vide *Indian Ephemeris* Vol. V, p. 116). The expression चन्द्रवेत् = 14 and not 41 as interpreted by Eggeling. Hence पवदश + चन्द्रवेद = 1514 and not 1541 Saṁvat.

M. M. Haraprasad Sastri describes a MS of *Kāmasamūha* in his *Des. Cata.* of *MSS* (A. S. B.) Vol. VI 1931, p. 434. This MS is very nearly complete. M. M. Sastri states that the author is Ananta the son of त्रिसांन with this title "भिषड्मुकुटालङ्कारहार." The correct name of Antanta's father is मण्डन and not त्रिमण्डन, as clearly stated by him in verse 78 — "मण्डनतनयोऽनन्तः" (folio 6 of B. O. R. I. MS No. 15 of 1869-70). Obviously Sastri's statement is based on a wrong copy of the name in the MS before him.

“ भाभल्वंशजातेन मन्त्रमण्डनसूतुना ।  
अनन्तेन महाकाव्यप्रबन्धः क्रियते मया ॥ ६ ॥ ”

It is not recorded in the work what office of a minister (मन्त्री) was graced by मण्डन and under what ruling prince he worked in that capacity. It appears that मण्डन was the son of नारायण as we are told on folio 5 in the following verse :—

“ विद्वज्जनसभानन्दा ( दो ) मन्त्री नारायणात्मजः ।  
मण्डनस्तस्य पुत्रेण वर्ण्यन्ते स्मर्तवोऽधुना ॥ ६९ ॥ ”

On folio 6 our author calls himself सकलशास्त्रज्ञ in the following verse :—

“ मण्डनतनयोऽनन्तो मन्मथरूपः सकलशास्त्रज्ञः ।  
अभिमतदाता रचयति रूपं बालाद्यवस्थायाः ॥ ७८ ॥ ”

On folio 8 we find the following verse containing a reference to nose-ornament<sup>1</sup> repeated verbatim from earlier anthologies :—

“ सुधामयोऽपि क्षयरोगशान्त्यै नासाग्रमुक्ताफलकर्ढ्छलेन ।  
अनङ्गमञ्जीवनदृष्टशक्तिमुखामृतं ते पिबतीव चन्द्रः ॥ १५ ॥ ”

The following verse beside its rhetorical implication shows that lamps used in India had no lamp covers<sup>2</sup> to protect them from wind :—

*Folio 10* — “ दीपो वातभयात्तन्व्या वस्त्राङ्गलतिरोहितः ।  
विलोक्य कुचसौन्दर्यं मकरः कम्पते शिरः ॥ ५४ ॥ ”

We have already pointed out that नारायण was the grandfather of अनन्त and father of मण्डन. This information is corroborated by the following verse on fol. 21 :—

“ नारायणात्मजः श्रीमान् मन्त्रश्रीमण्डनो द्विजः ।  
तत्सुंतेन प्रियावस्था प्रयाणे वर्णिता मुदा ॥ ६ ॥ ”

1. *Vide* my article on the *Antiquity of the Hindoo Nose-Ornament-Annals*, XIX, 313-334. The verse “ सुधामयोऽपि etc.” is found in the *Sūktimuktāvali* of Jalhaṇa composed in A. D. 1258 and in *Sārīgadharapaddhati* (A. D. 1363).

2. I propose to prepare in due course a paper on references to lamps in Indian literature.

As अनन्त composed the कामसमूह in A. D. 1457<sup>1</sup> we may assign the following chronology to his father and grandfather :—

नारायण ( C. 1400 A. D. ) — son मण्डन ( C. 1430 A. D. ) — son अनन्त ( A. D. 1457 ). अनन्त belonged to the नागरजाति as stated by him on folio 4I :—

“ नागरजातिजातेन मन्त्रमण्डनसूनुवा ।  
अनन्तेनमहाव्यासतीवृत्तं प्रकाशितम् ॥ ”

This family hailed from a town<sup>2</sup> founded by अहिम्मद —

*Folio 39* — “ अहिम्मदनिर्मितनगरे विहितावसतिश्च वृद्धनागरिकः ।  
मण्डनसूनुरनन्तो रचयति सेवाविधि नार्याः ॥ ७७ ॥ ”

The place of Ananta's residence viz. “ अहिम्मदनगर ” mentioned by him in the above verse may be identical with Ahmedabad

1. The Ms “ B. 3. 46 ” of *Kāmasamūha* mentioned by Aufrecht is dated Samvat 1619 = A.D. 1563 and was in the possession of नालकण्ठरण-छोड of Ahmedabad (*Vide* pp. 46–47 of of Bühler's *Cata. of Gujarat etc. MSS*, Fasci. I, Bombay, 1872). On p. 2 of Fasci. I Bühler observes “ If no remark is added the era in which the MSS are dated is *Samvat*. ” In view of this remark the year 1619 given as the age of the MS of *Kāmasamūha* on p. 47 of Faci. III is a Samvat year.

2. According to the *Bombay Gazetteer* Vol. I, pt. 1 (1896) which deals with the history of Gujarat, Ahmad I (1411–1441 A. D.) of Gujarat built Ahmedabad in A. D. 1413. As अनन्त belonged to the नागर caste, the town “ अहिम्मदनिर्मितनगर ” must be identical with the modern Ahmedabad in Gujarat which is generally the home of the Nāgara Brahmins. If this identification is accepted the कामसमूह appears to have been composed at Ahmedabad 44 years after the founding of Ahmedabad in A. D. 1413. अनन्त appears to refer to the foundation of Ahmedabad as a contemporary event of fresh occurrence.

Ahmad I of Gujarat also built a town of the name *Ahmadnagar* ( Himatnagar the modern capital of Idar state ) in A. D. 1427 (*Vide* p. 83 of *History of Gujarat* by Commissariat, 1938 ). It is also possible that अनन्त may have been the resident of this “ अहिम्मदनगर ” ( Himatnagar ). If this identification is accepted the कामसमूह was written 30 years after the foundation of Ahmednagar.

(founded A. D. 1413) or Ahmadnagar (Himmatnagar<sup>1</sup>), the capital of Idar State (founded A. D. 1427), both of which were founded by Ahmad I of Gujarat. It is not possible to identify "अहिम्दनगर" with modern Ahmadnagar (founded by Ahmad Nizam Shah in A.D. 1494) as such identification would result in an anachronism.

In the following verse on folio 3 we get the name of Ananta's guru viz. आनन्दपूर्ण —

“ ध्यात्वा समस्तगुरुकार्यविधौ समर्थाँ  
श्रीशारदां कविजनस्थ मुखे वसन्तीम् ।  
आनन्दपूर्णगुरुपादयुं प्रणम्य  
व्याख्यां विधाय सुरभे रचयत्यनन्तः ॥ २७ ॥ ”

Is it possible to suppose that आनन्दपूर्ण mentioned in A. D. 1457 as the *guru* of Ananta is identical with आनन्दपूर्ण<sup>2</sup> alias विद्यासागर the

1. Vide *Archaeological Finds in Idar State*, Himmatnagar, 1936, p. 7 — Himmatnagar is 55 miles north of Ahmedabad. It was founded in 1426. (The Bombay Gazetteer gives A. D. 1427 as the year of its foundation); P. 38 — “History of Idar State attests that the *Nagir Brahmins* and Banias formed a large percentage of the population of the State in the olden times. It seems when Grahāditya, son of Shilāditya, the last king of Mallabhipur, came in possession of Idar State in the 7th century, he brought with him from Vadnagar, many *Nagir* families out of gratitude to his foster-mother the *Nagir* lady Kamalavati. They held responsible posts in the administration and spread all over the State. Many Shiva-panchāyatana temples and step-wells in the State are said to have been built by them. The *Nágirs* left the State in large numbers in the 17th century when there was a great exodus on account of the tyranny of Rao Jagannāth.” (If the above evidence is correct the home of *Nagara Brahman* Ananta and his family must be Himmatnagar.)

2. See my paper on this author in the *B.I.S. Mandal Quarterly*, Poona, Vol. XX, Part 1, pp. 29-36. In this paper I have referred to Ānandapūrṇa's works of which there are MSS dated A. D. 1405 and 1434. See also Dr. V. Raghavan's article on this author in the Annals of Oriental Research, Madras University (Vol. II part 1). The chronology of the two आनन्दपूर्णs is as follows :—

(Continued on next page)

commentator of the *Mahābhārata*? This latter आनन्दपूर्ण was a contemporary of the Kadamba ruler of Goa, one of whose inscriptions is dated *Saka* 1315, A. D. 1393.

I shall now record below several verses at the close of different topics of the कामसम्भूत in which अनन्त refers to himself :—

*Folio 14* — “ सुरनरकविवन्द्यं योगिनां मध्यसंस्थं  
सरसिजभवपत्नीपादपश्चं प्रणम्य ।  
गुरुजनपरिचर्चाराधने स्म प्रवीणो  
रचयति कुचरूपं श्रीरनन्तप्रबन्धैः ॥ २५ ॥ ”

*Folio 19* — “ वयःप्रकर्षादधिरामणीयकं  
विवर्णरूपं मृगशावचक्षुपाम् ।  
सर्वः शरीरावयवो विरच्यते-  
इनन्तेन नार्याः कविशर्मवर्धनः ॥ १९ ॥ ”

*Folio 13* — “ अनन्तोऽनन्तफलदः कवीनां द्विजपूजितः ।  
तेनेदं रचितं रम्यं वर्णनं पथिकस्य च ॥ ९२ ॥ ”

*Folio 27* — “ मण्डनो भूतले मान्यो भूपतीनां भिषग्वरः ।  
कृतं तत्तनयेनेदं प्रियाविरहवर्णनम् ॥ ५१ ॥ ”

*Folio 28* — “ गजायुवेदवेन्नावै धन्वन्तरिवापरः ।  
मण्डनस्तस्य पुत्रेण कृतेयं लेखपद्धतिः ॥ ८० ॥ ”

*Folio 30* — “ महाकाव्यनिबन्धेऽस्मिन् ग्रन्थानालोक्य सर्वशः ।  
वियोगिनीप्रलापास्तेऽनन्तेन परिकीर्तिताः ॥ २० ॥ ”

*Folio 31* — “ महाकाव्यप्रबन्धेऽस्मिन्नन्तेन द्विजन्मना ।  
प्रियस्यागमनं रम्यं रचितं कविनिर्मितम् ॥ ३४ ॥ ”

(Continued from previous page)

आनन्दपूर्ण Mbh. Commentator

आनन्दपूर्ण, guru of अनन्त

1. Dates of mss of his works –  
A. D. 1405, 1434
2. Contemporary of Kadamba  
ruler Kāmadeva – A. D. 1393

1. Mentioned as guru by अनन्त  
in A. D. 1457

*Folio 32* — “ अनन्तोऽनन्तशास्त्रज्ञः शशूणामन्तकृसुधीः ।  
तेनेदं पथिकप्रभं कृतं कविसुखप्रदम् ॥ ४२ ॥ ”

*Folio 33* — “ इति कामसमूहेऽस्मिन् अनन्तेन सुखप्रदम् ।  
महाकाव्यप्रबन्धेन कृतं सुरतवर्णनम् ॥ ४१ ॥ ”

*Folio 34* — “ बहूनि शास्त्राणि चिलोक्य भव्यान्  
संगृह्य पद्यान् सुकविप्रणीतान् ।  
अनन्तविप्रेण महाप्रबन्धे  
कृतं मनोज्ञं सुरतावसानम् ॥ १ ॥ ”

*Folio 35* — “ वृद्धनागारिकैर्णवमनन्तेन द्विजमना ।  
रतान्तकलहेनैवं प्रियवाक्यविनिर्मितम् ॥ २० ॥ ”

*Folio 36* — “ कामिनीवचनमुत्तममद्भुतं  
सुकविना रचितं किल बुद्धया ।  
वीक्ष( क्ष्य ) भावकविनिर्मितपद्यान्  
विप्रमण्डनसुतेन मनोज्ञान् ॥ २६ ॥ ”

*Folio 37* — “ कोविदाह्लादकेनेवानन्तेनानेन वैरिणा ।  
गुरोर्गुरुप्रभावाच्च कृतं प्रशोत्तराष्टम् ॥ ३५ ॥ ”

*Folio 38* — “ अनन्तेन महारस्य सर्वकामिजनप्रियम् ।  
कामस्य वसतिस्थानं सुश्लोकैः परिकीर्तिम् ॥ ६२ ॥ ”

*Folio 39* — “ मन्त्रिमण्डनपुत्रेण अनन्तेन सुधीमता ।  
विस्तारितं प्रबन्धेन सकामालक्षणं शुभम् ॥ ७१ ॥ ”

*Folio 40* — “ अनन्तेन महाकाव्ये सानन्देन महारमना ।  
समूहे काव्यबन्धस्य विरक्ताचिह्नमीरितम् ॥ ४ ॥ ”

*Folio 42* — “ सदानन्तेन काव्येभ्यः श्लोकान् संगृह्य यथनतः ।  
प्रबन्धे कामसमूहेऽस्मिन्सतीवृत्तमीरितम् ॥ ५१ ॥ ”

*Folio 45* — “ अनन्तेन भिषग्विद्याविदा वैद्यजिता मुदा ।  
प्रबन्धे काव्यसमूहेऽस्मिन् वैराग्यं परिकीर्तिम् ॥ ९९ ॥ ”

इति श्रीकामसमूहे महाकाव्यप्रबन्धे भिषग्वरमन्त्रिमण्डनसूनोरनन्तस्य कृतौ  
वैराग्यवर्णनान्तः सर्वकामसमूहग्रन्थः संपूर्णः ॥ पुस्तकमिदं काताघच्छेन लिखितं  
पारोलाख्यग्रामे<sup>1</sup> ॥ ”

1. This village may be identical with *Parola* in the East Khandesh ( Bombay Presidency ).

The account of our author of the कामसमूह as gathered from the foregoing analysis would be as follows :—

अनन्त, the author of कामसमूह, belonged to भाभलवंश. He was a नागर Brāhmin. His grandfather's name was नारायण. His father was मण्डन, who is styled as मन्त्रि or minister. मण्डन is also called a court-physician ( भूषीर्णां भिपग्वरः ) who was proficient in veterinary science - गजायुवेदवेत्ता and was another धन्वन्तरि or physician of gods. अनन्त twice calls himself वृद्धनागरिक, resident of a town founded by अहिम्मद. This town may be either Ahmedabad founded by Ahmad I of Gujarat in A. D. 1414 or it may be identical with Ahmadnagar ( Himmatnagar, Capital of the Idar State) founded by the same king in A.D. 1427. The कामसमूह, composed by अनन्त ( in his old age ) in A. D. 1457 ( Friday, the 13th April ) is an anthology bearing on Kāmaśāstra and its several topics. अनन्त refers to his guru आनन्दपूर्ण only once in the कामसमूह. This आनन्दपूर्ण may be identical with आनन्दपूर्ण alias विद्यासागर the commentator of the Mahābhārata and writer of some Vedānta works, who was a contemporary of Kāma-deva, the Kadamba ruler of Goa ( c. 1393 A. D. ). Evidently अनन्त may have been a junior contemporary of आनन्दपूर्ण or विद्यासागर, if my identification of his guru आनन्दपूर्ण, as suggested by me is proved on independent evidence. Like his father who was an eminent court-physician, अनन्त was also proficient in the science of medicine as he calls himself " भिपग्विद्याविद्. "

As the कामसमूह is avowedly an anthology bearing on Kāmaśāstra it would be interesting to trace some of his verses to their original sources. This work, however, has been made difficult by the author himself, who makes no mention of the sources from which he has borrowed. He only makes general statements about his borrowing, such as:

" ग्रन्थानालोक्य सर्वशः ", " बहूनि शास्त्राणि विलोक्य भव्यात् । संगृह्य पद्यान् सुकृतिग्रन्थीतात् । "

It appears that अनन्त has mixed up his own composition with that of previous writers.

I have not studied the question of references to the कामसमूह in later literature but shall note here one reference of A. D. 1787, in which year a copy of the कामसमूह was prepared in Poona at some cost as stated in a recent book<sup>1</sup> dealing with the Peshwa period.

1. पेशवाईच्च ग्रन्थालैत by N. G. Chapekar, Poona, 1937, p. 293 — Śaka 1709 = A.D. 1787. Mr. Chapekar refers to the India Office MS mentioned by me already in this paper. He is not, however, aware of the 2 MSS of the work at the B. O. R. Institute in the Govt. MSS Library viz. No. 15 of 1869-70 and No. 283 of 1884-86, as also the Calcutta MS of the work described by Haraprasad Shastri ( p. 434 of R. A. S. B. MSS. Cata. Vol. VI, 1931 ).

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